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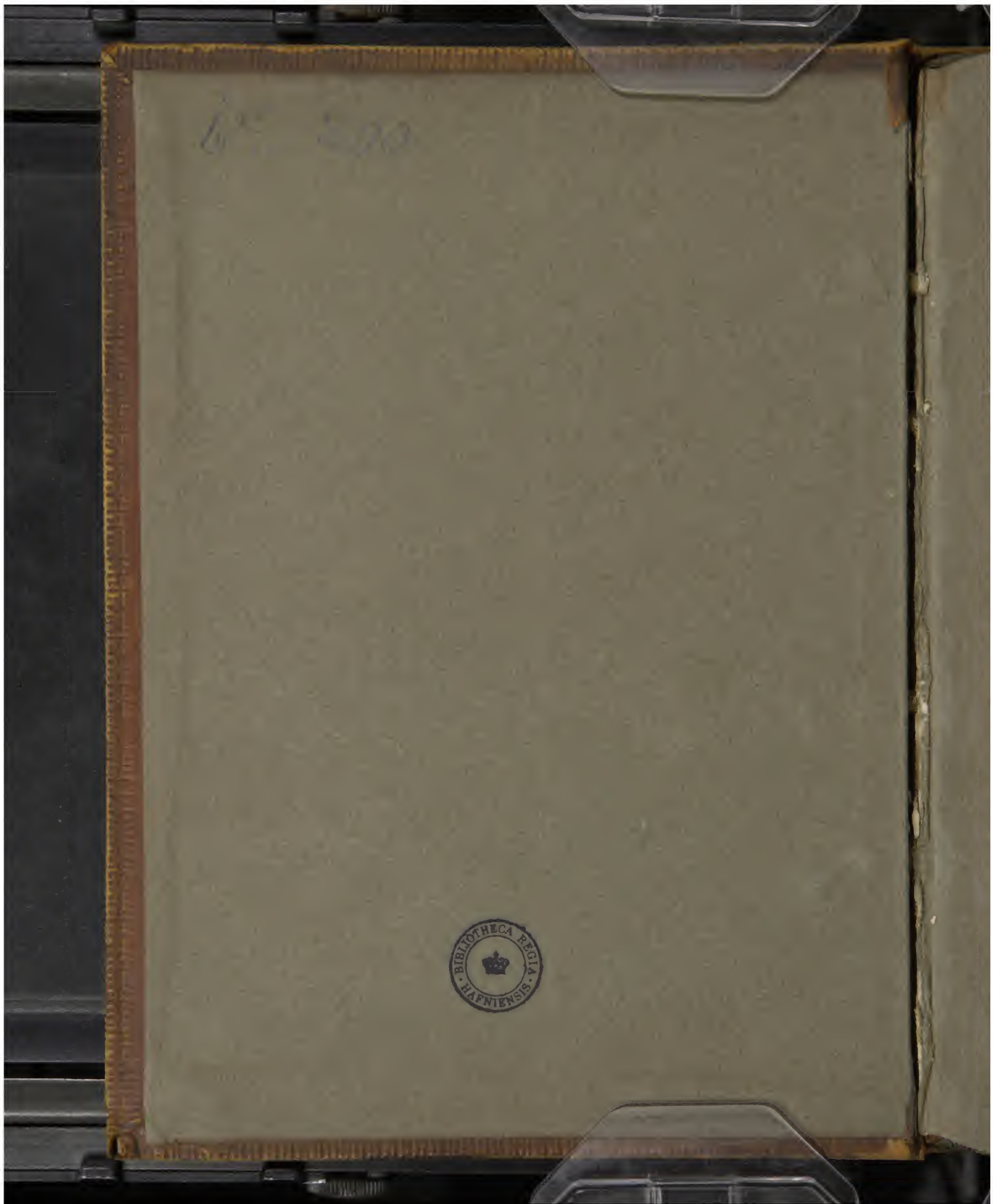
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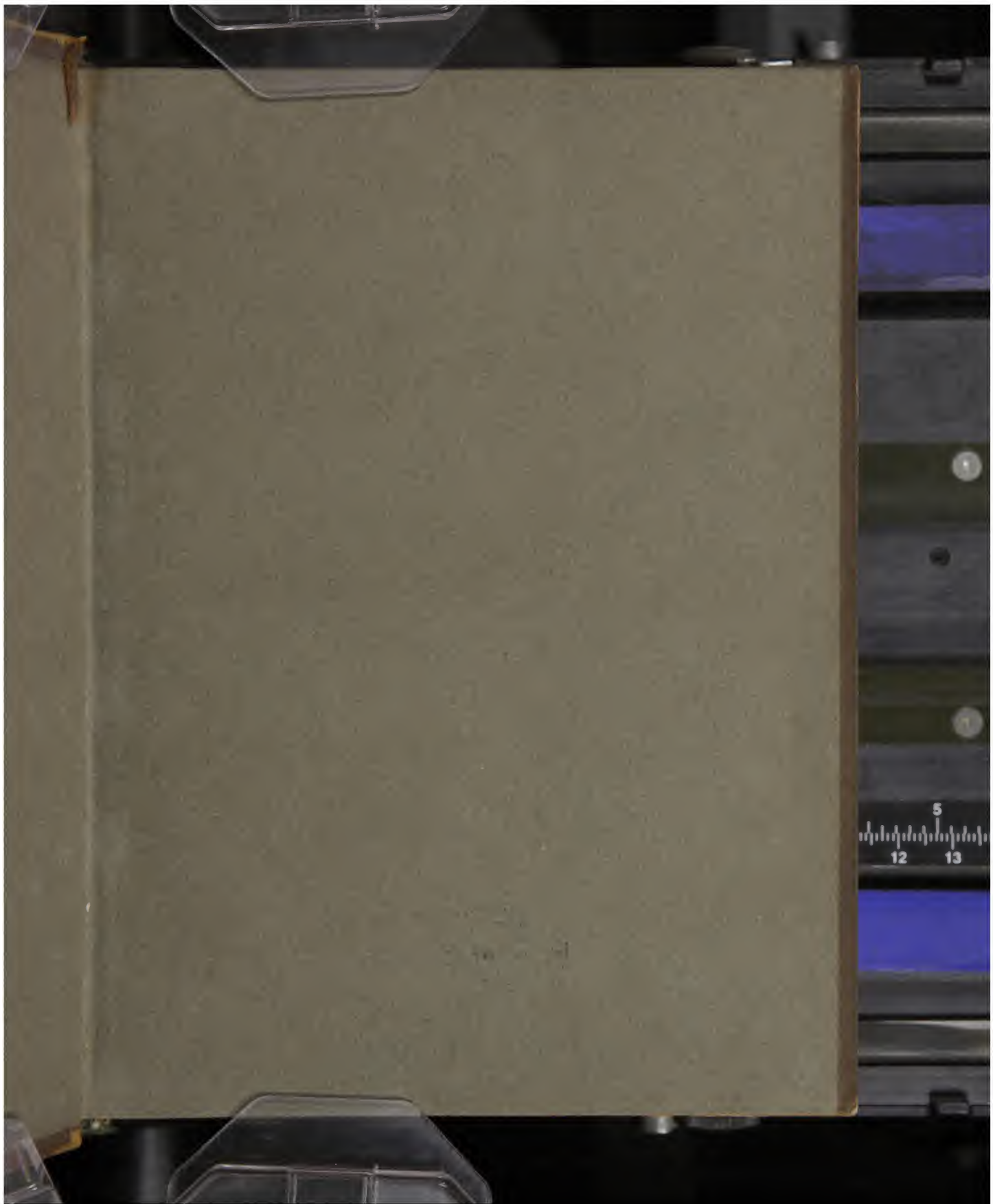


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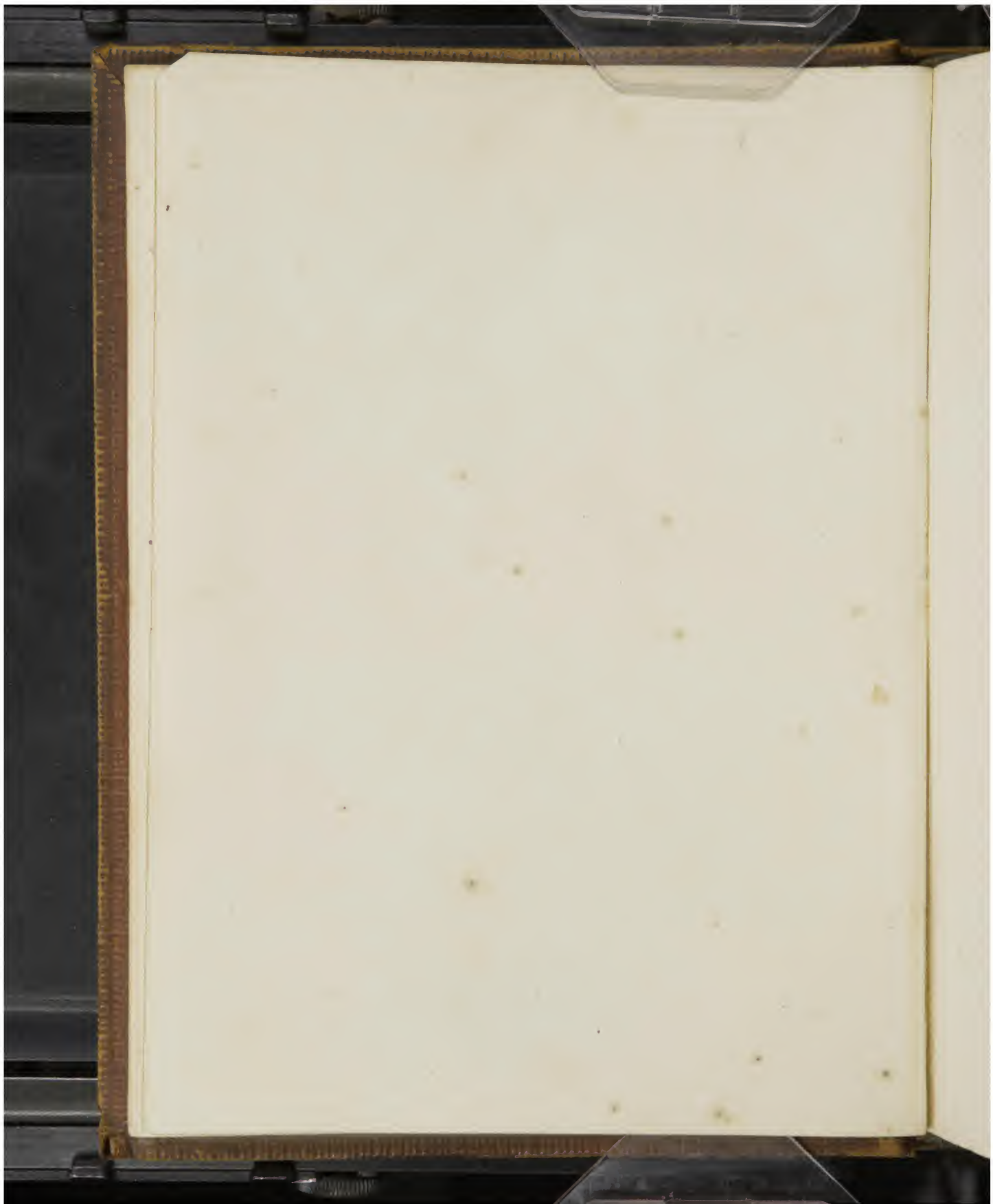
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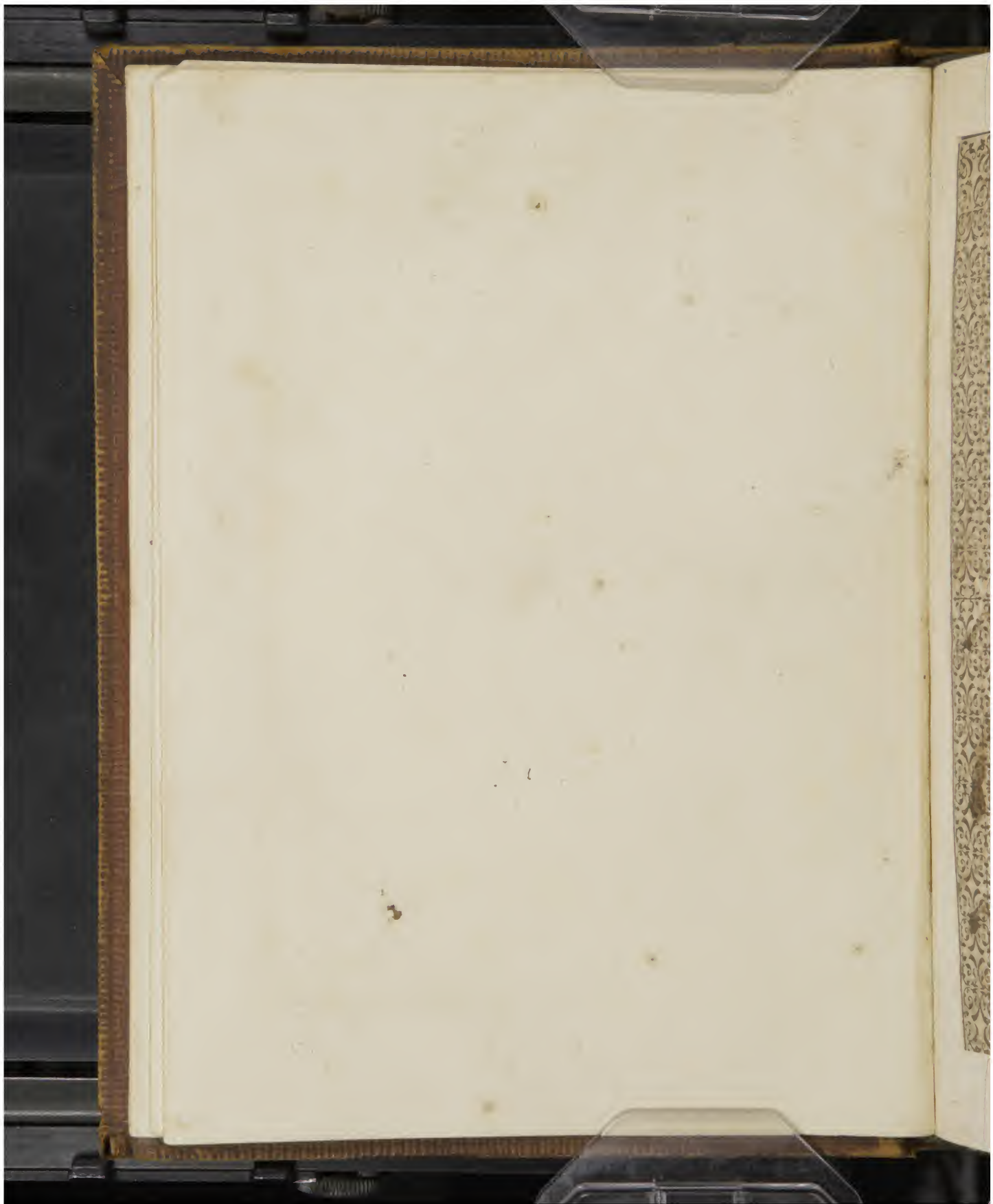
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A Postill, or Exposition of the Gospels
that are vsually read in the churches of God, vpon the Sundayes
and Feast dayes of Saints.

Written by Nicholas

*Heminge a Dane, a Preacher of
the Gospell, in the Vniuersitie of Halsoe.*

*And translated into English by
Arthur Golding.*

¶ Before which Postill is sette a warning of the same
NICHOLAS HEMINGE too the Ministers of
Gods word, concerning the continuall agreement of
Christs Church in the doctrine and true worship-
ping of God: least any being offended at the varietie
of opinions and multitude of sectes, might either for-
sake their profession, or do their duty more slouth-
fully.

1561.

¶ Imprinted at London by Henry
Bynneman, for Lucas Harrison
and George Byshop.

1560.



TO THE RIGHT

honorable Sr. Walter Myld-
may Knight, Chauncelour of the

Queenes Maiesties Courte of Eschequer,
& one of hir highnesse most honorable pri-
uie Counsell, Arthur Golding wi-
theth helth & prosperitie, with
ful perfection of all Chrys-
tian knowledge and
Godlinesse.



ITis, and alwayes
hath bin the custome of god-
ly and well disposed Wryters,
too imploy theyr time and tra-
uaile too the maintenaunce of
verrue and Godlinesse, and too
the furtherance of suche as are
willing for too learne. Whiche
thing appeereth by the many-
folde woorkes of suche as in
tymes paste, too theyr owne
great paynes & our ease, haue
searched out, not onely the groundes of those things that naturall
reason is able too reache untoo, but also the misteries of suche mat-
ters as haue neede of the light and secret woorking of a higher and
more diuine power, than reason is. Whereby they haue lefte untoo
vs, a plaine and pleasaunt pathway, untoo all knoweledge and vn-
derstanding: and the neerer that euery of them approcheth untoo
the truthe, the greater commendation doothe hee deserue too haue
and the greater profit yeeldeth hee too his Reader. But neyther is
ther

n.ij.

The Epistle.

there any certeinie in mortall mennes woorkes, so long as they speake but of their owne: Neyther is there any assured trueth too bee founde, elswhere than in the woord of GOD. Wherefore like as Gods woorde is the fountayne of trueth, the keye of knoweledge, and the lanterne of lyghte, or rather the very trueth, knoweledge, and light it selfe: So is cheefe (or rather only) account too be made of their authoritie and doctrine, whiche understanding the same arighte, doo sette it forth purely and sincerely, eyther by preaching or wryting, too the behoofe and commoditie of others, For the scripture accounted him a leude seruaunt, that hidde his Talent in the grounde, and occupied it not. And certeinie it is, that hee hathe the true understanding and sense of the Scripture, whose interpretation beeing alwayes one without varyablenesse, agreeth with the groundes of our sayth, wyth the meaning of the holye Ghoste uttered in the whole bodye of the Byble, and with the uniforme iudgemente and opinion of the Primatiue Churche. Of suche teachers hathe GOD at all times raysted vp some, and in these dayes hathe giuen many too his Churche: whiche labouring like good woorkemen in the Lordes Vineyarde, endeuer for too cutte vp the Brambles and Bryers of Ignorance, Errour, Hypocrisie, and Superstition, nowe long time rooted in the hartes of Christians, and in steade of them too plant ageine true knoweledge, feare of GOD, holynesse, and religion, vntoo the aduancement of Gods glory and enlarging of Chrystes kingdome, and too the viter ouerthrowe of Antichryste, and Sathans tyrannie. Suche a one is the author of this presente woork, Nicholas Heminge a Mynister of Gods woorde in the Uniuersitie of Hafnia in Denmarke, who wrate this Postill in Latine, for the helpe and furtheraunce of his fellowe Mynisters. Wherein hee opening the Gospelles after the manner of our Prophecyinges, setteth forth a Confirmation of the Articles of oure beleefe: and confuteth the cheefe errorrs, heresies, and abuses wherwith the Church is troubled. Ageine, he teacheth the ryght vse of Chrystes Gospell and Sacramentes, and sheweth the fruite of the miracles and examples of Chryst, and of all holy men.

More-

The Epistle.

Moreover he toucheth the duties of all Estates, from the Magistrate, too the poore afflicted outcast among men, and declareth the right use of things indifferent. Finally hee instructeth the minister, and comprehendeth the whole summe of Christian lyfe and doctrine. And these things doth he, both breifly, playnly, distinctly and orderly, which are great helpes of remembraunce: And also aptly, fully, pithely and learnedly, which are great furtherances too instruction. As for the Doctrine that he teacheth, it is sound and wholsome: in which respect he deserueth credit and estimation. Besides this, he applyeth himselfe too the capacitie and edifying of the simple and weaker sorte, whome he rather dicteth with sweete milke, than combereth with strong meates. And in this respect, he dooth (as it were) glauce ouer certaine poyntes of deepe misterie, leaving them too the consideration of suche as are more profounde in knowledge and understanding, and growne too more perfection and ripenesse in Christ. Yet wanteth he not whereby the wyser and stronger sort also may be furthered. For he hath diuers wordes that cary the effect of whole sentences: and sentences that conteine large matters. By bothe which, he oftentimes gineth inclining of more too be gathered, than is openly expressed: and so dooth he bothe sharpen the witte, and open the understanding. Therefore at suche time as Lucas Harison and George Bishop Stacioners, men well mynded towards godlynesse and true Religion, taking vppon them too Imprint this woork at their proper charges, requested mee too put the same intoo English, I willingly agreed too their godly desire: bothe for that I hoped it might bee a furtherance and helpe too the simple and vlearned sorte of our ministers in England, (of whom would God the knowledge were as great as is their number): And also for that I thought it a meete occasion whereby I might testifie my dutyfull good will towardes youre honoure, for your great goodnesse extended untoo mee at the commendation of your deere freende and my speciall well willer Sir Thomas Smuh. To whome I thinke my
a.ii. selfe

The Epistle.

selfe in many respects greatly beholding : and yet in no one respect more, than for procuring mee, an entraunce intoo your honorable fauour. The continuance whereof (God willing) I shall not cease too seeke by all wayes and meanes of dutie : of which I beseeche you too accepte this Booke as a first hansel, and to suffer this my tranell so necessarie & behoof- full, too passe forth under your fauourable protectiō, to the profit of our cōmon cō- trey, and the glorie of G O D.

Written at London, the .xij. of October.
ANNO. 1569.



++ Arthur Golding translated like-
wise Ovid's Metamorphoses into old
English Verse, wch, for that age, is
a very commendable work and
well executed. He likewise translated
Ciceros commentaries. 4to 1590. and
the excellent and pleasant works
of Julius Solinus Polyhistor. 4to 1587.

¶ Too all the seruants of
God, and Ministers of Iesu Chryst,

*his deere beloued brethren in Chryste, within the famous
Realmes of Denmark and Norwey. Nicholas He-
minge Minister of the Gospell in the Uni-
uersitie of Hafne, wisheth grace, mer-
cie and peace from God the Father, and
from our Lorde Iesu Chryste.*



It is very behooue-

ful (right deere beloued bre-
thren) to marke the conti-
nuall consent of Chrystes
Catholike Church, in the
doctrine and true seruice of
God: specially in this mosse
great varietie of opinions,
which maketh many, (and
those not of the worst sort)
to be troubled in theyr
minde, doubting with what

company they may ioyne themselves in fellowship. For while
some boast of one maister and some of another, glorying of
his wisdom and godlynesse, not without contempt of others,
whom they outface with their lofty looks: it cometh to passe
that accordyng as they perceiue any mā affectioned towards
them to holde with them or ageinst them, so they with blind
iudgement commend or discommende his doctrine and Re-
ligion. Whereupon growe hartburnings, froward suspici-
ons, hatred, fallings out, and desire of reuenge: wherthrough
all things are turned vpsidedowne. And from hence (to passe
ouer other things with silence) springeth a double pleasure.
For both the enemies of the Gospell are boldened in theyr
Stubbornesse and vngodlynesse: and also the weaker and vn-
skilfuller sort, which earst were more forward in embracing
a. iij. of

A warning to the ministers

of the truth, are not a litle troubled, wauering and uncertein,
to whether part they were best to ioyne themselves. Among
whom, not a few (as though nothing certein could be taught
or determined of all the whole Religion) begin to dout, not
only of al the partes of it, but also of all maner of Religions.
In this case it is our dactie (my deere brethren) to succor the
weake bothe with our Prayers and aduertisements, that
they stumble not at this huge heape and dunghill of opini-
ons, and so fall headlong into certeine destruction. The best
remedie for this mischæse, is to marke the continuall con-
sent of the Catholike church, in Doctrine and in the true ser-
uice of God. For as there is but one God: so is there also but
one everlasting, stedfast, and infallible truthe of God, one
true religion, one faith: one rule. wherby to liue well, and
one Church of Chryst, which only knoweth the true maner
how to serue God aright. He that is not a Citizen. of this
Church, is faine from grace and saluation, though he boast
himselke to haue neuer so great maisters. Contrarywise he
that in this Church worshipping God in spirit and truthe,
is the heir of grace and saluation, though he had but a Tew-
herd to his maister or teacher. For this matter hangeth not
vpon the worthinesse or vnworthinesse of man, but vppon
the maistership of Chrystes spirit, whose wil is, that his pure
and vncorrupt word shoulde be oure rule of life & saluation.
In the which word and worshipping taught in the worde,
there hath bin a most sound and perfect consent of all the ho-
ly Patriarkes before the flud and after the flud: of the Pro-
phets and Apostles: yea and of al godly men. Whose doctriu
and manner of worshipping if we holde aright, we may
lawfully glorie in Chryste, that we are Citizens of the
Church of Iesu Chryst, althoughe the whole worlde hated
vs, and abhorred vs as Heretikes. I mene therefore (bre-
thren) to say somewhat concerning this contynuall agree-
ment, to the intent we may be assured in our selues, whi-
ther we be in that consent of the Catholike Church, or not,

or

Eda a d

of Gods worde.

or whether our aduersaries bee in it, who making greates
braggs of theyr maysters (whom they call fathers) endeuor
with sword and fire too stop the course of the doctrine of the
Prophets & Apostles. In the handling of this matter, many
things surely doe meete, which all come as it were at this one
marke. For of necessitie it must come here in question, from
whence true religion hath his beginning, and what assur-
ance is therof: how great hath bin the consent of the church
in the same doctrine through all ages: by what sleights Sa-
than is wont too assault the true religion: and finally what
aduisednesse the Godly ought too vse against the treasons
and crafts of Satan: least (as our first parents did) wee
suffer our selues too bee led with faire words, from the foun-
tains of saluation, too the Diuels puddles, that is, too mens
traditions and willworshippings.

Wee should not neede too shew from whence true religi-
on hath his beginning, but that the rage of men and seendes,
dothe hath bin in olde time, and is at this day so greates, that
they durst set vp newe religions, after the blynd imagina-
tion of their owne brayn, maynteyning them with sword
and fyre, and persecuting that Religion, whiche is onely of
God: that they may fulfil the prophecie whiche was spoken
of the serpents seede that should byte the heele of the womans
seede. But muche more rightly than these, iudged that hea-
then man Socrates, who being demaunded in Xenophon,
whiche was the true religion: answered: It was that whiche
God himselfe had appointed. For in as muche as the Lord
sayth playnly by his Prophet, that he abhorreth the doctri-
nes and worshippings of men: Let vs be out of all doubt,
that the true and continuall abyding Religion, hath his be-
ginning from the euerlasting God himselfe. Apollo Pithius
beeing asked of the *Atheniens* what religions they shoulde
cheefly folow, answered, those that their auncestors had vsed.
When they objected ageyn, that the custome of their aunce-
tors had oftentimes bin chaunged: hee sayde that the best

a. b.

was

A warning too the ministers

was too bee folowed. For (as Hesiodus sayeth) the auncient custome is euer best: after the same maner, our aduersaries in these dayes boast of antiquitie, utterly suppressyng the name of the authoz of true Religion, where as they oughte rather too aunswere as Socrates did, than as the wicked seend did. For like as Sathan abused the authoritie of antiquitie, to stablish errors, so do they. True it is in dede, y the auncientest religion is best: so as it haue his beginning from God who is best, and not from the olde serpent, who f^o the first beginning brought into the wo^rlde his Religion, fighting full but ageinst the religion of God. Wherefore there is a distinction too bee made betwene the two Antiquities. For the one antiquitie is referred too God, and the other too Sathan. The first of these antiquities is the auncientest of all antiquities, as which hath neither beginning, noz shall haue ending. Out of this most ancient antiquitie sprang the truth of God, whereby is taught whiche is the true Religion, for the confirmation whereof, God hath added wonderfull re- cordes, which should bee as it were certeyne euerlasting and autho^rised seales of his heavenly truthe. The later antiquitie is such a one as both had beginning and shall haue ende, out of which issued all superstition, and vngodlyne^se. Either of these religions hath his furtherers, and as it were certeyne Patriarks whome the men of late yeres haue termed fathers, of whome they glozie not a litle. The Papists haue alwayes in they^r mouthe, the Fathers, the Fathers: And in all controuer^sies concerning the doctrine and seruice of G^oD, they flee to them as too they^r last Anchoz holde. We also acknowledge the Fathers, howbeit farre after another manner than they do. For we ad- mitte those for Fathers, who hauing receiued they^r Religion at Gods hande, haue also deliuered the same sayth- fully too posteritie, as are the Patriarks, holy Kings, Pro- phetes, Ch^ryst himselfe, and the Apostles. These onely do we reuerence as fathers, and too vary from them in opinion we

of Gods worde.

wee iudge it a falling away from saluation. Of the fathers that folowed the times of the apostles, wee deeme according to the rule of Ambrose. We iustly condemne al new things which Chryst hath not taught, bycause Chryst is the way to the faithfull. Therefore if wee teache any other thing than Chryst hath taught, let vs iudge it detestable. And according to this rule of Paulus: If any man teach any other gospel, accursed bee hee. But the Papistes to bleare the eyes of the simpler sort, doo tell them they must enquire of the auncient wayes, and that they must not passe the olde bounds whiche our fathers and ancetors haue stablished: which thing if it be scarce lawfull to doo in the bounds and buttels of fields, howe much lesse shal it be deemed lawfull to be done in the boundes of Religion? Surely we passe not the boundes whiche God the first founder of religion hath pitched: whiche the holy Patriarkes and Apostles receiuing by heauenly inspiration, mayntained: from whiche the holy Martyrs (among whom holy Abel holdeth the first place) with inuincible courage of mynd draue back the Woyses and Molues: and finally whiche the son of God hath stablished with his owne precious blud: but we abyde within the constantly. As for y bounds whiche the old serpent with his byrde hath pitched, within which is enclosed nothing but mere dānation, wee make no conscience to passe them. Therefore wee father y true religiō vpon God, who is called of Daniell, the auncient of dayes. Whereby it wil appere, both that the same is the auncientest, and that it representeth the nature and disposition of the first founder of it. Therefore as it is most stedfast euermore: so it alwayes continueth like it selfe.

But whiche is that Religion continually stedfast in it selfe? What is the effecte of it? Whiche are the partes? Gods worde, and the signe added to the worde appoynteth the true rule of Religion and seruice of God, for God hath alwayes bin wont to vtter his will to men by his word, and by some outward signe. For loke what the word putteth

A warning too the ministers

into mens cares too be conueyed vnto the mynde, the same thing doth the signe set before the eyes too bee scene, to the intent that by them as it were with windowes, a certain light myght be conueyed in vnto the soule, so as the word and the signe might bee a double warrant, audible and visible, the end and drift of which is all one: Howbeit, so as the interpretation of the signe is to bee fetched allwayes out of the word alone. What manner of things these be, the five times in whiche **G D D** vttered his worde, and gaue signes, will shew most openly: as are the state of man before his fall: the time wherin he was promised recouerie: the time of renewing the promise: the time of Moyles publike weale: and finally the time of the perfozmaunce of the promise, by exhibiting Iesus Chryste our Lorde. It is too bee shewed by Gods worde and heaucnly signes, that in these five tymes the religion was one selfsame, and alwayes agreeable with it selfe in all poynts.

Before mans fall when Adam was garnished with Gods image, God had deliuered too man bothe the worde and the signe. The worde required the knowledge of God and obedience towards him: It forbade man too attempt any thing ageinst Gods prohibition, vnder a threath of punishment: and it had a promise of immortallitie, which promise Adam embraced by faith. And the tre of life as a visible warrant conueyed the same by the eyes into the mynde. All whiche things tended too this end, that Adam representing Gods image as it were in a glasse, shold continually serue and praise God. Whereby it is manifest, that the true religion before mans fall, was the pure worshipping of God according too Gods word, the rule wherof was the word and the signe. The parts therof were the acknowledging of God, belaeve of the immortallitie that was promised, and obedience towards God both inward and outward. And the end therof was to represent gods image, & too praise and magnifie him. And in that estate was the seruice of God most perfect, such

as

of Gods woorde.

as it shal be after the resurrection, sauing that as then it shal be much fuller, not in substance, but in degrees. This manner of seruing God in such sort as was enioyned to the first man, is required of vs also after his fall. Neither is ther any alteration made in the maner of woꝝshipping: but there followed an horrible mayme in all mankind after the fall of our first Parents, insomuche as no man is able to perform this service to the ful, no noꝝ to begin it, vnlesse he haue access to the tree of life, whiche is Iesus Chꝛyst.

Ageine, after that mankind was falne in our first Parents, God eftsoone vttered his wil by woꝝd and signe: wherby is learned with what service God would be woꝝshipped after the fall. By the woꝝde he rebuketh the transgression of his commaundement: by the woꝝde he made promise of the Messias, who becomming man, should pay the raunsome for Adams guiltinesse, and restore to man the image of God, which he had lost by sinning. And he added a sign to y^e woꝝd which was as it were a certeine visible sermon concerning the Messias. The signe was the killing and offering vp of beasts and frutes of the earth. Whereupon it followeth, that God requireth the selfe same manner of woꝝshipping after the fall, whiche was befoꝝe the fall, although it haue not the same perfection, in his degrees, whiche it had befoꝝe the fall. For God requireth here an acknowledging of him: he requireth an acknowledging of our owne sinne: he requireth an acknowledging of Chꝛyst, who is in steade of the tree of life that was in Paradise: he requireth sayth in the Messias: he requireth obedience through faith, to the intent that by little and little Gods Image may be moꝝe and moꝝe repayed in man by Chꝛyst, that is to say, that in the minde may shine assured knowledge of God: in the soule, holinesse: and in all the powers, obedience to be performed according to the precisenesse of the woꝝde. These things are breely shewed by woꝝde and signe in the beginning of Genesis. For (that I may vse Platoes woꝝds) the auncient fathers being better.

A warning to the Ministers

better than wee, and dwelling nearer vnto G D D: were better and moze substantially taught by shorthe grounds and outwarde signes, than wee bee taughte by long Sermons. For in olde tyme thys manner of teachyng was common and familiar, as well vnto Diuines as Philosophers, that what soener they hadde vttered in shorthe groundes, the same thyng they auouched wyth certeine outwarde signes. As sone as man was salne, G D D vttered this grounde with his owne voyce. The womans seede shall breake the heade of the Serpent. The outwarde signe (whiche in a certeyne Image purposed the same thing) was the offering of Sacrifices commaunded to the fathers by G D D. Therefore when Abell offered hys Sacrifices, hee hadde an eye alwayes to the firste grounde that had bin vttered, and in offering, hee thoughte of these things. Firste by beholding the deathe of the Sacrifice, hee was putte in mynde of the death whereinto all mankinde was salne throughe sinne: Whereby no doubt but his minde was moued to ryghte great grasse. Ageine, by looking vpon the bloud of the Sacrifice, hee was put in remembraunce of the promise concerning the Messias, by whose merite and intercession hee assured himselfe, that Gods wrath was pacified according vnto the promise: whereby there grew bothe comforte in his harte and also fayth, by whiche hee was accepted into Gods fauor throughe Iesus Chryste. Being iustified by this fayth onely, hee minded true holinesse according to Gods word prayling and magnifying God for his ryghtuousnesse and mercy. And so Abell, hauing after a sozt repayed Gods Image in himselfe, perfozmed true seruice vnto God: which seruice hee afterwarde confirmed with his death. For when his brother Cain being an Hipocrite, went about to withdraue him from acknowledgeing the promised seede, and from the true seruice of G D D, hee chose to die rather than to consent vnto his brothers wicked purpose, giuing vs to vnderstande by thys his stedfastnesse, that hee onely wor-
shippeth

of Gods woorde.

Whippeth God aright, which preferreth his obedience to-
wardes God and the profession of Chryſte, beſore all thin-
ges in the worlde, yea and beſore lyfe it ſelfe, than whiche
nothing is wonte to bee dærer vnto man. By this worde
and ſigne deliuered to our firſt parents, after their fall, it
appereſh, that the Religion after the fall, was all one
with that whiche was beſore the fall. And although cer-
teyne outward circumſtaunces were added in reſpecte of
the corruption of Nature, and the promiſe of the repayre-
ment of it ageine: Yet the ſubſtaunce or grounde of Gods
ſervice continued all one, and tended to the ſelfe ſame
ende, though muche more imperfectly. This pure wor-
ſhip of GOD endured in the Church (whiche was very
ſmall) vntill the flood, that is to wit, a thouſande ſixe hun-
dred and ſixe and fiftie yeres. For Cains offſpring vnder-
ſtanding the promiſſe after a fleſhly manner, persecuted the
true Church: vſurped to themſelues the title of the Church:
and chaunged the true worſhipping of GOD into Hea-
theniſh Hypocriſie and Superſtition. Moreouer, after God
had puniſhed this Hypocriſie and Superſtition and other hor-
rible crimes, with the flood, he deliuered the true Religion
ageine by word and outward ſigne vnto Noe: not a new
religion, but euen the very ſelfe ſame that he had appoynted
from the beginning. Howbeit, when Japhet by Hypo-
criſie and Superſtition, and Cayn by crueltie had put this
true Religion to flight: It remayned onely in the houſe
of the Patriarke Sem. For he vnderſtanding the promiſſe
and the ſigne thereof aright, worſhipped GOD through
faith, and obeyed him after the ſame manner that Abell
and Noe did. And although that Noe and Sem hid ſtill
the ſame worde and outward ſigne that was deliuered
to our firſt fathers: Yet notwithstanding, by reaſon of a
newe occaſion there was added another newe ſigne. For
when God deſtroyed the wicked worlde by the flood, for their
falling

A warning to the Ministers

falling from the true and pure worshipping of God: he promised Noe and his offspring, that he would no more destroy the world by water: Unto this promise he added a token namely the Raynbow, which was a certaine remembrance of the promise. Wherefore God printed a marke of his word in the Raynbow whiche is wont too appere in the cloudes, too the intent he might (as it were with a seale) warrante that promise of his too bee ratified: wherby he gaue assurance not onely that he would bee the God of Noe and his posteritie, who had put them selues in his tuition, and seruice: but also that he would neuer destroy the world any more with water. Noe and Sem therefore beholding this signe, did after the example of holy Abell, perfourme true and spirituall seruice vnto God.

Now foloweth Abrahams age vnto the time of Moyses, in which age the same religion is betaken too the Patriarks, bothe by Gods owne voyce, and by a newe signe. For in as muche as the wisdom that had bin in the forefathers was now decreased: as there was neede of more euident word: so was there need also of a more apparant token. Wherefore was this worde vttered vnto Abraham: In thy seede shall all kinreds of the earth bee blessed. And the sign or token that was added, was the circumcision of the member of generation in the male childre. Then like as by the word he taught and required the true worshipping: so did he likewise by the signe, whiche was the seale of the doctrine and religion. For when he sayth, shal bee blessed in thy seede, he conueieth therein thre things moste euidently. Whereof the first is a rehersall of the accusation of all mankinde for sinne, and falling away from G D D. For in that he promisetb blessing, he giueth too vnderstand that all men sticke in curse, which curse lokcd into al mankinde with sin. The second is a rehersal of the promise of the seed and of his benefits, which was spoken too Adam in this forme of words: the womans seede shal breake the serpens head. Which selfe same thing

of Gods woorde.

is expresse here by a more pithie terme of blissing. For by the terme of blissing is ment Gods fauour, attonement, forgiveness of sinnes, and rightuousnesse for Chrystes sake, according as Paule the interpreter of Moyses expoundeth it. The third thing is a bewraying of our weaknesse, that we can not attayne blissing by our owne power: but that we must obteyne it by fayth in the promysed seede. To this sayth of his, Abraham added obedience in his whole lyfe, according to the commaundement: **Walke thou before me, and bee perfect:** which obedience the holy Patriarke shewed by the offering vp of his owne sonne. For hereby it appereth howe much he regarded his obedience towarde God, that he woulde rather at Gods commaundement offer in sacrifice his onely begotten sonne Isaac, whom he had begotten in his olde age, and to whom so royal promises were made: than to step backe from his obedience towarde God. Nowe must the signe that is added to the word, beow his interpretation of the word. For the signe is nothing else but the visible word. This signe therfore setteth thre things before our eyes: Namely that our fleshy birth is corrupted: againe that there is a seede promised, whereby nature shall be repaired: and also that by the circumcision of the flesh is signified the circumcision of the hart, wherby is cut of ignorance of God, the filthinesse of affections, and the stubbornesse of hart: that a man may bee borne a newe, bearing the image of God in true holynesse and rightuousnesse. Beholde, howe fitly these things matche with the former things. The form of words is altered: but the meaning abideth still. This variety of the worde and signe, serueth mans weaknesse, and remedyeth our ignorance: but it appoynteth not any newe fashien of seruing God as the fleshy seede of Abraham hath surmised. For like as Cains byrde embrasing hipocrisie, and reiecting the pure vnderstanding of the word and signe, persecuted Abel & the folowers of his faith: So the Ismaelites sticking in the letter of the circumcision, and neglecting the

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spirituall meaning of it, persecuted the true thildzen of Abraham: whereby it came too passe, that the true worshipping remayneth with very fewe. For whyle the Fathers sojourned in Egypte, onely the house of Joseph did after the death of the Patriark Jacob, holde still the true Religion, whiche being after the decease of Joseph, little better than quite quenched, then was Moyses bozne: In the fourth: fourth yeere of whose age, being the thre hundred and fortieth yeere after the promise was made vnto Abraham, God renewed ageyne the worde of promise, adding therunto many signes: and too the intent the true Religion myghte bee preserved, he set vp a kingdom and a presthood. And although he betooke the same word & the same sign too Moyses, which he had betaken afore too the Patriarks: yet notwithstanding he addeth longer sermons & mo signes besides, according as the state of that age required. All which things did leuell at one marke, and deliuered vnto men one selfe same maner of spiritual worshipping God. For in the wilderness (to passe ouer the burning bushe, and the pillars of fire & cloude) the Manna, the Rock, & the brazen serpent were set forth as signes or sacraments of y^e doctrine & worshipping of God: which thre things signified Chryst y^e was promised long ago. For y^e Manna, according to y^e interpretatio of Paul, signified y^e spiritual foode wherby men being made new by Chryst are fed in Chrysts kingdom. The Rock betokened y^e spiritual drinke wherwith the beleners are refreshed. The serpent being hanged vp, did foreshadowe Chryste, that should bee hanged vpon the alter of the crosse for the sinnes of the world: according as Chryst himself interpreteth this signe. The looking vpon y^e brazen serpent was a figure of faith, wherby men being iustified & quickned, do walk before God, and seeke after rightuousnesse. But after that the people was brought into the lande of promise, which was a figure of the heauenly dwelling place: there were yet mo signes, as it were visible sermons deliuered too them: of which I will touche a fewe,

of Gods woorde.

felwe, for my purposed bēfneſſe wil not ſuffer mee for to go
thzough with them all. All their whole common weale beto-
kened the Church: the Pꝛeſthod & Pꝛincehod did ſugare
Chꝛyſt: who with his Pꝛeſthod pacified his fathers wꝛath
according to the firſt promiſe, and with his ſoueraintie de-
ſtroyeth the Devils kingdome, ſinne and death: and with
his Pꝛeſthod and ſoueraintie toꝛgether, repayzeth Gods I-
mage in man, according vnto which, man was created: that
beeing ſo garniſhed again with Gods Image, hee might ſerue
him in true obedience, and ſet forth his pzayſes.

Many ceremonies were added, of which the ghoſtly mea-
ning openeth the firſt promiſe, and ſetteth out the ſpirituall
woꝛſhipping of God. Howbeit ſo far as they bee ma-
ny, I wil picke out a few of them (and thoſe of the notableſt)
whiche I wil expounde in few wordes. The furniture of the
Pꝛeſte, the yꝛerely oblation of the hyghe Pꝛeſt, the Arke of
Couenant, the Paſchall Lambe, the ſpyinkling of the bloud,
the waſhings, and the dayly offerings, hadde a ſingular ſig-
nification of ſpirituall things, all whiche do ſweetely put vs
in minde of the conditions of our mediator, and the due tie of
the godly. The highe Pꝛeſte ware a plate on his foreheade,
and cleane garments. The plate of Golde betokened Chꝛy-
ſtes Godhead, and his cleane garmente betokened his man-
hood, howbeit pure and cleane from all ſinne. The going in
of the Pꝛeſt once euery yꝛe, into the holy place, was a ſi-
gure of Chꝛyſt the high pꝛeſt, who with one oblation ſhould
make perfecte all that were to bee ſanctified. This is ſhe wed
plainly in the. 38. of Ero. where the Lord ſayth, that the Lord
may bee wel pleaſed with him. Ageine, the Pꝛeſtes rayment
betokeneth holineſſe, wherewith the Lord wil haue his Pꝛe-
ſtes to bee garniſhed, according as Dauid the interpreter of
Moſes expoundeth when hee ſayeth: Let thy Pꝛeſtes bee
clothed with Rightuouſneſſe, and let thy ſainctes leape for
ioye. The Arke of couenaunte betokeneth Gods people with
whom the Lord hathe made a couenaunt by expꝛeſſe wordes.

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A warning to the Ministers

In this Arke were the tables of the lawe, which were covered in the Arke with plate of Golde. Whereby was none other thing signified, than is conteyned in the first promise. The womans seed shall treade downe the Serpentes head, sayng that the outward signe expresseth the thyng moze pleasauntly. For the Table of the ten commaundements is covered in the Ark with a plate of Golde, which is called the propiciatorie. That is to saye, Chryste, who is the propitiation for our sinnes, doth in his church hide the sinnes of men, against the wrath and horrible iudgement of God. I pray you what is this else, than that the womans seed shall tread downe the Serpentes head? Thus doth Paule the interpreter of Moyses, expound this figure in the third vnto the Romanaynes: We are iustified freely by his grace throughe redemption that is in Chryste Iesu, whom God hath set forth to bee a propitiation thorough Faith in his blood. For as the high Priest of the Hebrues was wont every yere once to embrew the propiciatorie with blood, when hee entred into the holy of all holies. So our high Priest Iesus Chryst offered himselfe once up to his father for the sins of the world, and found everlasting redemption. The paschall Lambe had also a secrete meaning, wherein the first promise was painted oute as it were in liuely coloures: The figure whereof, Paule openeth, when hee sayeth: And Chryst was offered by our Passouer. And whereas this Lambe was taken out of the flocke, it signified that Chryst took our flethe vpon him and bare the infirmities of our flesh, and that hee was tempted as wee are in all respects, sinne excepted, to the intent hee might make vs also heavenly that are earthly, and spirituall which are carnall. And wheras it is sayd of the Lambe: And all the multitude of the Childzen of Israell, shall offer hym up: it is ment that Chryste dyed not for one or two, but for the whole Church, that is to saye, for the whole corporation of those that are registred in the booke of life. The sprinkling of the blood hath a manifest signification. For it was
a token

of Gods woorde.

a token of Chrystes blood shed vppon the alter of the Crosse, wherewith our consciences beeing sprinkled, are clenſed from dead woꝝks, according as the authoꝝ of the Epistle vnto the Hebrues expoundeth this figure after a godly maner. To the ſame purpose pertaineth their washings and dayly offerings. For these things in generall, did betoken as well that clenſing, wherewith Chryſt waſteth and purgeth vs cleane from all iniquitie, as also the true holineſſe, wherewith the beleeuers are garniſhed: ſo as from hencefoꝝth they may begin to repreſente Gods Image to his glorie and praise. These ſhadowes of the Lawe were couert interpretations of the firſt promise: whiche who ſo vnderſtood with Adam, Abel, Seth, Enoch, Noe, Abraham, &c. Thoſe yelded true and ghofteſly ſeruiſe vnto GOD, not vnlike (as in the reſpecte of the ſubſtance of the ſeruiſe) but altogether like and the very ſelfe ſame. But what is done heere: Like as Caines blood vnderſtoode the promise carnally, and of the ſigne that was added, did make a ſeruiſe of woꝝshipping by it ſelfe: Euen ſo heere the moſte part of the Jewes, leauing the ſpirite, gazed vppon the letter, and determined Gods ſeruiſe in theſe outward ceremonies without ſayth: whiche errour the Lord repproueth moſte ſharply in the Prophete, where hee ſayth: What paſſe I foꝝ the multitude of your Sacrifices (ſayth the Lord:) And anon after: Offer mee no moze Sacryfices in vayne, your incenſe is abomination vnto mee. And ſtreight after, he addeth the cauſe of this matter, when hee ſayeth: Your allemblics are wicked, my ſoule hateth your newe Moones and ſolemn feaſts. By theſe woꝝds GOD doth vs to vnderſtand that hee hath not ſo ordeyned Ceremonies, as though hee required them as a ghofteſly woꝝſhip, but that the people ſhould enure themſelues in them vnto goodlyneſſe, and ſtrengthen their ſayth by them, and kepe themſelues moze and moze in the pure woꝝshipping of God. Nowbeit, according to mans ſuperſtitious nature, the moſte parte are led away by Hypocriſie from the true vſe of Ceremonies, and haue grounded
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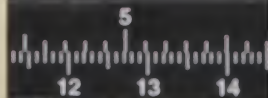
the whole weyght of their saluation vpon the obseruation of them. Whose errour when the Prophets that were sent did reprove, they were drawen too punishment as blasphemous folke ageinst Gods lawe.

By these things it is manifest, that those godly personnes. whiche lyued in Moyles common weale, agreed fully bothe in Doctrine and Relygion, with the holy Fathers befoze the flud and after the flud, vnto the calling of Moyles, and from Moyles euen vnto Chryste. For what is required heere but acknowledgement of sinne, belöfe in Chryste, inuocation, holinesse, obedience, and other vertues, whiche are required as partes, too the reparation of Gods Image in vs. Now remayneth the last age, wherein the eternall woꝛde according too the prophetes, toke vpon him the womans seede, that is too say, mannes nature, that hee might tread down the serpentes heade, that is too say (as John expoundeth it) that hee might destroy the woꝛkes of the Deuill.

This Chryste being interpreter and fulfiller of Moyles & the Prophetes, did by woꝛde and outward signes raise vp againe the same seruice of G D D well nere salne too the ground: commaunding repentance and forgiveness of sinnes too bee preached: garnishing the that belöue in him with his owne rightuousnesse: enduing them with his holy spirit: stirring vp in them newe motions agreeable vnto the Lawe and will of G D D: and too bee shoyte, repayring Gods Image, according too whiche, the firste man was created, bidding vs let our light shine so befoze men, that our father may bee glorified in Heauen. This selfe same seruice comendeth hee too his Disciples, whiche they bothe taught by woꝛde and expessed in their life. Notwithstanding, too the intente the Church might keepe this seruice continually, hee deliuered them his assured woꝛd, & put as it were two outward seales too the woꝛd, namely Baptim, and the Lordes Supper. The woꝛd interpreteth the first promise moze clearly. The sacraments are as it were certeine visible sermons, which proffer
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of Gods woorde.

the same thing to the senses, which the word teacheth. But what is done in this case: Like as in olde time Cains byrde, Chams byrde, and the false Israelites corrupted the word, and by their fleshly foolishnesse patched mens dreames vpon it: So the hipocrites fleeing from the word in this last age of the world, haue defiled the seruice of GOD, so long till through the outrage of heretikes and the tyrannye of Antichryst, the sacramentes were partely distayned with mens traditions, and partly mangled, and the doctrine with the true Religion welneere ageyne ouerwhelmed. Notwithstanding, about a fortye yeeres ago, God raysed vp a prophet that blessed Luther, who brought agein the auncient doctrine and religion, which both our first fathers receyued of God, and Chryst deliuered to his disciples. And that this seruice of God whiche our Church holdeth at this daye, is the true and continual seruice of GOD, he shall most clerely vnderstand, which trieth it by the rule of the Patriarks and of the Apostolike Church. But what hapneth vnto vs: Clergly the same that hapned to our first fathers, to the folowers of Abzaham, and to the Apostolike Church. For the diuell rusheth in with all his force, to destroy the Gospell, and to abolish the true seruice of GOD. And this doth he the more outragiously in these our dayes, bycause he knowes he hath but a small tyme to execute his crueltie ageynst Chrystes Church. Now what sleighes, this aduersary of Chrystes bleth to wype out the sincere doctrine and true worshipping of GOD: the matter it selfe at this daye openly declareth. For firste he hath set vp a kingdome, and that a right large one, namely of the Turks, which openly blasphemeth the name of Chryst. Ageine he hath planted another kingdome, whiche men call the Popedome: whiche though it professeth not it selfe openly to be agaynst Chryste, doth neuerthelesse with singular wplynesse and craft, step into Chrysts kingdome, marring the doctrine, defiling the sa-
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craments: and finally ouerthrowing the true seruice of god.
For the Pope hauing gotten the pynacle vnder colour of
the ministerie, hath bzought all kinde of superstition and
Idolatrie into the worlde, so that since man was created,
there was neuer yet a moze vyolent and intollerable ty-
ranny herd of, neyther was there euer any kinde of Idol-
seruice, whereby was wzought moze spytefull deroga-
tion to Gods maiestie, or wherewith Chrystian mennes
myndes haue bin moze monstrously bewitched. And now
that Sathan perceyueth his sleighthes to be sonnde out in
this behalfe, he taketh no truce, but calles togyther the
maysters of mischeefe, suche as are the Lybertines. Ana-
baptistes, Seruetians, Antynomians, and other: who
with their foule snoutes endeuer to beerape ageyne the
purged doctrine and Sacramentes. And when he sees he
can not by these his practises hinder the course of the Gos-
pell and the pure worshipping of G D D, he goes to it a-
nother waye, drawing asunder by inwarde debates, and
setting togyther by the eares among themselves lyke e-
nemies, those whome he perceyued to mynde earnestly
aboue others, the restozement of the Churche, and of true
Religion: Merely least by ioyning in endeuer and coun-
sell togyther, they shoulde with one minde goe throughe
with this so excellent a worke. Besides this, from tyme to
tyme he chaseth some out of Chrystes campe, who becom-
ming forsakers of their order, do exceeding great harme to
the Churche: among whom there are that inuent new de-
uyses whereby to bring the pure doctrine in hatred with
the weake and vnskilfull. For they gather togyther the
contraryeties in the sayings of those, whose trauell G D D
hath vzed to the clenzyng of his Churche in this laste olde
age of the worlde: when as notwithstanding, they are not
able to shewe any true contrarietie in no part of the foun-
dation of the doctrine and worshipping of God, howsoever
these

of Gods woorde.

these Prothēuses transfozmie themselves into a thousande
shapes. By these practises of Sathan wee see it brought to
passe, that the wilful sozte are made moze stoute in their su-
perstition: and the weaker and vnstedier sozt doe for the most
part giue ouer, to the great grief of all the godly: and vnlesse
Chryst make hast of his coming, it is too be feared least ma-
ny wil bee wrapped ageine in their former darknesse. What
is too be done in this case my brethren I beseeche you? Wee
muste beware of Sathans wyles: Wee muste haue an eye
backe too the examples of our aunceters, Abel, Abraham, the
Prophets, Chryst, and his Apostles. Let vs accompany oure
selues with them in doctrine, worshipping, and Inuocation.
Let vs not be disquieted at the multitude of our enemies.
Let vs not be moued at the number of the runnagates. Let
vs not be dismayed in harte at the persecution and miseries,
whiche the godly are fayne too suffer in this worlde. Let vs
not onely haue an eye too the lowlynnesse of the church, which
in this worlde lyeth vpon the ground despised: but also let vs
haue an eye too Chryst triumphing, who wil in time to come
reward those with the glozy of blisshed immortallitie, whome
hee maketh like vnto hym selfe in thys life, so they continue
stedfast too the ende. Let vs beare in minde this most weigh-
tie saying of Chrystes: Watche and pray, that ye enter not
into temptation. That whiche I say too you (sayth hee) I say
too all. The worlde tempteth: the fleshe prouoketh: the armies
of Heretikes trouble: the stumblingblockes of doctrine and
manners offence: the sonde quarellings of proude persones
bere: ageinsie all these things the surest remedie is too call
vppon G O D. For it is not for nought, that Salomon say-
eth: The name of the Lorde is a moste strong towre: the
ryghtuous man shall flee vnto it, and be saued. In oure cal-
ling vppon God, let vs haue an eye too the Propheticall and
Apostolike church, and let vs arme our mindes ageinsie the
Idoll gaddings of Mahomet and the Papistes, and ageynste
the wranglyngs of the Heretikes. Lette vs oftentimes be-
thinke

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thinke vs, vppon how sure and vnmouable foundations the
continual doctrine of the Church, and the stedfast religion
of the Catholike Church is grounded. Lette vs bethinke vs
of the heauenly Reuelations, wherby GOD himselfe reue-
led his will vnto men, when hee spake to the holy Patriar-
kes and Prophets: whiche wil of his, hee hath confirmed by
many wonderful miracles, bothe in the olde and new testa-
ment. Let vs beholde the mosse sweet consent of Moyles, the
Prophets, Chryst, and the Apostles in doctrine and religion.
Let vs bee stirred vp to the acknowledging of GOD, by the
example of many Martirs, who (with Abell the firste Mar-
tir) confirmed the heauenly doctrine with their owne blood.
Let vs absteyne from sonde disputyng, by whiche the bonde
of peare (whiche is charitie) is broken: and let vs rather ap-
plye oure selues to godly life, than to subtle and vnprofita-
ble disputations, by meanes of whiche, what euill hath ry-
sen in the Church, it groweth mee ryght soze at the harte to
thynke. For although in these realmes (GOD be thanked)
there bee a very great calme and a godly agreement in al our
churches: yet notwithstanding godlinesse wold we should bee
soze for the miseries of those, whiche at this day are afflicted
thzough the vnseasonable strife of certein persons, wherewith
y mindes of many princes & diuers others are wadded. How
beit sith we are not able to remedy these euils, let vs flee to
him, who alonly is able to do al things. Pray yee therfore w
the whole church of Chryst, vnto y eternal God the father of
our Lord Iesu Chryst, y he wil gather to himselfe a church in
this world, & that he wil in y same church mainteine y pure-
nesse of doctryne, & the true worshipping of him: so as we may
worship him aright, & for euermore magnifie & praise him.
Pray him to gouerne w his spirit our most meeke souerain
Lord king Frederike the scd of y name, who as he hath suc-
ceeded his most holy father in y kingdom: so also is hee y very
right heir of his fathers vertues: & is not only a prince y bea-
reth special loue to iustice & equitie: but also a singuler fauo-
rer

of Gods woorde.

ter and patrone, or rather a most faithfull foster father of the churches & scholes. Pray too Chryst that he wil with his spirite rule the counsellors and nobilitie of the realme, & the gouerners of churches, ciuill offices, scholes, and houtholdes, giuing them courage too mainteyne Gods glozie, true doctrine, and honest discipline, so as we may leade a peaceable and quiet lyfe, with all godlynesse and honestie. Pray soz all the states of this realme, y all may knitt them selues togither in swete concord, & one relieue an other, so as the superiozs may think that their inferiozs shal be coheires with them of Gods kingdom: & the inferiozs obey their superiozs in the Lord, as Paul willeth them: so y al the degrees of this realme being settled in a moste swete tunableness, we may liue peaceably & quietly. Pray ageinst the enemies of the king & this realme. Pray Chryst too represse the rage of Sathan, & too graunt vnto his church teachers & shepherds agreeing in true doctrine and godlinesse, which may set forth gods glozie by teaching aright, & by example of godly life: too the intent that at the length all of vs fully beholding the glozie of the Lord with open face, as it were in a glasse, may be transforned into the same likeness, as it were from glozie too glorie, by the spirite of the Lord. So be it.

Now remaineth that I should say somewhat concerning mine own purpose, namely wherfoze I haue published these expositions of the gospels vpon y Sundays. About a fourteen yeeres ago, I vttered priuately certain short notes vpon y Sundays Gospels too my scholars at home at my house, too y intent I might by this my small trauell, further their studies, not thinking at all too haue put them forth. But what folowed? The things that wer endited too a few scholars, were communicated too many. And when I perceyued, that diuers sought earnestly after them: I enlarged them somewhat a fyre yeeres ago. And now at length the entreatance of cerseine godly Shepherds, compelled me too publish them and put them forth in print. Wherfoze saying that this worke is wholly ordeyned

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ordayned for the godly ministers of the Gospell, I thought it good (right dære bʒethʒen) to put forth this my trauaile vnder your name. If yee shall reape any thing thereby, give G D D the thanks, and commend me to God with your Prayers. This one thing haue I earnestly regarded, namely to set forth purely the doctrine of the Catholike Church, whiche bothe the vniuersitie of *Wirtemberge* maynteyned a fortie yeres ago, and yet stil mainteineth: And also which those most excellent men the Studentes of this Vniuersitie, D. Iohn Machabeus of the *Alpes*: D. Peter Palladie, D. Iohn Seming, and D. Olaus Chrysostomus, (all which doe now rest in the Lord, looking for full deliuerance by the coming of the Sonne of God) haue taught. In this consent stande we also, who haue succeded them in office in this Schoole: and we pray God hartily, that we may liue and die in this consent. For we doe not dout but that this is the continu-

all consent of Gods Church, as we haue suffici-

ently shewed before. I beseech God the Fa-

ther of our Lorde Iesus Chryst, to knit

vs togiſther with his spirite, that

we may be at vnitie in

him. Fare yee well,

and God sende yee good lucke in Chryste.

At Hafnic the. xxx. of Marche.

The yeare ſince Chryst

was boꝛne. 1561.



The fyrst Sunday in Aduent.

I

The Gospell. Math. xxi.



AND WHEN THEY drevve nigh vntoo Ierusalem, and vvere come vntoo Bethphage vntoo mount Oliuete, then sent IESVS twoo of his disciples, saying vntoo them: Go intoo the tovvne that lieth ouer againste you, and anon yee shall finde an Asse bound, and hir colte vwith hir, loose them and bring them vntoo mee. And if any man saye avvght vntoo you, say yee the

Lorde hath neede of them, and straight vvay hee vvill let them go. All this vvas doone, that it might bee fulfilled vvich vvas spoken by the Prophet, saying: Tell yee the daughter of Sion: beholde thy King commeth vntoo thee meeke, sitting vpon an Asse and a colte, the soale of an Asse vsed vntoo the yoke. The disciples vvnt and did as Iesus commaunded them, and brought the Asse and the colte, and put on their clothes, and sette him thereon. And many of the people spred their garments in the vvay. Other cut dovvne braunches from the trees, and stravved them in the vvay. Moreouer the people that vvnt before, and they also that came after, cryed, saying: *Hosanna* too the sonne of Dauid: Blissed is he that commeth in the name of the Lord: *Hosanna* in the highest.

The exposition of the Text.



ORASMUCH AS this feast (of Aduent or) of the conuening of our Lorde, is the first of all in order, vvich is solemnized in the church: It is necessarie that wée bée put in minde vvhat things are too bée considered in euery seuerall feast, least either vvith the wicked and Vheathe-

A. j.

nisse,

The fyrst Sunday in Aduent.

Printed to be
sold in
every Church.

Thenish woꝛld we abuse them too the dishonoꝛ of God: oꝛ else
solemnize them with lesse deuotion than it becommeth vs,
not without the offense of many. In generall, there are thre
things too be considered in euery feast. The storie, which is
the foundation of the feast: the benefite, whereof the storie
maketh mention: and the true and lawfull vse of the feast.
For as the storie instructeth the mind: So the benefite of
God, (the remembrance wherof the storie stablisheth) dooth
nourish and strengthen Faith. Out of which Faith issueth
thankfulnesse, which praiseth God for the benefite receiued,
with mind, with voyce, with confession and with behauior:
In which thankfulnesse the true vse of the Feast is too be
seene. These thre things are too be applied vnto all feastes.
Wherefoze inasmuch as this feast is instituted concerning
the comming of our Lord, the storie of his comming, which
pertaineth too the Conception, birth, doctrine, and doings of
Christ, (which are the cheef Articles of our belæf,) is too be
lerned. The benefite of God, (which is to saue the lost sheepe
by the sacrifice propitiatorie,) is too be recorded in remem-
brance. With the first the mind is too be instructed, & with
this latter, Faith is too be cherrished and strengthened: too
thentent that theruppon may spring thankfulnesse of mind,
wherby wee both with mind, voice, confession and behauior.
set out the gloꝛy of God who hath vouchsaued to giue his
sonne for vs. Now too the entent this present feast may be-
come the moze behouefull, bothe too the gloꝛy of God, and too
the instruction of our selues: I will entreat of thre places
in oꝛder, which are these.

- 1 Of the comming of the Lord.
- 2 The description of Christ our king, & of his kingdome.
- 3 Of the Citizens of this king, of their duetie, and in con-
clusion of the true vse, and healthful meditation of the
Lords comming.

¶ Of

The first Sunday in Aduent.

2

¶ Of the first.

The intent wee may the better & certeinlier be instructed of the coming of our Lord Iesus Christ, to the praise of God and the helthful edifying of our selues: Let vs with S. Bernard propound sixe circumstances to bee weyed in it, whiche are these. **W**ho hee is that commeth: from whence: whither: to what purpose: when: and what way.

1 **H**e that commeth is (according to the testimony of Gabriel) the sonne of the highest, equall to the moste high Father in true Godhead. Whereby we may learne how great is his maiestie, dignitie & power. Hee that commeth is the seede of the woman, very man of the seed of Abraham and David, according to the oracles of the Prophets, & the testimonies of the Apostles: lesse than y^e father as touching his very manhood. Whereby wee may lerne, with what societie of nature hee is ayded vnto vs, so as we need not to bee afraid to come vnto him. It is Christ then that commeth: who is bothe very God and very man: being one persone in twoo natures: who is bothe able to saue, bicause hee is God: and wil saue, bicause hee hath taken our nature vppon him, that he might bee made a sacrifice for vs.

2 **F**rom whence commeth hee: he commeth from heauen: hee commeth out of the bosome of the father, who filleth all things, and is inuisible euery where. Also, he commeth in the virgins wombe, conceived by the working of the holy ghost. Hee is nourished with the virgins blood: hee is borne: hee is brought vp: hee is circumcised,

3 **W**hither commeth hee: Hee commeth into the world, which was made by him. He commeth into his owne, & his owne receiued him not. Hee came into the lower partes of the earthe. And out of all doubt, this is that great misterie wherof the Apostle speaketh. 1. Tim. 3. God was shewed openly in the fleshe, iustified in the spirit, beholden of the Angels, preached of vnto the Gentiles, beleued vppon in the world, and receiued vp into glorye.

A. y.

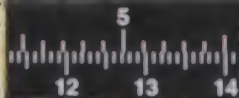
4 To

*Christum sanctum
ad nos descendit
commune off. o. o.
Lord Christe:*

it is Christ y^e to

*Christ cometh y^e for
spand.*

*Christ cometh y^e for
y^e world.*



The first Sunday in Aduent.

1st came to
and sinners

4 To what purpose came hee? The causes of the Lordes comming into the world, the voyce of God foretelleth: the Types prefigure: the sayings of the Prophets proclaime: the wordes and workes of the Lord being come, doe proue: the writyngs and Preachings of the Apostles witnesse: and the ioyfull congregation of all Saintes confesseth.

cause why
as for
the world.

God sayd to the Serpent Gen. 3. The seede of the woman shall tread downe thy head. Which text the Apostle expounding sayth: Christ appered to destroy y^e workes of the diuel. The same god did oftentimes beat the meaning of this saying into the holy Fathers heades, and specially into Abrahams, saying: In thy seed shall all natiōs bee blessed. By these things then it is to bee vnderstood, that Christ came for two causes. The first is to destroy the workes of the diuel: and the other, to bring the blissing vpon the children of Abraham, y^e is to say, vpon all that shall receiue Christ by fayth, as Abraham did. For when Adam had by his fall yeldded him selfe and all his offsprings bondslaves vnder the Tirannie of Sathan, and cast them into deserued curse: the rightuousnesse of God required, that either wee should suffer due deserued punishment, or else that some of mankinde should satisfie Gods iustice. Now forasmuch as no meane power was able to vanquish the diuell and pacifie Gods wrath: the sonne of God cometh forth of his secret dwelling place: he cometh into y^e world: he becomes man: he taketh our case vpon him: he ouerthroweth the kingdome of the deuill, and pacifieth his Fathers wrath being made vnto vs both our sacrifice and our priest.

This selfe same thing doe many types figure: as the sacrifices of the Fathers, the pascall Lambe the sprinklyng of the red colours blood vpon the people and moreover the Arke of couenant, and all the Aaronical sacrifice with all the rites and ceremonies thereof.

Innumerable sayings of the Prophetes doe declare these selfe same causes of the Lordes comming with agreeable consent: as Esay. 53. He suffered our diseases, and bare our

The first Sunday in Aduent.

3

our sorowes in deede, he was wounded for our transgressions and was torne for our iniquities. The Lord did take vpon him the iniquities of vs al. Many such testimonies as these, are in the Prophets, which for breifnesse sake I omit.

The wordes and workes of Chryst at his conning, doe proue the same thing: Come vnto mee (sayth he) all ye that labour, and are heauie laden, and I will refresh you. Also, he that beleueth in mee shall not perishe, but haue life euerlasting. Also: For these do I sanctifie my self, that is to say, I offer my selfe a sacrifice to God the father for the purging of their sinnes. Which thing, not onely the great numbꝛe of miracles that he did, and by which he destroyed the workes of the diuell, doe assuredly proue: but also his very death, and his glorious victorie ensuing the same.

The testimonies of the Apostles, who is able to numbꝛe: Paule sayth, He dyed for our sinnes, and rose ageine for our iustification. The same man wyrteth thus: Him that knewe no sinne, hee made sinne, to the intent that wee might bee made the righteousnesse of god in him. John Baptist cryeth out: Behold the Lamb of God, that taketh away the sinnes of the worlde. John the Apostle: Iesus Chryst clenseth vs from al our iniquitie. The same apostle making a breefe summe of Chrystes benefites, wyrteth: Chryst appeared to destroy the diuels workes.

Finally, the whole Church of Chryst ioyfully through Chrystes spirit confelleth these selfe same causes of Chrystes coming, singing thus: Thou taking vpon thee to deliuer man didst not abhorre the virgins wombe. Thou when thou haddest ouercome the sharpnes of death, didst set open the kingdom of heauen to all beleuers.

Now if ye demaund the time of his coming, the Apostle Paul answereth: After that the fulnesse of time was come, God sent out his sonne borne of woman, bound vnder the law, to the intent he should redeeme them that were gilty of the law, that wee might receiue the adoption of children. He came

A. iij.

ther

roffe Christen

The first Sunday in Aduent.

therfore neither later nor slower than hee ought too come. Concerning this time of the Lords comming, the Prophets Iacob and Daniell spake before. Of which thing more shalbee spoken in the day of the Lords birth.

*His way Christ
months:*
¶ One thing more is yet behind: namely the way by which hee commeth. This also is too bee sought out diligently, that wee may meet him rightly. Therfore like as too our saluatio he came once in the flesh visible, so too saue eche mans soule, wheresoeuer his word is thought vpon, read, or preached, hee commeth daily in spirit and inuisible: yea rather hee is there alwayes present according too his promise: I will bee with you vntoo the end of the worlde. And then againe shal hee appere visible too iudge the quick & the dead, too the intent that they which heertofore held scoone too take him for their phisician and sauour, shall then feele him a most iust iudge and punisher of their wickednesse. Of which comming wee shall heere more the next Sunday. And thus much breifly concerning the comming of the Lord.

¶ Of the seconde.

*Exposition of
Christ:*
The second place which the text of the Gospel containeth, impoerteth the description of Christ our king, and of his kingdom. Which description is confirmed by the testimonie of Zacharie: which the Euangelist alledgeth that wee may vnderstand, how this pompe was not instituted rashly, but foreshewed long before, according too the wil of God and the secrete counsell of the Trinitie. For this pompe teacheth vs many things, of the state of Christ our king and of his kingdom. First this pompe of Chrystes riding into Hierusalem, maketh a difference betwixen Christ our king and the kings of the worlde, and sheweth the diuersitie of their kingdomes. For this base pompe dooth sufficiently argue, that neyther Christ is a worldey king, nor the administration of his kingdom worldey. For worldey kings (to the intet they may bee counted honozable of their people,) are gorgeously apparellled,

The first Sunday in Aduent.

4

relled. In likewyse the administration of woꝛldly king-
domes requireth gorgeousnesse, and sumptuous furniture.
Secondly this storie teacheth y vnder this base pompe, lieth
hid a certeine almightinesse & godhead. For when hee sayeth,
loose yee and bring vnto mee: and againe, the Lord hath need
of them: and also, he shall by and by let them go: Christ our
king giueth vs too vnderstand, that by his heauenly power
hee is able too bring too passe what hee listeth: yea and that hee
hath the hartes and willes of men in his hand.

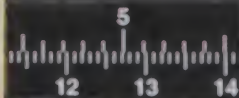
Wherefore although the kingdome of Christ seeme dispisa-
ble in this woꝛld: yet notwithstanding if a man look vpon y
power & diuinitie of y king, nothing is moze statelly: nothing
is moze mightie: nothing finally is moze glorioꝛs, than it.

Moreover the prophete conteyneth thre
things. First an exhortation too the churche, at that time cast
downe and vtterly vnder foot. Be glad (saith he) and leap for
ioy thou daughter of Sion. Whereby wee are taught that the
Gospel pertaineth too them that are cast down & vnder foot,
and altogether broken in spirit. Secondly this prophete co-
teyneth a comaundement from God, that wee should doe ho-
mage too this king, like as y second Psalme exhorteth wher
it sayeth, kisse the sonne. Thirdly this prophete conteineth a
description of the person of Christ: namely that he is y king
that was promised too the church. Beholde (saith it) thy king
cometh. As if he should haue said, heer is at length that king
that was promised thee, of whom are wꝛitten so many testi-
monies, which shall restore the kingdome of God, that the
diuel hath inuaded & destroyed thꝛough sinne. He saith, that
this king is gentle & meek, too the intent we should not shun
him as a cruell Tirant, but rather come vnto him with full
confidence, and demaund of him the saluation promised. And
wheras he setteth him foꝛth poore, that is too bee referred too
the state of this present life. Whose will it was too bee poore
for this purpose, that he might with his spirit enrich vs that
are poore, and make vs blisset for euer.

A. iiii.

Of

to whom
belongeth



The first Sunday in Aduent.

Of the thirde.

*signs of
Christ:*

THe Citizens of this King are described vnder the persons of Chrystes disciples, and of the people, whose example wee must followe, if wee wil bee reckened among the Citizens of Chrystes kingdome. First therefore, let vs with Chrystes disciples bring the Asse vnto him. That is to say, let vs too whom the ministracion of the word is committed, doo all things that are appointed vs, too the glozie of Chryste, and the enlarging of his kingdome.

*of the
kingdome
of Christ*

*For what
purpose
must he
w.*

Secondly let vs lay our clothes vpon the Asse: whiche thing wee shall then rightly doo, when wee employ all oure power and abilitie too the preservation of the Ministerie. Also wee must cut downe bowes from the trees, & cast them before Chryste, that is too say, wee must preache Chryste, and acknowledge him too bee the eternall king, whose kingdome wee shall wishe too flourish for euer like the Palme tree, that it may not sinck downe vnder the burthens of the miseries of this world. Wee must cry Hosanna, that is too say, wee must call vpon him with faith, and confesse him too bee our King, assuring our selues that his kingdome is blisfed in the highest. And heerevpon wee may breefly gather, what is the right vse and helthfull meditation of this feast, concerning the helthful comming of Chryste. The first vse therfore is, to endeouour that this king may come vnto vs. And how shall that bee brought too passe? He is called too vs by true repentance, kept by substanciall faith, and delighted by pure worshipping. The second is too put vs in minde of thankfulness, that wee glozifie him with heart, voice, confession and behauiour. Who for our sakes came vnto vs: who being made man, gaue him selfe for our sinnes, too deliuer vs out of this present euil world, according too the wil of God our father, too whom bee glozie for euer and euer. Amen.

of the

The ij. Sunday in Aduent.

5

The Gospell. Luke. xxi.



Here shall bee signes in the Sunne and in the Moone, and in the Starres: and in the earthe the people shall bee at their vvits end, thorov dispaire. The Sea and the vvater shall roare, and mennes heartes shall fayle them for feare, and for looking after those things vvliche shall come on the earth. For the povvers of Heauen shall moue. And then shall they see the Sonne of man come in a Cloude, vvith powver and great glorie. VVhen these things begin to come to passe, then look vppe, and lift vp your heades, for your redemption dravveth nie. And he shewed them a similitude: Beholde the Fig tree, and all other trees: vvhen they shoot foorth their buddes, yee see and knowve of your ovne selues, that Sommer then is nigh at hand. So likewise yee also (vvhen yee see these things come too passe) bee sure that the kingdome of GOD is nie. Verely I say vntoo you: this generation shall not passe, til all be fulfilled. Heauen and earth shall passe, but my vvoordes shall not passe. Take heed vntoo your selues therefore, least at any time youre hartes bee ouercome vvith surfering and dronkenesse, and cares of this lyfe, and that that day come on you vnnvares. For as a snare shall it come on all them that sit on the face of the vvhole earth. VVatche therefore continually and pray, that yee may obtaine grace too flee all this that shall come, and that yee may stand before the sonne of man.

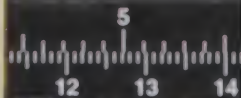
The expolition of the text.



Like as the last Sunday the church celebrated the remembrance of Christs comming in the fleshe: so this lesson of the Gospell entreateth of his second coming, and belongeth too that Article of our faith, wherin wee confesse vvith hart and mouth, that the same Worde vvliche came heere tofoze too bee a mediator and Sauioz of them that belæue in him, shall come heereafter too iudge the quick and

A. v.

the



The.ij. Sunday in Aduent.

the dead : that they which in this life haue receiued Chriſte, and acknowledged him too bee their ſauioꝝ, ſhould bee rayſed ageine in their bodies, & be rewarded with euerlaſting life : and that thoſe whiche haue deſpiſed him, in following their owne affections too the diſhonoꝝ of God, ſhould bee puniſhed euerlaſtingly with deſerued toꝛments. Of this Euangelical leſſon, let there bee made thre places.

- 1 Of Chriſtes comming too iudgement.
- 2 The uſe & frute of the ſoꝛewarning of y ſame comming
- 3 Chriſtes exhortation too his Diſciples, that they ſhould bee ready without let.

¶ Of the firſt.

Occaſion of this ſermon concerning Chriſtes comming, aroſe vpon the talke betwene Chriſte and his diſciples in the Temple of Ieruſalem. For when the diſciples woon- dꝛed at the ſumptuouſneſſe of the Temple : the Lorde him ſelfe answered, that the time would come, it ſhoulde bee ſo waſted one day, that one ſtone ſhould not bee left vpon ano- ther. His diſciples hearing this, demaunded him of the time. To whom hee anſwering, declared the tokens that ſhould go befoze the deſtruction of Hieruſalem, ſtrengthening them leaſte they ſhoulde bee diſcouraged in their mindes, for the euils that were at hand. Wherevpon taking occaſion, hee paſ- ſeth on too the vniuerſall and laſt iudgement, and reckoneth by the ſignes that ſhall goe befoze it.

Howbeit, too the intent al things may become the clerer vnto vs, firſt wee will examine ſiue circumſtaunces whiche the text comprehendeth. And afterward wee wil deſcribe the iudgement it ſelfe accoꝛding to the Scriptures.

The firſt of the circumſtances therfoze, is concerning the time. For he ſheweth the time by ſignes, & cõfirmeth y ſame by compariſon. And there are many kindes of ſignes whiche go befoze the comming of the Lorde vnto iudgement.

The firſt ſigne is ſene in the Sunne and the Moone, and the

*comming to
iudgment.*

*And ſignet befoze
the Lord comming
to iudgment.*

The.ij.Sunday in Aduent. 6

the starres: which what maner of one it shall bee, Marke in his.rij.chapter vttereth in these words. The Sunne shalbe darkned, y is too say, there shal be many Eclipses of y sunne. And y moone shal not yeld forth hir light, namely while the also suffreth eclipse. And y starres shal fal frō heauen, y is too wit, shal seeme too fal. That many of this kinde of signes are alredy past, our present age beareth witnesse. For there neuer hapned so many eclipses, either of the sun or of y Moone.

The second signe of the iudgemēt at hand, is the perplexitie of people through despaire: the meaning whereof is (as Mathew and Marke interprete it:) that nation shall rise against nation, and kingdom against kingdom, and no place shall bee free from warres. And doth not these dayes testifie the woꝛld too bee full of such signes?

The thirde kinde of signes, are of the sea, of clouds, of the aire, of tempests, of horrible tumultes, and of certaine vncustomed and vehement windes. And hathe not our age scene very many signes of this sort?

The fourth kind of signes issueth out of the second & third, which is a pining away for feare, and for looking after those things that shall come vpon the whole woꝛld.

The fifth sort is: that the powers of heauen shall bee moued, that is too say, there shalbee vniwonted sights in heaue, and earthquakes in the earth. Too bee short, both heauen and earth shall (after a sort) resemble the countenaunce of the angry iudge, that sinners being moued by these tokens of Gods wꝛath, should repent and turne vnto the Lord.

These signes doth the Lord apply in this wise too the last iudgement. Behold the Figtree, & all other trees: when they haue shot forth their buddes, yee seeing it, doe know of your selues, that sommer is nye at hand. So likewise when yee see these things come too passe, vnderstand yee that the kingdom of god is nye. For these signes out of all creatures which are caried vp & downe, shal bee as it were messengers, by whose mouth such men shal bee summoned to appeere at y dreadful iudge.

2.

3.

4.

5.

Exultant

Dignus ad it
vnde messengers



The.ij.Sunday in Aduent.

iudgement seat, as running at ryot here in this world haue neglected their owne saluation, and like dronken men haue despised Chyist, the authoꝝ of saluation.

Besides these fīue sortes of signes, whereof the text maketh mention, there are others also. Math. 24. Marke. 13. 2. Thes. 2. Daniel. 2. & 7. Apoc. 17. all which are as it were certaine visible sermons of repentance, by which god foꝛewarneth men too flee too his sonne our Lord Iesus Chyriste, in whom only is saluation.

2 The second circumstance is, that he which is the sonne of God, and man, Iesus Chyist, shall bee a iudge. Wherin bothe the godly and vngodly haue to learne. The godly, too knowe that hee shall bee their iudge, who had promised eternall life too all that beleeue in him, adding an othe: Verely I say vnto you, all that beleeue in mee, shall not perishe, but haue life euerlasting. This promise confirmed with an othe, cannot by any meanes fayle. And the vngodly haue too lerne, either too repent and foꝛsake the rable of the wicked, and so too enioy their saluation purchased by Chyist: oꝛ else too remember that he whom they haue refused too bee theyꝝ Sauoure, shall adiudge them to endlesse paines: that then at least wise, they may (too their great miserie) learne, howe horrible a thing it is, too fall into the hands of the liuing God.

3 The third circumstance is, that hee shall come in the clouds, glozious and terrible, not a seruaunt as before, but a Lord: not too bee iudged, but too iudge: not now too allure men too repentance, but too punish vnrepentant persones with eternall paines: and that as a righteous iudge.

4 The fourth circumstance is, that he shall come mightie, with power and great glozie: wherby it is too bee learned, that he can bothe dꝛinne the rebellious, & is able too rewarde the beleeuers with eternall life.

5 The fifth circumstance expresseth the cause of Chyistes comming vnto iudgement, so farre foꝛth as it pertaineth too the godly. Your redemption is at haꝝd. By which saying, like

as

*signed real-
lynd to
the end:*

*the 2nd of the 1st
of the 1st*

*the 1st of the 1st
of the 1st*

*the 1st of the 1st
of the 1st*

*the 1st of the 1st
of the 1st*

The.ij.Sunday in Aduent.

7

as Chzist sheweth that his Church shall not bee wel at ease in this world (for before that day, it can not be deliuered from the vanitie of the world) so he doeth too vnderstand, that the accomplishment of Chzistes benefits towards his Church, is the full deliuerance from all euils: wherewith is ioyned the perfect fruition of the eternall God, with euerlasting ioy. These things therfore pertain to the comfort of the godly. But as touching the vngodly, this day of the Lordes coming, shall bee a day of wraethe and sorrowe and not of deliuerance: a day of mist and darknesse and not of light: a day of mourning, and not of mirth: a day of destruction, and not of saluation.

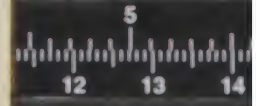
And the maner of the iudgement is described in the.25. of Mathew by these words. When the sonne of man shall come in his maiestie and all the Angels with him: then shall he sit vppon the throne of maiestie, and all nations shall bee gathered together before him, and he shall separte them a sinder, as a shepheard putteth his sheepe a side from the Goates, and shall set the sheepe on his right hand, and the Goates on his left. Then shall the king say to them on his right hand: come yee blisset of my Father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry and yee gaue mee to eate. &c. And vnto them on his left hand he shall say: Away from mee yee cursed into euerlasting fyre which is prepared for the Diuell and his Angels. For I was hungry, and yee gaue mee no meat. &c. And so the vngodly shall go into euerlasting punishment, but the righteous into euerlasting life. And in the Apocalypse, 20. chapt. Hee shall sit vppon a great white throne, at whose looke the heauen and earth shall flee away, and the dead both great and small shall stand in the sight of his throne: and then shall bee opened the booke of life and the bookes of consciences, & they shall bee iudged by those things that are written in those bookes, according to their works. They that haue done good, shall go into euerlasting life: and they that haue done euill, into euerlasting fire.

Now

what manner of day of judgement shall be?

a description of the day of judgement

Almeid.



The .ij. Sunday in Aduent.

*spinged to be
renewed in
the fontaine
of judgement:*

*before of land
all are for to
be rewarded:*

*by the fountaine
of judgement
all are for to
be rewarded:*

For the fountaine

Now in the sentence of iudgement, two things are to be considered. On Gods behalfe, blissing: on mennes behalfe, good works. When he sayth, come ye blissed of my Father, he meaneth that they are freely saued through Iesus Chryst, whom they haue receiued by faith. For in Chryst only are men blissed, receiued into Gods fauor, & freely iustified. But when he calleth forth too good works, the Lord doth it, not for that they are causes of saluation, but for other respectes. Namely, for that they are witnesses of true faith & the feare of God: and moreouer, that by setting before them a recompence of the miseries which they abide in this life, hee may the more stirre them vp too godly and holy conuersation.

¶ Of the seconde.

Why Chryst forewarned his disciples of his coming too iudgement, he declareth, when he sayth: VVhen these things begin too come too passe, looke vp and lift vppe your heads. &c. All these things wil put vs in minde of a certaine continuall repentaunce in this life. But what doe wee? wee see the last day redy too light in our necks, and yet neuertheless wee delay too repent, and feede our owne fantasies. What doe noble men? What doe princes? what doe learned men? what doe vnlearned men? what doe towines men? what doe countrey folke: and too bee short, what doe (in maner) al men? What is hee that earnestly myndeth this forewarnyng of Chrystes? Wee make more accompt of a serme in the countrey, than of the kyngdome of GOD. Yea rather who is hee that pferreth not the commodities of this life (bee they neuer so slender) before the health of his soule?

¶ Of the thirde.

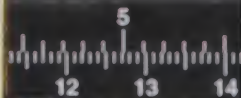
Because Chryst foresaw with what euils the world should ouerflow about the time of his comming, hee framed an exhortation, partly to the intent they shuld eschue the things which at that time should exclude the greatest part of the world

woꝛld from the promised saluation: and chiefly too the intent they should shewe them selues stout souldiers, too fight with watching and Prayer against this woꝛld, vnder the standarde of only Iesus Chꝛyst. And too the intent they may bee the readyer vnto bothe, hee alledgeth reasons too perswade them. For hee both telles them that that day shall come vpon the sodain: and also declareth plainly, that by this meanes they shall bee quite rid from all euils, and bee set in the presence of the sonne of God.

Wherefore he sayth: Take heede too your selues that your harts bee not at any tyme ouerloden wyth surfetting and drunkennesse, and the cares of this woꝛld. These then are the thyngs that are too bee eschued, that is too say: surfetting, drunkennesse, and the care of this woꝛld: namely vngodly and Heathenish care, which quencheth the faith of Chꝛist. In as muche as it is most manifest, that all estates of the woꝛld are wrapped and snarled in these euils: so much the moze ought this exhortation of Chꝛystes too bee in our sight, least we perishe being deceiued with the euill trades of this woꝛld.

Furthermoze, where as the Lorde addeth: Wathe yee continually in Prayer, hee teacheth with what things it bee: houeth those too bee occupied, y couet too escape the euils that are too come. In that summe he requireth, the shunning of euill things, and the earnest folowing of good things. Bothe these the Apostle ioyneth together in his Epistle vnto Titus, wꝛiting: Renouncing all vngodlinesse & woꝛldly lusts, let vs liue sobꝛely, vprightly, and godlily in this woꝛld, looking for the blisshed hope, and the coming of the gloꝛie of the great GOD, too whome bee pꝛaise, soueraintie and gloꝛie woꝛld without end. Amen.

*An
exhortation
to
the
people
of
God*



The thirde Sunday in Aduent.

¶ The Gospell. Luke. xi.



Hen Iohn being in pryson heard the vworkes of Christ, he sent tvvo of his disciples, and said vntoo him: Art thou hee that shall come, or doo vvee looke for an other? Iesus answered and sayd vntoo them: Go and shevv Iohn ageine vvhath yee haue hearde and scene. The blinde receiue their sight, the lame vvalke, the leapers are clen- sed, and the deafe heare, the deade are raised vp, and the poore receiue the glad tidings of the Gospell, and happie is he that is not offended by mee. And as they departed, Iesus begā too say vntoo the people cōcerning Iohn: VVhat vvent ye out in- too the vvildernesse too see? A reede that is shaken vvith the vvind? or vvhath vvent yee out for to see? A man clothed in soft rayment? beholde, they that vveare soft clothing, are in kings houses. But vvhath vvent yee out for to see, a Prophet? verily I say vntoo you more than a Prophet. For this is he of vvhome it is vvritten: Beholde, I sende my messenger before thy face, vvwhich shall prepare thy vway before thee.

The exposition of the text.



His gospel describeth vntoo vs the kingdom of Chryst, and peinteth it out in his proper colours: so much at least wise as pertyneth too the outward apperance therof, which is saine with outwarde eyes. For if yee regard his secrete power with the eyes of faith, it is a most bzight & a most glozious thing. In this place there- fore is intreated only of his outward shape. The forerūner lieth in pryson. Wherby wē are warned y Chrystes king- dome is put vnder the crosse. The disciples being in doute, are sent forth: howbeit vntoo Chryst only. Chryst the king himself is conuersant among the poore, the blind, the deafe, and the leapers. These are healed and receiue the glad ty- dings

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9

things of saluation, which things the mighty, noble and wise men of the world despise. In fewe words, as this Gospell ppeynteth out the Kingdome of Chryst: so it confirmeth the mynistry of John, & by assured arguments proueth, that Chryst is the true Messias, that was promised to the fathers. Notwithstanding, for more plentiful doctrines sake, let this Gospell bee distributed into foure parts which are these.

- 1 As shewed bothe the lot and office of the ministers of the worde.
- 2 The question of John.
- 3 The aunswere of Chryst.
- 4 The commendation and praise of John.

Of the first.

And vvhē John being in prison, heard the vworks of Christ, he sent twoo of his Disciples vntoo him. John being bound in gyues, teacheth by his owne example what is the lot of the ministers of the word. And the same John by sending his disciples vnto Chryst, sheweth the true dutie of the ministers of the worde. I will therfore speake of either of them in order, and first of their state in this lyfe.

John exhorteth men to repentance, and findeth fault with their wickednesse. And what happens to him for it: that doth the storie tell Math. 14. for there it is shewed, that bycause John reproved Herode, and told him it was not lawfull for him to haue his brothers wife, he was cast in prison, and at lengthe lost his heade. This rewarde receiued the holy Baptiste at the vngodly tyrantes hande. For as a Surgeon if he touch the wound of a mad man, and go about to cure it, can looke for none other thyng, but that the mad man should fall vpon him, and render euil for good: euen so if the minister of Gods worde reprove the sinne of any vngodly man (& especially of any tyrāt) to the intent he should repit and bee heled of the wound of sin: let him looke for none other than threats, reuylngs, and death. How true thys is, not

B. J.

only

*what I saye here
to minister for
reproving of*

*ministers do
more reprove
to a surgeon*

The.iiij. Sunday in Aduent.

only Johns example techeſh, but alſo the ſtorie of the whole Church, and the ſtorie bothe of the olde and newe Teſtament. For this haue ſo many ben famous through martyrdom: for this haue ſo many Prophets ben put to death: for this were the apoſtles persecuted: for this was Paul murdered, Peter crucified, & diuers others diuerſly tormented: which things doe put vs in mynd of the lot of the ſaintes in this life. But happy is y^e Croſſe which Chryſt auoucheth to be noble. Blifſed is that Croſſe, whiche is the way to true and everlaſting victorie by Chryſt Jeſus.

And therefore the myniſters of the Goſpell muſt not be ſlack in their dutie bycauſe of perſecution: but being ſtirred by by the example of John, they muſt doe theyr dutie manfully, which conſiſteth cheſtly in theſe poynts: Firſt, let them preach Chryſt, and ſhewe the Lambe that taketh away the ſinnes of the world. Then let them rebuke ſinne: For they are the inſtruments of the holy Goſt, who by them reproveth the world of ſinne, as wee ſee in John. Thirdly let them beautifie their myniſterie by their holy and goodly life. Fourthly let them deſpiſe the threathings of the world as John did, putting them ſelues in a redynelle to ſuffer any torments rather than to ſeeme ſlack in their office. Fiſthly, if it happen them to be caſt into priſon, and to be put to torture for performing their dutie accordingly, what ſhall they then doe? Shall they denie Chryſt in no wyſe. But they ſhall ſende theyr Diſciples unto Chryſt: not fearing them that can doe us more but kil the body: but him rather, who as hee can deſtroy bothe body and ſoule, ſo alſo can hee ſaue them bothe. Thus much is ſpoken breſtly concernyng the firſt place.

¶ Of the ſecond.

ARt thou hee that ſhall come, or doo vvec looke for another? The error of Johns diſciples concerning y^e Meſſias, gaue occaſion of this meſſage and demaunde. For they being

*Johns example
Latter in
Six duties.*

*Johns example
Latter in
Six duties.*

*Johns example
Latter in
Six duties.*

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10

being partly offended at the outward apperance of Chryst
(as it appereth by the Lords answer) and partly being be-
giled thzough affection too they mailer, mystake John too
haue been the Meffias. John too the intent too rid his disciples
of this errour, sendeth them too Chryst, too enquire of hym
whether hee were the very Meffias, or whether some o-
ther were styll too be looked for: that by this meanes they
myght bothe by wordes and daedes of Chryste himselfe, be
more fully instructed concernyng Chryste, that he was the
true Meffias and not John. John then sendeth not his disci-
ples to Chryst, for that he himselfe douteth of Chryst: but too
procure the saluation of his doutyng disciples. Let vs there-
fore learne of John, too haue a lowly opinion of our selues,
that we take not any thing vppon vs arrogantly. And let
vs learne of his disciples, to performe obedience too our su-
perious: and specially too them that by worde and lyfe doe
send vs the right way to Chryst.

Of the third.

But what aunswereth Chryst? Go and beare Iohn vvoord
vvhath ye heare and see. The blinde see, the lame vvalke, the
lepres are clemented, the deafe heare, the dead rise ageyne, the
poore receyue the glad tydings of the Gospell, and blissed is
he that is not offended at mee.

This answer conteineth foure things: signes vndoubtedly
shewing the true Meffias: the image of the Church in thys
life: to whome the Gospell pertyneth: and an admonition
that no man should be offended at the outwarde apperance
of Chryst and his Church.

The pzoofe that Iesus himselfe is the very Meffias is this.
Whosoeuer by his owne power, giueth sight too the blinde:
to the criples, ablenesse too go by right: to the lepres, helth:
too the deafe, hearing: to the dead, lyfe: and preacheth the
glad tydings of the gospel too the poore, (that is to say) too the
consciencess that are broken and sorrowful with the feeling of
sinne:)

W. y.

*John the baptist
But his disci-
ples
Humility:
Phedimus*

*Christ is the
messias*

The.iiij. Sunday in Aduent.

sinne :) Wee out of all doubt is the true Messias. For Esay prophesieth of the Messias in these: Wee weake hearted be of good comfort, feare not: Behold your God shall bring a discharge of vengeance. God himself shall come, and saue vs: Whereby shall we know him? the Prophet answereth: Then shall the eyes of the blinde be opened: and the eares of the deafe shall heare: and the lame shall leape as a hart: and the tongues of many shall be loosened. And the same prophet sayth: The spirit of y Lord is vpon mee, because he hath annointed mee to preach glad tidings to the poore, that I should remedie them that are broken in heart, and preach libertie too prisoners, and let them out that are shut vp. In as much then as yee see mee (according too the foresayings of the Prophets) too performe these things by mine owne power: why doe yee not acknowledge mee to be the Messias? And so Christ by this demonstration proueth himselfe to be the true Messias, and teacheth that it is his office too giue aide too the miserable and afflicted.

Furthermore, y image of the church & kingdom of Christ is scene here to be despised before the world. The hearers of Christ, are, the poore, the sick, and the despised in the sight of the world: vnto these doth Christ preach y way of saluation, and healeth their diseases. And like as he did then heale the diseases of the body: euen so at this day healeth he the consciences of sinners wounded with sin, & bringeth spiritual gladnesse to their hartes: whiche thing they seele in very deede which in true inuocation doe heare the voice of the Gospel.

Where he sayeth that the poore receiue the glad tydings of the Gospell, he sheweth to whom the Gospell belongeth: namely to the poore, that is to say, to the broken in hart for the filthynesse of their sinnes. Whereupon it is sayd in the psalme. A sacrifice too god is a troubled spirite: a contrite and humbled hart, O God, shalt thou not despise. And an other psalme: Whiche healeth them that be of a broken harte. And Esay the. 57. O D dwelleth with the broken
heu

*so and yee
 stand off
 Christ.
 Humility.*

*a go will be =
 brought to god
 Penitents.*

ken and lowly spirite, too quicken the spirite of the lowly, and too quicken the heart of the broken. The Gospell then pertaineth only too such as feeling their owne sinnes, are sorrie for them, and are afrayde of Gods iudgement, and cast away purpose of sinning any more. The Gospell therfore is a ioyfull tydings of the forgiveness of sinnes, and a comfort in the heart through the word and the holy ghost, which belongeth vnto them only that repent and beleue the Gospell, receiue remission of theyr sinnes, are endued with the rightuoulnesse of Chryst (which being imputed too them for theyr owne, they appere as ryghtuous in the sight of God) are endued with the holy Ghost, and being now made a newe creature in Chryst, beginne too obey Chryst through faith, and endeuer daily too abounde in all knowledge and vnderstanding. Philip.i.

The Lords admonishment, Blissed is hee that is not offended at mee, giueth an inckling here, first that Johns Disciples were offended at the person of Chryst: secondly it warneth all men in generall, not too be offended at the outward apperance of Chrystes kingdome: so as they should eyther not receiue the Gospell at all, or else hauing receiued it, should reiect it: after which sort many are in all times offended, Cicero in his time was so offended at the bondage of Gods people, that hee would not receiue the Doctrine of the Church. Euery citie (sayth hee too *Lelius*) hath his peculiar religion, and wee haue ours. Though Hierusalem were in prosperitie, and that the Iewes were in quietnesse: yet notwithstanding should wee for the gloze of our Empire, the maiestie of our name, and the traditions and customes of our auncetors, holde scozne of the superstitions of their religion: and now much more, because that nation hath shewed what god wil it beareth to our empire, by warres, and how deere it is too the Gods immortall, in that it is subdued and let out too ferme. &c.

These foure things do the Papistes also boast of at this
W.iiij.
day,

The.iiij.Sunday in Aduent.

*Traditions of
ign not to be
dowd.*

day, Glorie, maiestie of name, traditions of elders, & Lord-
ship. But Christ in this place biddeth vs take heede, that wee
suffer not our selues to be deceiued with such ghosts: but ra-
ther that we should ioyne our selues with the litle and despi-
sed flock, which heareth the voice of the shepherd Christ. For
it is more wisdom to enter into the Arke with Noe and a
fewe other, and to bee saued from the daunger of the flood,
than with the greatest and most flourishing part of the world
to perish. It is better to reioice with Lazarus full of sores in
Abrahams bosome, than with the riche glutton to bee puni-
shed with the torments of hell.

¶ Of the fourth.

*in story of
the Kings
to the
of the
of the
of the*

AS they departed, Iesus began too speake to the people con-
cerning Iohn. VVhat went yee out intoo the vvildernesse
too see? &c. This commendation of Iohn serueth too this
end, y the people should highly esteeme the ministry of Iohn
& beleue his voice, as that which was heauenly. And Christ
in this comendation, ioyneeth togither al the things that bee-
come a right Apostle, and he praiseth him for foure vertues:
first for constancie, for he compareth him too an immouicable
rock, which is not shaken of the windes as a reede. VVent ye
out too see a reede shaken vvith the vvind? as if hee shold haue
sayd, Iohn is no such mā: but rather like a firm rocke, which
yieldeth too no tempestes nor waues. The true preacher of
the Gospell therfore must neither for feare of men, nor for
fauour, swarue from the truthe: Which thing (alas for so-
row) too many doe now adayes.

*in story of
the Kings
to the
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Secondly, he commendeth Iohn for his kinde of life, that
is too wit, for that hee liued not a nice life, as the flattering
courtiers: nor sought estimation, as they that hunt for the
fauor of men: but led a life meete for his office and calling,
suche as neither hindred the seruice of God, nor made him
slouthful in executing his duetie. This generally pertaineth
also too all the ministers of Gods woꝛde: Namely that they
should

The third Sunday in Aduent.

Should liue in suche wise, as neither nicenesse may be seene in their behauiour, nor they them selues bee by other vaine things hindered too doo their dutie.

Thirdly hee commendeth John for the excellentnesse of his Prophecie, for hee preferreth him before all other Prophets. Fourthly hee commendeth him for the message that hee commeth of. For this is hee of whom it is said: Beholde I sende my messenger before thy face, whiche shall prepare thy way before thee. Therfore is John the ambassadoz of Messias, & the forerūner that maketh way for the king cōming after, by preaching of repentance. This mans example must the ministers of the Gospell (after a certaine manner of theirs) followe. They must prepare the way vnto Christe: they muste bring men vnto Christe. They muste shew the only way vnto saluation, Christ Iesus: To whom bee honour and glozie for euer. So bee it.

*plurimū oportet
ut de vultu
mīe in b. f. a
non ex g. l. u.*

The fourth Sunday in Aduent.

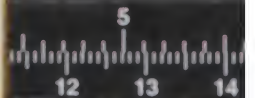
¶ The Gospell. John. i.



His is the recorde of Iohn: vwhen the leues sent Preestes and Leuites from Ierusalem, too aske him: vwhat art thou? And he confessed and denied not, & sayde plainly: I am not Christe. And they asked him: vwhat then, arte thou Helias? and he saythe: I am not. art thou the Prophet? and he answered, no. Then sayd they vntoo him: VVhat art thou that vvec may giue an answer vntoo them that sente vs? vwhat sayest thou of thy self? he said: I am the voice of a cryer in the vvildernesse: make streight the vvaye of the Lorde, as sayde the Prophet Esay. And they vvliche vv ere sent, vv ere of the Phariseys: and they asked him, and sayd vntoo him: vvhy baptisest thou then, if thou bee not Christe, nor Helias, neyther that Prophete? Iohn answered them, saying: I doo Baptise

B. iij.

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The iiij. Sunday in Aduent.

rise vvith vvater, but ther standeth one among you, vvhom you knowve not, he it is, vvhicke though he came after me, vvvas before mee, vvhoose shoo latchet I am not vvorthy too vnloose. These things vvvere doone at Bethabara, beyond Iordan vvhere Iohn did baptise.

The exposition of the text.



He occasion of this Gospell was this: The Phariseys had heard how that Iohn set vppe a new manner of doctrine, and broughte in new ceremonies: and that without authoritie from the Bishops: As how hee had men prepare the way of the Lorde: how he receyued all Jewrie vnto baptism: how he cryed y the promised king and Messias was at hand. The Phariseis being moued at the reporte of these things, sent messengers too him into the wildernesse too demaunde of him by what authoritie hee did those things. This they did, not for that they were desirous to giue eare too his doctrine: but rather that they might destroye bothe Chryste and him: that they might keepe styll their owne gainful ceremonies: and that (without any regarde had too the welfare of the people committed too their charge) they might mainteine their owne authoritie. The example of whom our Papists doo lay befoze them selues & folow it stoutly inough.

The summe therof is this: that they enquire of Iohn whether hee bee Chryste: and that Iohn (as a true seruauent of Chryst) beareth record vnto Chryst, and biddeth them make streight the way of the Lorde: couertly confirming his own vocation too bee heauenly. For instruction sake let this Gospel bee deuided into thre places.

- 1 Iohns recorde concerning Chryste.
- 2 The description of Iohn: and in him of all godly ministers of Gods word.
- 3 That it is too prepare the way of the Lorde.

903

¶ Of the first.

In the record of John, six things are to be considered. First who are sent, and why they are sent. Those that are sent, are Pharisees, and they are sent from Pharisees: moste holy men (to outward apperance) from moste holy men: whiche seemed to them selues the pillars of Gods church which had prerogative of succession: whiche chalenged to them selues alone the title of the church. But beholde, they that seemed to be the heads of the church, are enemies of Christ. Wherby we may lerne, that credit is to be giuen neither to titles nor to successions, but only vnto Gods word. Also we may mark the craft of Sathan, which these Pharisees had lerned of their master Sathan. For they enquire here, not bicause they fauoured eyther Christ or John (as they would seem to haue done): but to the intent to haue destroyed them both, as did the Serpent in Paradise.

2 To whome is recorde borne: vnto Christe. Who beareth recorde: John. By this, lerne two things. First, that the ministerie of the worde must shote at the marke, that is, to beare recorde vnto Christ. Secondly, that it is the arte of a Christian, to stay him self vpon the pure confession of Christ, against the crafts of Sathan.

3 Before whom is recorde borne: Before the world and Christes enemies. Wherby it is to be lerned: that the godly man must confesse Christ before all the whole world, with the perill of his estimation, his goods, and his life, whereunto, partly the promise, and partly the threating will prouoke vs. The promise is this: whosoever shall confesse mee before men, him also will I confesse before my heavenly father. The threating is this: whosoever shall be ashamed of mee before men, of him also will I be ashamed before my heavenly father.

4 The summe of Johns record concerning Christ, is this. That Christe is very man, very God, the true Messias, and

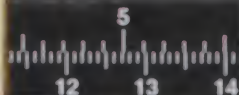
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for fauour be
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Ministers must
stand vnto

Ministers must
confesse Christ
before all the world
not put forward



The iiij. Sunday in Aduent.

Rank of
Epi. &
Godhead of
Epi. &
Forgiuers of
Sinners.

the forgiuer of sinnes. For when hee sayeth, he it is that vvas too come after mee hee sheweth his true manhood: and wher he addeth, and yet vvas before me, hee confesseth his godhead. But wheras hee sayeth, and hee standeth among you, vvhome you knowe not, he answereth too their questien, & pronounceth Iesus too bee the Messias. The lauer of baptism doth openly declare, y it is thoffice of the Messias to forgiue sinnes.

5 The vse and frute of this recorde is, that wee ought too beleue the witnesse of John, and embrace Christe the true forgiuer of sinnes, whow hath washed vs from all our sinnes with his owne blood: whereof hee hath deliuered vnto vs an effectuall signe, namely Baptisme, of whiche wee wil intreate else where.

Hypocrites.

6 The Phariseis are an Image of disguised Christians, (that is too say, hipocrites) which cannot away with the doctrine of true godlinesse: but feine them selues godly in outward behauior, and pretend too bee most holy, whereas they beare another persone inwardly: and thereupon it is, that such are called hypocrites. For like as they are hypocrites in Enterludes, which in apparel and outward gesture represent persons absent: Euen so the Pharisees set forth as it were but onely a visor of godlinesse which is farre from them, for men too looke vpon: where vpon they are called Hypocrites, as whow (althoughe in very dede they bee vngodly in their hearts: yet) doe seeme outwardly moste holy.

¶ Of the seconde.

Definition of
Ministers.

I Am the voice of a cryer in the desert. First John defineth all Prophets, Apostles, and ministers of Gods word that they are a voice. Secondly that they are not a vain voice, but y voice of a cryer, that is too say of a preacher. Thirdly, in the desert, that is too say in the whole world. Fourthly the hearers are down too vnderstand of the worthinesse of the voice, for it is not the voice of man, but of God, that cryeth, &c. Fifthly, that John alledgeth the testimonie of Esay. For the
godly

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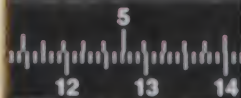
godly preacher must auouch nothing without the testimonie of the holy scriptures. This present testimonie is taken out of the.40.Chapter. Sirthly, the preachers also are warned, that they father not another mannes voyce vppon God, than his owne. For such as doe so, are not the ministers of God, but the bellowes of the Deuil, which kind of men we ought to flee no lesse than wolues.

¶ Of the third.

To make way to the lord, is (by the witnesse of the same John Baptist,) to worke repentance. And not without great cause did John vse this figure of speach, which properly pertaineth vnto worldly kingdomes. For the wayes where kings shall passe, are wont to be prepared or made leuel against their coming, to the intent they may go without peril and stumbling. This doth Esay expound, when he sayth. Euery vally shall be raised, and euery mountaine and hil shall be made leuel, and the crooked wayes shall be made streight, and the rough places shall be made smothe. These things are to be vnderstood spiritually, concerning all impedimentes bothe inward & outward, which may hinder the coming of Christ our king vnto vs. Inward impediments are lacke of the knowledg of God, lustes, leudnesse, foolish boldnesse and such like. Outward impediments are, all stumbling blockes which Sathan casteth in our wayes, in doctrine, in the Sacraments, & in cōuersation. And (to speake the matter in few words,) the mountains (that is to say, whatsoever is high in y^e world) are to be cast down by y^e preaching of the law. The vallies, (that is to say, such as are broken in spirit) are to be raised by preaching of y^e gospel. Vices (y^e is to say, euil life & leud affections,) are to be stubbed by new obedience, & with an earnest desire to frame the life according to goddes word. And to thentent that that may be done, it is required first, y^e there be criers in y^e desert. Secondly there is neede of wholsom doctrine, which is y^e lape of them y^e prepare y^e way.

Thirde

*to vnderstand the
word of god
is to know the
will of god*



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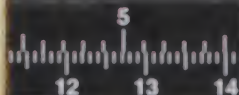
Thirldy it is requisite, that when the Lord commeth, (that is too say, when the grace of God shyneth in our hearts) wee yeld our selues obedient through true repentance, and shew our selues too hē gods people, by doing homage vnto Chzist our Lord. Lastly it behoueth vs too offer vnto him gifts and the sacrifice of our lips, that is too say, too acknowledge him, both with mind, voice, confession, and conuersation.

Howbeit in as much as these things cannot hē vnderstood without applying of examiples. We wil breāfly declare the māning of John and of the Prophet by examiples. The summe of Johns sermon was this: Doe penance, and beleue the Gospell: which is all one with that which he sayeth out of Esay, prepare the way of the Lord. How did hē that? He did beate downe the hilles: For when he saw many of the Pharisees and Saduces come vnto his Baptim, hē sayd vnto them. Vē generation of Vipers, who taught you to flee from the wrath that is too come? Say not within your selues wee haue Abraham too our Father. For I say vnto you, that god is able, euen out of these stoness, too raise vp children vnto Abraham, for now is the are layd too the roote of the tree. Euery tree that yeldeth not good frute, shal hē hewen down and cast into the fire. See hēre, how John maketh the mountaines lowe. First when hē calleth them the generation of Vipers, he findeth fault with their leud hart, which was desirous of blood, and vnthankful. Secōdly he taketh away the cause of their chēse boasting. For they had a pride in them selues, bycause they were the children of Abraham. But hē telleth them, that this auaieth them nothing. For GOD is not an acceptor of persones. Neither are those by and by the children of Abraham, which are bozne of the fleshy seede of Abraham: but those are Abrahams children, which followe Abraham in faith and obedience, like as Chzist beareth witness in the Gospell of S. John, calling them the children of the Deuill, which boasted themselues too hē the children of Abraham. Thirldy hē addeth a thzeatning, vnlesse they amend.

amend, The ax (sayth he) is layd to the roote of the tree. What is to say, Gods vengeance is not farre of, that euery euil tree may be cut downe, and cast into the fire. In likewise must other ministers of Gods word dig downe the mountaines, by telling men their faultes, by taking away the cause of boasting, and by laying before them the punishmets, which rest vpon all them that amend not. Then shal they also raise vp the ballies: and how? Euen as John did in shewing Chryst, when he sayd: behold the Lamb of god that taketh away the sinnes of the world. When he sayth, behold, he allureth them to faith. When he addeth, the Lamb of God which taketh away the sinnes of the world, he expresth the ground of reconciliation. Thirdly he cutteth vp the briers, wher he sayth: bring ye forth fruts woorthy of repentance.

A like example haue wee in the Prophet Nathan. First he did cast downe the mountaine, that is to say, the hypocrisie in David: who hauing committed aduoutry and murder, liued carelesse as though he had done very well. And this did he by propounding a parable of two men, of whome the one was poore and the other rich. The rich man had many Oxen and sheepe, & the poore man had nothing but only one sheepe, which he had bought and nourished, and which had growen vp in his house among his owne children, eating with hyme of his bread, and drinking of his cuppe, and sleeping in his bosome, and was to him as his daughter. But when a stranger came to the rich mans, the riche man tooke this poore mannes sheepe, and set it on the table for his guest, sparing his owne. When David heard this, he was sore displeased, saying: he is the child of death that hath done this dede. Nathan answered, thou art the same man. Thou hast slain Urias the Hethite with the sword, and hast taken his wife to be thy wife. Behold (sayth the Lord) I wil raise vp mischief agcinst thee. See how Nathan chargeth David with his sin, taketh away the matter of boasting, least he should think he ought not to be punished bycause he was a king: and he
threatned

*Signe for the
Hind 1610*



The .iiij. Sunday in Aduent.

threathneth punishment vnto him. Here is that great mountainaine and hypocrisie beaten downe. But when Nathan sa to David, cast downe & vnder foote, in so much that he sayd with a great outcry, I haue sinned ageinst the Lord: he raiseth vp this vallie, saying: the Lord hath taken away thy sinne, thou shalt not dye. Afterward also he cutteth vp the Waters, when by prophesying the death of his sonne for a punishment, he keepeth him in his dutie.

After the same sort, Peter in the Actes of the Apostles, first by preaching the law, cutteth the combes of the Jewes, and maketh low their mountaines. He chargeth them with their sinnes: he telleth them it bootes them nothing at all to be of the posteritie of Abraham, and he layeth before them the threathnings of punishments vnesse they amend. By and by after, when he heareth how they are stricken to the hart, and cast downe with consideration of their sinne, he rayseth them vp, by offering Chryst vnto them. He biddeth them repent and be baptised in the name of Chryst. And finally he taketh hede that no Waters grow vp, by promising them the holy Ghoste.

These examples are notable, and agree to the conuersion of the first mā. Adam by following his new schoolmaster the Deuil; waxed proud. Him doth God first cast downe to the ground by rebuking him, in setting before his eyes the greatnesse of his sinne. Anon after, he raiseth him vp againe, by giuing him a promise of the seede that should tread downe the Serpents head.

Likewise the Lorde abaileth the proude Pharisees, and raiseth vp the troubled Mary Magdalene, whom he encourageth to godly and holy lyfe, saying: Thy faith hath made thee whole, goe in peace.

But as for those ministers of the word, which after this sort do neither beate downe the mountaines, nor raise vp the pallies, nor cut vp the brambles: they dele not like the seruants of God, but like the bondlaues of the Deuil, and of
their

The.iiij.Sunday in Aduent.

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their owne bellie. Many make outcries in generall termes against whoredome, incest, blurie, and other vices: but there are few that wil charge a man with his faults too his face, as Iohn did Herod, the Pharisees and hypocrites: as Chryst did to his hearers: as Ambrose did to Theodosius. And why doo they not so? Partly because they wey not earnestly whose roome they supply: and partly because they feare hazarde of their life and goodes. But let them against this blindnesse and fearfulnesse, set the commaundement of their calling, & the promise whereby Chryst hath assured his seruants that he wil be present with them, and that he imputeth done vnto himselfe whatsoeuer is done vnto his ministers. Furthermore they must confirme themselves by the stedfastnesse and example of Iohn & of other holy ministers, & they must from tyme to tyme pray vnto god, to giue them courage, that they may bee bolde too doe those things which may make too the furtherance of his glozie, too whom bee honoz woeld with out end. Amen.

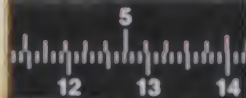
*Ministers ought
to be careful of
their own
soules.*

The feast of Christes birth.

¶ The Gospell. Luke. ij.



Here went out a commaundement from Augustus the Emperour that all the worlde should be taxed. And this first taxing was made, when Cyrenius was liutenaut in Syria. And euery man went vntoo his owne Citie too be taxed. And Ioseph also ascended from Galylie, out of a Citie called Nazareth into Ievrye vntoo the Citie of Dauid which is called Bethleem, because he was of the house and lineage of Dauid, too be taxed with Mary his spoused wife, which was with child. And



On Christmas day.

And it fortunēd vvhyle they vvere there, hir tyme vvas come that she should bee deliuered, and shee brought forth hir first begotten sonne, and vvrapped him in swadling clothes and layd him in a maunger, bycause there vvas no roome for them vwithin the Inne. And there vvere in the same region shepherds abyding in the feeld, and vwatching their flocke by night. And loe, the Angel of the Lorde stood hard by them, and the brightnesse of the Lorde shone round about them, & they vvere sore afrayd. But the Angel sayd vntoo them, Bee not afrayd. For behold I bring you tydings of great ioy, that shall come too all people. For vntoo you is borne this day in the Citie of Dauid a sauior, vvhich is Chryst the Lorde. And take this for a signe: ye shall finde the child swadled and layd in a maunger. And streight vway there vvas vwith the Angel a multitude of heavenly souldiers lauding God and saying. Glorie too God on high, and peace on the earth, and vntoo men good vil.

The exposition of the text.

THYS Storie is a confirmation of the Article of oure beloeve, Whiche was bozne of the Virgin Marie. Which Article setteth forth vntoo vs hys newe byrth, whiche sanctifieth the olde, Adamish and corrupte byrth, in all them that take holde vppon this **CHRISTE** by fayth: And albeit that this Article of Chrystes birth oughte too bee thzoughly knowne, euen vnto the chyldren of the Chrystians: yet notwithstanding, the Church for great causes hath appointed a certeine feast thereunto: verely that the Storie thereof, with his circumstances, may bee set forth and learned: not onely that wee might bee delighted with the declaration of this most goodlie storie: but rather much moze that the vse and profite of this most high Article, may bee seen in strengthening and raising vp of mens consciences. For the holy stories are not too be red as the stories of men, but too the intent wee should continually

nually thinke vppon them, and exercise our selues in them, for our teaching, instruction, and comfort, and too the intent that by reading the scriptures, wee may haue hope. Hereof wee wil make but two places, wherein lie hid many other as shall appere: and these they bee.

- 1 The storie of Christes birth with his circumstances and members.
- 2 The vse and practise of this storie.

Of the first.

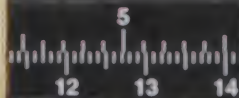
In the storie let vs consider nine members: whereof the first is concerning the time. Christe was borne after the building of Rome, the 751. yere: after the creation of y^e world the 3963. yere. the 42. yere of the reigne of the Emperour Augustus. From the birth of Christe vnto this present day, are fulfilled. 1560. yeres. But why doth the Euangelist make mention so euidently of the time, of the Emperours commaundement, and of the leuetenant Cyrenius? There are three causes. The first is, the foresayings of the Prophets. The Prophecies of Christes coming, are of two sortes. For some do simply declare that Messias should come, with out foreappointing any certeine time: Of which sorte are these: The seede of the woman shall treade downe the Serpents head. Also, in thy seede shall all nations be blessed. And Esay. 7. Behold a mayd shall conceiue. &c. Also David: The Lord sayd vnto my Lord. &c. And Balaam, there shall ryse a Starre out of Jacob. Other Prophecies foretell the time and yere of Christes passion, and of his reigne. Jacob: The Scepter shall not bee taken from Iuda, vntill Zilo come, that is to say, hir sonne, namely the sonne of the woman. As if he had sayde, the seede of the woman that is promised, to destroye the woorkes of the Deuill, shall then come, when the Scepter shall bee taken from Iuda. Therefore when as Luke maketh mention of Augustus, of the tribute,

C. j.

and

*In what years
was Christ born?*

*prophecy of
Christ's coming*



On Christmas day.

and of the sozeine gouernour, he meaneeth that euen then the time was come, wherein it behoued Chryst to bee bozne, according to the Prophecie of Iacob. Danyell also expressed in his ninthe Chapter the yere of Chrystes crucifying and resurrection, in this wyse. Know thou and vnderstande, that from the end of this talke of the leading backe of the people, and building ageine of *Hierusalem*, vnto Chryst the Captaine, there shall bee seuen weekes, and thre score and two weekes. And after thre score and two weekes Chryst shall bee slaine. And in one weeke shall he stablisch his covenant with many, and in halfe a weeke shall he make the Sacrifice to cease.

at a weeke Here both Daniell foretell plainely the time of Chrystes deathe. But thre thinges are to bee marked heere. What a weeke is: when the account is to bee begonne: and why he disposeth the thre score and fenne weekes into thre sortes.

A weeke in this place is not to bee taken for a weeke of dayes, but of yeres, as in *Leuit. 25.* so that a weeke may containe seuen yeres, and seuentie weeks, foure hundred, foure score and ten yeres.

But from what tyme must wee begin to account them? from the end of the talke. This end of the talke, diuers men vnderstand diuersly. Some referre it to the decre of *Cyrus*, who after the accomplishment of the thre score and ten yeres of the Captiuitie, graunted the Iewes leaue to returne and build the temple of *Hierusalem*. How bee it for as much as the building of it was letted by their neighbors the space of fortie and two yeres, vntill *Artaxerxes* with the long hands, graunted new licence ageine, at which time *Haggens* and *Zacharias* also prophesied of the building of the Temple, that it should goe forward: there are that begin to reckon from the second yere of *Longhand*. If wee follow the first reckening, there shall bee thre score and ten weekes of yeres vnto the birth of Chryst.

¶

If we follow the latter, there shall bee thre score and ten weekes of yeeres, vnto the baptim of Chryste, sauing halfe a weeke, that is to say, thre yeeres and a halfe, in which time Chryste stablished his Testament, according to the saying of Daniell. If yee conferre these thinges with the storres, yee shall finde that Luke noted the time of Chrystes birth according to this reckening.

The second cause, is that the Iewes may be confuted whiche looke still for a Messias, now after that the common weale of Moyses hath bene utterly extinguished many hundred yeeres ago.

The third cause is that we should bee assured, that Chryste is borne and giuen vnto vs in very deed already, whom God long agoe promised to bee the deliuerer of mankinde out of the chappes of the serpent.

The second is of the place. Hee is borne in Bethleem, and in wayfaring. In Bethleem, for to fulfill the Prophecie of Micheas whiche Pathew alledgeth in his second Chapiter, out of the fifth of Micheas: And in wayfaring, to giue vs to vnderstand, that Chrystes Church shall in this world continue in wayfarings, and that not without contempt and persecution. The same thing dooth John declare, by his threpe repeating of one sentence. The darknesse comprehended him not: the world knew him not: his owne receyued him not. And these things doe argue that Chrystes kingdome is not worldly.

The third is of his parents. According to his manhoode, hee is borne in wedlocke truely: but of a mayden: of which thing there are right weightie causes. The first is, promise. The seede of the woman shall treade downe the Serpentes heade. Also: Beholde a maide shall breede childe and bring forth a sonne. The second is necessitie: for no manne that is borne according to the course of nature, is without spot and sinne. Therfore was it of necessitie, that the Messias should by the holy Ghost bee conceived of the seede of a mayd,

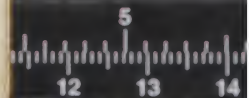
C. y.

without

*Christ is already
borne.*

*Christ was
borne.*

*Christ was borne
in wayfaring.*



On Christmas day.

*Christ was
conceived by
the Holy Ghost*

without the seede of man, to the intent he might bee cleane from all spot of sinne, as it became the true Emanuell God and man too bee.

The fourth for that Chyriste is very God and verye man, I must out of the first Chapiter of John speake of the Godhead of Chyriste, and declare the circumstances of time, manner, matter, place, doede, and cause. Therefore if thou demaunde when Chyriste was as touching his Godhead? John answereth. In the beginning was the worde, that is to say, the word was before the beginning of all things that were created. Chyriste then is no creature. If thou aske how hee was? John answereth, and the worde was with God: Ergo he is another person than God the father. If thou enquire what he was? He answereth & the worde was God: by which saying is mente, that the substance of the Godhead is all one. If thou demaunde what hee did? Hee answereth, all thinges were made by him. If thou aske what hee doeth? He answereth, hee lightneth euery man that commeth into this worlde. If thou aske whether hee came? He answereth, into this worlde he came, into his owne hee came. If thou aske in what manner hee came? Hee answereth, the worde became fleshe. If thou demaunde wherefoze he came? He answereth, that he myght giue power too as many as beleue in him, too bee made the sonnes of G D D. If thou aske when hee came? He answereth, there was a man sente from G D D whose name was John. &c. These things I thought good too touche bryefly concerning the Godhead of Chyrist.

The fifth is of the Cradle of Chyrist, whiche signifieth nothing else than contempt of the worlde and vtter pouertie, whiche pouertie it was Chyristes will too taste of, too the intent hee might make vs riche. Let proude folkes looke into this Cradle, and lay downe their loftinesse. Let poore men looke into it, and cease to despaire, as though they were despised for their pouertie.

Here

There is to be noted the abuse of all things created by God. Bethlæm serueth for lurre & the Inn for guests : & Christe the King and Lorde of all things is thrust out into a stable. So also at this day, the Church is despised, while the vngodly floure in riches, honoꝝ and power.

The sixth is of the appering of the angels, who first testifie that the Lord is come : and secondly shewe by their very brightnesse, what maner of king the new born Christ shuld be : and thirdly they declare by their hymne, what maner of benefits he shall bestow, and what maner of gloꝝy is yelded therby vnto God.

The seuenth is of the preaching of the Angels vnto the shepherds. Feare not: for beholde I bring you glad tidings of greate ioye that shalbee among all people, bycause there is borne vntoo you this day a Sauour (vvhich is Christ the Lord) in the Citie of Dauid. And this shalbee a signe vntoo you : you shall finde the childe vwrapped in swadling clothes, and layd in a maunger.

This Sermon is the excellentest of all Sermons that euer were made in the woꝝlde befoze, wherof there are many partes.

First the Angels for bid the shepherds to be afraid: wherby they shew that Christ came to take away the curse of the law and sinne, for which the curse came vpon men.

The second is the preaching of glad tidings : I bring you tidings of great gladnesse. When hee saith greate, hee putteth a difference betwixen it, and the ioy of the woꝝlde, which lasteth but a shorthe time, and is grounded vppon a weake foundation. But this ioy whiche the Angels bring tidings of, is called greate for foure causes. First for the matter or substance of it, whiche is great : namely the reconciling of vs vnto God. Secondly for the continuance and stedfastnesse of it, for it endureth for euer, and it abideth constant. Thirdly for that it doth not pertaine to a few only, but vnto all men that by faith receiue this tidings of the gladnesse,

C.ij.

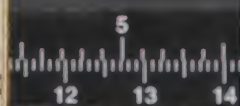
Fourthly

*Christ. face
of King & Saviour*

*Heard not
the saying*

Joy

*why it is called
great joy*



On Christmas day.

Fourthly for that it is spirituall, perteyning to the saluati-
on of the whole man.

The third point is: the cause and ground of this gladnesse.
Because (saith hee) this day is bozne vnto you a Sauicoure
whiche is Chryste the Lord.

The fourth: he sheweth the place. In the Citie of David
(saith hee) that is too wæte, Bethlæm.

The fifth: a signe is added to the word. For hee sayeth:
this shall bee a signe vnto you. We shall finde the childe lay-
ped vp in clothes, and layed in a maunger. This signe doth
two things. First it leadeth them the right way vnto the
Childe, least in seeking him they should mistake him. For
albeit that all moethers do wyappe their children in swad-
ling cloutes, yet they lay them not in maungers. Secondly
it putteth a difference betwene the kingdome of this childe,
and the kingdoms of this world. For the worldly kingdoms
haue outward gloriousnesse. And these are the partes of the
Angels sermon.

The eyght is of Chrystes birth. First hee is reuealed vnto
the Shepheardes. Whereby two things are too bee lear-
ned. One, that Chrystes kingdome is not worldly. Ano-
ther, that Chrystes kingdome belongeth to the poore: accor-
ding to this saying, the poore receiue the glad tidinges of the
Gospell.

The ninthe is of the song of the Angelles: whiche is:
Glorye vnto God on high, in earth peace, and too men good
will. This song doth in a meruelous bræfnesse, comprehend
the frute of the Lords birth, which consisteth in thre things.
For first, glorie is attributed vnto God. Secondly peace is
made vnto men. And thirdly is shewed the god will of God
towards men.

First therefore when the Angelles say, Glorye vnto
God on high. Their meaning is, that no man can yeelde
true glorie vnto God, without the true knowledg of
Chryste. Merely man was created vnto this ende, that hee
shoulde

cause of
for:

kingdome of
it is not
worldly:
ground:

will of god
is in it
as a signe

should glorifie his creator. But through the fall of our first parentes it came too passe, that neyther he knew **G D D** aright, nor glorified him aright. If thou demand what it is too giue glorie vnto God : too giue glorie vnto any bodye : is nothing else but too attribute true vertue vnto him. As when some king dealeth iustly, wisely, valiantly, and mercifully, his subiectes yelde him glorie : that is too say, his subiectes like well of his doings, and wyth singular good will doe blaze them abroad. And in like wise is glorie giuen vnto God, when his vertues are rightly acknowledged and felt, as his wisdom, his righteousness, his puillance, his mercifulnesse, his truth, and suche others.

*what it is to
glory to God*

The wisdom of God is scene in this, that he repaireth againe man whom he had created too his glory: so as he might by his sonne borne of a virgin, recouer againe the Image of God which he had lost through sinne, and so giue glorie too the wisdom of God.

His righteousness is scene by this, that hee would not receiue into fauour man that had sinned, without amendes made for the wrong that hee had done. For whereas it was of necessitie, that eyther man muste haue perished euerlastingly for his sinne, or else that some one of mankynd must haue made satisfaction vnto God, by abyding punishment for all mankind, God gaue his owne sonne, who taking manhood vppon him, hath in the same satisfied the righteousness of God : and therefore is the praise of righteousness worthily too bee attributed too God, for the birthe of Chryst our Lord.

His puillance is commended, in that hee hath through Chryst overcome the Serpent and his seede, yea and rooted out his kingdome, so farre forth as pertayneth vnto all them that take holde by fayth vppon thys Iesus that is borne.

His mercifulnesse shyneth in this, that by his sonne and

C.iiij.

for

mercy of God

On Christmas day.

for his Sonnes sake, he taketh ageyne into fauoure Man-
kinde forlozne and oppressed by the tyrannie of the Deuyll,
and ouerwhelmed wyth excēdyng great myseries, cala-
mities, death, hell, and damnation. Thys mercifulnesse of
God excēdeth all the woꝝkes of God, whych both the good
Angels and the elect men shall set out euerlastingly, yea
and the verye Deuyls shall acknowledge, though against
theyr willes.

His truth is made manifest in this, that bearing in minde
his promises of olde time, he performeth that which he had
promised long agoe. For at such time as our first parents fell
into sinne, he promised them the seede of the woman, which
should treade downe the head of the Serpent: and this pro-
mise he fulfilleth now in giuing vs his sonne.

For these vertues therfore, glorie is to be giuen to God,
and that specially by those that feele his benefites. This glo-
rie is then rightly yeloued vnto him, first as soone as we ac-
knowledge this wonderful benefit of God: Secondly, when
we inbrace his sonne by sayth: Thirdly, when we praise God
with minde, with voyce, with confession, and with behaui-
our: And fourthly when wee allure as many as we can to
the knowledging of him.

Afterwarde, when the Angels say, Peace on earth, there
is noted the heere benefite of Chryst, for which he came in-
to the worlde, namely that peace might be made betwene
GOD and man. Thys peace is the mutuall consent of
God and men. Of GOD receyuing men into his fauoure
for hys sonnes sake: And of men receyuing through sayth
the benefite offered, wyth rendyng of thankes and conti-
nuall thankfulness of minde. Most swete are the frutes of
this peace: that is to say, accesse vnto God, ioyfulness of spi-
rite, a good conscience, and glad some passage out of this lyfe.
The things that breake this peace, are sinnes done against
conscience, carelesnesse, and neglecting of the worde.
And therfore they are to be shunned no lesse than plagues.

In

4. Prand.

*into his sonne
the will of God and
can:*

In the last place they adde : And too men good vill. That is too weat: As soone as God is reconciled vnto men through Christ, he fauozeth and embraceth them with a true and fatherly affection, as moſte deereſy beloued childezen, whom he holdeth right deere, as adopted in Chriſte. Of this good will ſpeaketh Dauid alſo in his fifth Pſalme. Becauſe thou ſhalt bliſſe the righteous, O Lord, thou defendeſt him with thy good wil as with a ſhield.

God will

When as Dauid in this place compareth Gods good will too a ſhield, he ſheweth the true vſe and frute thereof. For hee meaneth, that Gods fauoure is too vs in ſteede of a buckler, wherewith we are defended againſt the weapons of them that aſſault vs. The deuill brandiſheth his fiery dartes at vs: but this ſhield keepeth vs ſafe. And ſo of all others.

Of the ſeconde.

The vſe of it is double. Generall, which is deriued of the whole hiſtorie : and Speciall, which is deriued of the ſeueral parts. The generall vſe therefore, is that we ſhould learne to receiue and embrace our true Saviour God & man bozne of the virgin, by ſetting him againſt all our miſeries, ſinne, death, curſe, Gods wrath, and hell: aſſuring our ſelues that this ſonne of God and Mary (is according vnto the prophetic of Eſay) bozne too vs, and giuen too vs : yea and that, too the intent hee ſhoulde be righteousneſſe and ſaluation too all that beleeue in him. The ſpeciall vſe of it is manifolde : Firſt that we ſhould learne of Chriſts parents, too be obedient too magiſtrates. Secondly, that we ſhould lerne of the ſhepherds, to giue credite too theſe teſtimonies concerning Chriſt: too ſeeke Chriſt: and too return too the woorks of our vocation. Thirdly that we ſhould learn of the Angels, firſt too preache Chriſte too them that are vnknown : wherby all the godly miniſters of Gods word may comforte them ſelues in their miniſterie, for that they teache the ſame thing that was deliuered

C. v.

liuered

On S. Stephens day.

liuered befoze by so princely spirites . Moreover, wee may learn of the Angels and shepherds together, to confesse this Christ. Finally wee may learne to glorifie God, and to sing with the angels, Glorify be to God on high, to whom bee honour and praise world without end. Amen.

The second holyday in Christmas

called S. Stephens day.

The Gospell. Math. xxiiij.



Eholde, I sende vntoo you Prophets and wise men and Scribes, and some of them yee shal kil and crucifie : and some of them shal ye scourge in your Synagoges, and persecute them from citie too citie : that vpon you may come all the rightuous blood vvhich hath been shed vppon the earth, from the blood of righteous Abell, vntoo the blood of Zacharias, the sonne of Barachias, whome yee slew betweene the Temple and the aultare . Verely I say vntoo you : all these things shall come vppon this generation . O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them vvhich are sent vntoo thee, howe often vould I haue gathered thy children toogither, euen as the henne gathereth hir chickens vnder hir vvings, and ye vould not? Behold, your house is left vnto you desolate. For I say vntoo you : Yee shall not see mee hencefoorth, til that yee say: Blissed is hee that commeth in the name of the Lord.

The exposition of the Text.



BEFORE wee goe in hande with the Exposition of the Text, bicause this day is dedicated to Saint Steuen. I will declare why the feastes of saints are wont to bee halowed in the church of God; and what wee ought to marke in the example

example of Saint Stephen.

Dayes are kept holy in the Church of GOD, not after the manner of the heathen, as is wont to be among the Papists, that wee should call upon the saints as patrons & intercessors: which thing cannot be done without horrible sacriledge & contempt of y^e son of god: but there are many right weighty causes why it is profitable that the feasts of certaine saints, should be reseynd in our Churches, & they be chiefly three.

*might cause us
to be like
to him*

The first cause is, y^e continual historie of y^e church may be alwayes before our eyes, which must be vnto vs both a rule to liue by, & a mean to put vs in mind of gods prouidence. For if it be a pleasure to reade the histories of heathen men, in who appeared a visor of some vertue: undoubtedly it wil be much more pleasure to read y^e histories of those in who shew bright & liuely images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the thaxse, and many others.

The second is, that the testimonies of the doctrine, of the ministerie of teaching, and of the Church, might be considered. For there were miracles done, there were wonderfull callings to the ministerie of the Church, and the doctrine was set open throughte the whole Church. In these testimonies it is a moste beautifull sight, to behold the continuall consent of the true Church, in the writings of the Prophets and Apostles, and in the groundes of these articles of the faith, and to discern the true doctrine of the Church from the corruptions, lies, and decits of all ages.

The third is, that GOD should be glorified, and thanks yielded vnto him, for opening him selfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the church, & for making vs free Denizens of that company, whiche is witnessed to be his true Church, and true worshippers of him.

The fourth is, that the examples may strengthe our faith when wee reade that their prayers were heard, and that they were helped from heauen, as it is sayde in the xxxij. Psalme

On S. Stephens day.

psalme: This poore man cried vnto the Lord, and the Lord heard him: we conceiue assured hope, that hee will likewise helpe vs when wee call vpon him. Let euery one of vs therefore determine and reason with him selfe in this wise: God receiued Magdalene, the Thiefe, and Paule into fauour vpon repentance, notwithstanding their exceeding great sinnes, wherewith they had offended God befoze. Therfoze will I bee vnto the same Lord God, that hee may take mee into fauour also. Hee vouchsafed to pardon Peter after his horrible fall: and therfoze though I bee false, I wil not despair: for hee is alwayes stable in him self, and euermore like him selfe, and there is no respect of persons with him.

The fifth is, that euery one of vs should follow the example of the Saints in our vocation. Paule was not quayed with the hugenesse of persecutions, but taught the Gospell constantly. His example let the ministers of Gods word follow. John feared not the threats of Herod: therefore let the godly preacher learne by his example, to set lighte by the woodnesse of the world. Abraham through faith trayned vpon his house holylie in the true feare of God, and in calling vpon him. Therfoze let all godly householders lerne at his hand, and so let all other examples bee applyed.

The sixt is, that the memoriall of Saints may bee pleasant vnto vs, and their vertue bee commended, for that they vled well the gifts of God, for that they are Gods houses and witnesses of him, for that they are garnished with great vertues, and for that they are vnto vs, liuely examples of conuersion, faith, repentaunce, stedfastnesse, patience, and other vertues.

These five causes are the weightiest, for whiche bothe the memoriall of the Saintes (according to the example of the auncient Church) is reteyned, and their feasts halowed: which points beeing rightly obserued, all things turn to the glory of God, and to the welfare of our selues.

Now must I speak a litle concerning Stephen, in whose
Roze

For let vs consider these circumstances : his religion, his office in the Church, the defence of his religion, his constancie in confessing it, his calling vppon Chryste, his comforte, and the ende of his life.

The religion of Stephen. Stephen was a christian, a man full of faith and the holy ghoste, full of grace and manlineſſe. For where as is true faith, there is the holye Ghoste. The greater encrease that faith taketh so muche the more dooth the holy Ghoste witnesse him self to bee present, kindling motions in mens heartes agreeable with the lawe of God. Contrarywise, where the holy Ghoste is not felt effectually, there also it is manifest that true faith is away. We haue here therefore that which we may followe in Stephen, that is to wete, an effectually faith, wherunto the holy ghost beareth witnesse. These men followe not Stephens faith, which haue it in their mouth, and yet therewithall wallowe in wicked lusses, and runne headlong whither soeuer their blinde affections leade them.

Stephens office in the church, was to minister too the poore and to keepe the treasure of the church too the vse of the poore saintes : in whiche office no dout but hee was diligent. For he had the holy ghoste his gouerner, and true faith and charitie as a rule too worke by. Let maisters of Hospitalles, and Deacons then set thys man befoze their faces. Firſte let them bring faith with them, without whiche no charge nor office can be executed as it ought for to bee. Secondly in the execution, let them shew them selues too bee gouerned by the holy ghoste, that they doe not eyther deale too hardly with the poore, or laye out the goodes at other mennes pleasure, or bee slacke in their dutie, or purloine it away them selues, or els bestowe that vppon others whiche of right belongeth vnto the poore : but let them performe all faithfulness in their office, bearing in minde, that God is a looker vppon their dealing : assuring them selues, that those of whom they haue the charge, are the membes of Chryste : and believing verily,
that

On S Stephens day.

that they ouer whome they are set, are the temples of God, how muche soeuer they bee brought vnder foote with puer-
tic, diseases, and stoze of biles and botches.

How Stephen defended the religion that hee professed, hee sheweth in the first and seuenth chapters of the Acts. He dooth not in daunger forsake his profession: hee cloketh it not, as many doe. But hee is a constant and manfull defender of his religion. The multitude of sects whiche at that time swarmed, hindred him not at all. Hee was not abashed at the authoritie of the Phariseys and great men in Jewry. But setting him self manfully against sects, he susteyneth the brunt of the people alone, and defendeth his religion with a long oration: whiche example let vs followe also.

His constancie in his confession appeereth heereby, that he is not feared from his confession, neyther by threatinings, nor by excommunication, nor by stoning: but as (an invincible Souldiour) holdeth faste his Confession, euen in the myddes of peryls. This also is set forth as an example to vs.

His calling vpon Christe, at su: he tyme as hee lay ouerwhelmed with stones, bothe sheweth hys fayth, and also beareth recorde of the charitie of this man. For hee made intercession for them that put him to death, and he made not intercession for them in vain. For Paule who was the keeper of their garmentes that stoned Stephen, was afterward conuerted.

Comfort is founde in thys inuocation. For he saue the sonne of God (for whose sake he suffred these things) standing at the right hand of G D D, and making intercession for him, thzough which consolation the bitternesse of his punishment, was not a little asswaged. If wee therfore followe the example of this man in our Crosse or persecution, wee shall assuredly feele the present help of G D D, comfortng vs with his holy spirite.

The end of his life was moste ioyfull. For in this prayer
Lord

2. angell to
ray for our
sins

Lord Iesu receyue my soule, he yelded vp his ghoſte, and
ſell a ſleepe in the Lorde. And ſo hee bothe finiſhed his race,
and kept his faith, and alſo (as a ſtout conqueror) obtained a
garland with glory. Let vs therfore at the time of our death
alſo, ſet him for an example before our eyes. *let vs walk on at the hand of death*

Now let vs looke vpon the text of the Goſpel, the ſumme
wherof is this: Chriſt foretelleth the daungers of the mini-
ſters of Gods word, and threatneth puniſhment too their
perſecuters. Wee for inſtruction ſake, will entreat of foure
places which are theſe.

- 1 The foretelling of the perſecutions of the miniſters of
Gods word.
- 2 The aggravating of the ſinne of the perſecuters.
- 3 The threatning of puniſhment.
- 4 The vpbraiding of the vnthankfulneſſe of them that
refuſe Chriſt, when hee allureth them too repen-
taunce.

Of the firſt.

BEhold I ſend vntoo you prophets and wiſe men, and ſcribes,
and of them ſome yee ſhall kill and crucifie, and ſome of
them you ſhall vvhipe in your ſynagoges, and yee ſhall perfe-
cute them from Citie too Citie. Thys ſpeaketh Chriſt too
the Iewes, who ſeemed at that time too be the very chur-
che of GOD, and doth them too vnderſtand with holwe
greate outrage they ſhoulde in time too come, perſecute
his Ambaſſadoꝝ the Prophets and Apoſtles. Verily God
ſendeth his word, too the intent that ſuch as receiue his
worde and beleue it, might be ſaued. Nowe that ſome by
meanes therof become worſer, it is not too be imputed vn-
too God, but too the malice of men, which will not followe
God that draweth the by his word. Why the vngodly ſhall
perſecute the apoſtles, the Lord ſheweth plainly in the tenth
of Mathew, where he ſayeth: And yee ſhall be hated of all
men

On S. Stephens day.

man for my names sake. John the. xvi. And the houre cometh, that whosoever sleaeth you, shall think he doth God hye service. And these things shall they doo too you, because they know not the father nor mee. Where hee alledgeth the cause, why the vngodly are so mad vpon the godly, that is to say: because they knowe not God: which want of knowing God bringeth too passe, that the murtherers them selues doo think they offer holy sacrifices vnto God, when they put the faithfull too death. Yea and they that knowe not God, runne headlong into hipocrisie, and out of hipocrisie into murther, vntill they haue filled vp the measure of their wickednesse.

What then dooth Christ: He cometh too the sicke. But they as folke out of their wittes, set them selues against Christe, whom they couet too dispatch out of the world. He by his ministers sheweth them their disease. They on the other side, will be knowen of no disease: and therfore they bothe dispise the Philitian and persecute his messengers.

Of the seconde.

That vpon you may come all the righteous blood that is shed vpon the earth, from the blood of righteous Abel. &c. How soze the persecuters of the church doo sinne, he sheweth here. For hee sayth, that they shall bee guiltie of all the blood of the Sainctes that euer was shed, no lesse than if they wyth their owne hands had slaine all the godly men and sainctes, yea and Christ him selfe. For amongst all the vngodly, there is a certeine aliance of vngodlynnesse, whiche maketh their punishmentes a lyke greuous, and their guiltinesse a lyke equall.

Of the thirde.

Verely I say vntoo you, all these things shall come vpon this generation. Although these things are peculiarlye spoken of the Jewes being persecuters: yet generally they pertaine to all persecuters of the Church. The othe that the Lord addeth, teacheth vs two things. First that the vngodly shall

*to the pen-
to the pen-
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Sainth*

*persecutors and
guiltie of the
blood of the
saints*

shall one day in deede bee caried too punishment, how long so euer hēe seeme too delay their iudgement. And secondly, that the godly which suffer persecution, shall one day bee gloriously deliuered, and their ennimies bee put too euerlasting torments. Whereby the godly may learne, not too grudge at the vngodly persecuters, but rather too bee moued with compassion for their assured damnation, and too make intercession for them, that the Lord will turne them, that they bee not al damned, according as Stephan did, as wee haue heard before.

Of the fourth.

O Hierusalem, Hierusalem, vvhich sleaest the Prophets. &c. These wordes of Christ calling vppon Hierusalem by name, containe first an vpbzaiding. Secondly, they declare Chyistes affection towards them. Thirdly, they doe vs too vnderstand, that they perish through their owne default: and lastly they threaten punishment.

For when he sayth, how often wold I haue gathered thee together: hēe vpbzaideth them with vnthankfulnesse, for that they would neither receiue the benefite that was offered them, nor had any regarde of their owne welfare, and much lesse would acknowledge the liberalitie of their benefactor, or be thankful too him for it. Would God that a number of them that heare the Gospell at this day were not like them, which thing verily they shew by their frutes.

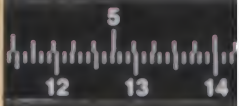
The Lord declareth his affection towards them, when he compareth himself too a hen, which loueth hir chickens most entierly, and doth al that shee is able too do, too the intent shee may keepe them from the foules that are ennimies too them. God forbid that it should enter into any godly hart, too think that Christ determined otherwise with him self concerning the Jewes by some secrefe wil, than he pretended by his teares and by his speech. For it is a horrible thing too think, that there are contrary willes in Christ, who himselfe condemneth

D. J.

ness

Ingratitude:

Some say it to be a sin for the Jewes



On S. Stephens day.

ness a double heart. Therefore hee willed their saluation in deede, according to the saying of the Prophet: I will not the death of a sinner: but that hee should conuert and liue.

In the third place, when the Lord sayth, And thou wouldest not, he openly testifieth, that the Iewes perished through their owne default, and that of their owne malice they strived against Christ, who offered them saluation. Hee sayeth not, And God would not receiue thee intoo fauoure, but, thou wouldest not. Wherefore wee may learne two things heereby: One is, that being made warer by the harme of the Iewes, wee giue care to Gods worde, and yeld our selues obediēt to Christ, when he allureth vs, & that wee strue not against the holy Ghost, who stirreth vp the witts of al men, that heere the Gospell. An other is, that whosoever heere the word & obey it not, doo perishe through their owne fault. Whose destruction and damnation is not to be ascribed too any destinie or secreete will of God, as though there were some whom hee would not haue saued.

Fourthly when he addeth, And your house shall bee left desolate vnto you: Although this threathning of punishment pertainē in speciall too the Iewes that were persecuters, too whom he threathneth the vtter ouerthrow of their religion, common weale, and priuate state: yet in generall, it pertaineth too al persecuters of the gospell. And he threathneth them, that at least wise some of them shoulde amende. For all the threathnings of the prophets haue a couert condition, namely vnlesse yee repent: like as wee see in the Iuniuites, and as wee heere Christ witnessing in these words: Vnlesse yee repent, yee shall perish all together. Luke. xij.

Let vs then be warned by this threathning (if wee minde too scape the wrath of God) too repent vs in god earnest, and too call vpon Christ our sauour with true gronings, that he may keepe vs in true faith and inuocation: Too whom with GOD the father and the holy Ghost be praise, honour, and glorie for euer and euer. Amen.

The

The third holiday in Christmas, commonly called S. John the Evangelists day.

The Gospell. John. xxi.

Iesus sayd vntoo Peter: Folow thou mee. Peter turned about, and savv the Disciple vvhom Iesus loued folowving (vvhiche also leaned on his brest at Supper) and sayd, Lorde, vvhiche is hee that betrayeth thee? VVhen Peter therefore savv him, hee sayde vntoo Iesus: Lorde, vvhat shall hee heere doo? Iesus sayde vntoo him: If I vwill haue him too tarrie till I come, vvhat is that too thee? Folowv thou mee. Then vvent this saying abroad among the brethren, that that Disciple should not die. Yet Iesus sayed not too him, hee shall not die: but if I vwill that he tary til I come, vvhat is that too thee? The same Disciple is he vvhich testifieth of these things: and vvrote of these things: and vvee knowve that his testimonie is true. There are also many other things vvhiche Iesus did, the vvhiche if they should bee vvritten euery one, I suppose the vvorld could nor containe the bookes that should bee vvritten.

The exposition of the text.

In summe of the Gospell. After that Chyriste had asked Peter thrice, whether hee loued him, hee commaunded him too follovv him: meaning thereby, that he should glorifie him by his death. Furthermore, by correcting Peters error, the Euangelist correcteth the opinion of the other disciples: who misvnderstanding the Lordes wordes, were in a vvrong opinion, that John should not die. Last of al he aoucheth, that the Gospell vvhiche John wzate concerning Chyriste is true. And of this Gospell let vs make foure places: vvhiche are these.

- 1 The talke betwene Chyrist and Peter, & Chyristes commaundement that he should follovv him.
- 2 As euery mans vocation is commaunded too him: so is curiousnesse condemned.

D. y.

The

S. John the Euangelists day.

- 3 The correcting of the error of Chyistes disciples risen of the mistaking of the Lordes wordes.
- 4 A commendation of the Gospel written by John.

¶ Of the first.

folowes of first
ANd vwhen he had sayd so, he said vntoo Peter, folowve mee. Bicause Peter had denied Chyist thrice, it was the Lordes wil to restore him too his former estate and Apostleship, by his thrice confessing him. For it was mete that hee whiche had so often denied his Lord and maister, should by this meane (and as it were by this discipline) bee chastised and tried, and that his conuersion should bee made knowen.

Ministers must feede of first
There are thre things whiche Chyist dooth heer with Peter. First, hee asketh him thre times whither hee loueth him: Too whom Peter answereth thrice also, that by this thre times confessing, hee might washe away his thrice denying of him, and so bee restored into his place againe. Secondlye hee commendeth vntoo him the office of Apostleship thrice, saying: Feed my sheepe, that is too say, bee my Apostle too gather my sheepe vntoo me, by the doctrine of the Gospell, by my sacramentes, and by holy life. Here it is given vs too vnderstand, that the ductie of the Apostleship (yea and of all ministers of Gods word) is too feede Chyistes sheepe. Besides this, by the metaphoz of Sheepe, is signified what manner a companie of men that shall bee, whiche is figured vnder the name of sheepe. First therefore somewhat must bee sayde heere of the manner of feeding, and secondlye of the Sheepe.

*if hee were bee =
= becometh first
= feeding of the
= first*
Chyist feedeth, and the apostles and other ministers of the word, feede: but the manner of them all is not alike. For Chyist feedeth as owner and shepherde of the sheepe: the apostles feede as his seruantes. Chyist inwardly by his spirite: the Apostles, by their outwarde ministerie. For suche as in crueltie of conditions were Beares or Lions: they make tame thzough the Lordes working inwardly by his holy spirite.
And

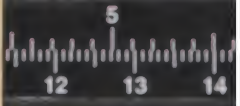
And so they bring them into the sheepfold of Christ, that is to say, Christes kingdome: and this they doo by putting too the keys of Christes church, giuen them of Christ the true shepheard. Nothing else are these keys than the word and Faith. The minister applyeth the word outwardely, and the spirite of Christ inwardly ioyneth sayth too the preaching. For the preaching of Gods worde concerning the forgiveness of sinnes too bee obteyned through Christ, is the onely key too open the kingdome of heauen. Now, if he that heareth, ioyneth also therunto true faith, and do verily agree vnto the Gospell: then commeth also the other key. With these two keys is the kingdom of heauen opened, and forgiveness of sinnes obtained. That is to say, the Ambassage of Christ sheweth, wherein that which is spoken figuratiuely vnder the name of keyes, is expressed in clere and plaine meaning wordes. When hee sayth: Go and preach the gospell too all creatures: Behold, here haue you the firste key. And when hee addeth, hee that beleueth, shall bee saued. Hee sheweth the other key. The word and sayth therfore are the two keys wherewith the kingdome of heauen is opened. The worde is applyed outwardly by the Minister, which beeing receyued by the vertue of the spirite, engendreth Faith, wherethrough men enter into the sheepfold of Christ.

And when the shepherds haue let in the sheepe into Christes sheepfold, they must fede them with the word, and with his Sacraments. When any stray from the sheepfold, they must fetch them backe againe wyth theyr sheephookes: that is to say, with rebuking them. If any bee weake and sickely, they must refresh them with cheerfull comforte. And they must alwayes keep watche about their flock, least wolues come and breake vp the fold, and scatter the sheepe. All these things the Lorde committed too Peter, and the other Apostles, or rather too all the ministers of the Gospell, when hee sayd too Peter: fede my sheepe.

D. iij.

But

Keyes of the Kingdom of Heaven



Wien, 1. April 1848

Do I or
mistake not to
more.

2. 3dly, on the
knowing persons
at risk for
six persons

*a. d. d. must
d. d. d. d. d.
d. d. d. d.*

The second cause is, for that like as sheepe doe knowe the voyce of their owne shepheard, and flee from a straunger: so the godly acknowledge Chryste onely for their teacher, and will heere those onely that utter his word, and not any other: how greatly renowned so euer they bee: no thoughe they were Angels from heauen.

The thirde cause is, for that like as sheepe followe their owne shepherde whither so euer he goeth : so must the godly folowe Christ in life, in persecution, and in glorie: beholding hys lyfe as a rule to leade their life by, bearing his Crosse through patience, as often as neede shall require, and afterwarde becomming partakers of his glorie, whose companions they had bene in persecution: according as Paule sayth: If wee suffer with him, wee shall also bee glorified with him. Whereby therfore may the godly ministers of y word learne to feede Christs flock. And let the sheepe bee made, let them heere the voyce of their shepherd only: and let them folowe him in life, in crosse, and in glorie.

The thirde thing that Christ dooth here, is that he doothe Peter to vnderstand with what kinde of death, he should glorifie God, when he sayth: VVhen thou vvert yong, thou diddest girde thy selfe, and vventest vvhither thou vvoldest: but vwhen thou art olde, thou shalt stretch out thy hande, and an other shall girde thee and leade thee vvhither thou vvoldest not. It is ment by these wordes, that Peter for confessing Christ, should one day be crucified: which thing Irenæus and diuers of the auncient writers tellise to haue bene done at

Rome,

S. Iohn the Euangelists day. 28

Rome, in the reigne of Nero.

Herebnto Christ addeth his commaundement vnto Peter, and bids him folow him, & not deny him any more, as he had heretofore done: but to shew him self stoutly an inuincible souldier of Christ euen vnto death. And let euery one of vs think the same to be spoken to him selfe.

Of the second.

Peter turning about, saue the disciple vvhom Iesus loued, following, vvhom also leaned vpon his breast at the Supper: and vvhon hee saue him. Peter sayde vnto Iesus: Lorde, and vvhon shall hee doo? too vvhom Iesus answered: If I wil haue him tarie till I come, vvhon is that too thee? folow thou mee. Peter hearing of the Lorde that hee shoulde one day suffer sharpe punishment for Christs sake, considereth not so muche what was to be done on his owne parte, as hee is carefull what shall become of others. Hee is ready to beare the crosse for Christs sake: but by the way throughe weaknesse of the flesh there cometh vpon him a certeine curiosnesse whiche maketh him inquisitiue of those things that belong not vnto him self. For, so great is the frailtie of man, y allways in our own aduersities, wee haue an eye to the happines of others: wherby wee make our crosse more bitter and harder to our selues. Wee would with a good wil that none shoulde be happier than our selues. For according to the common prouerbe. It doth a man good to haue company in shipwreck. But whe as the Lord rebuketh this curiosnesse in Peter, wee ought to knowe, that this reproofe pertaineth too vs also.

And too the intent to correcte this faulte in the Apostle, he sayth, Vvhon is that too thee? folow thou mee. As if hee had sayde. Looke not thou vpon the happinesse of other men, but rather see too this, that thou do thine owne duetie, and that thou beare what so euer the Lorde shall lay vpon thee to beare. So is it the Lordes will that wee shoulde take heede too our owne vocation, in the feare of GOD. Wee will not that wee shoulde thinke oure selues the more unhappie,

D. itij.

though

*we ought to
followe our
Lord, and
not to
look on
others
happinesse*

S. Iohn the Euangelists day.

*Instruction be
long to all
the goodly.*

*we ought to
look to our
own vocation
and Calling.*

*things to be
regarded in
every Calling.*

though other seeme too bee in better case. For every vocation hath his crosse annexed therunto, which is to be boyn with a quiet minde. All (sayeth Paule) that will liue godly in Christ, shall suffer persecution. No man therefore (so hee bee godly) shall be exempted from the Crosse. Wherefore casting away heathenish curiositie, let every man abide in the vocation that hee is called vnto. Let him bee quiet, and meddle with his owne matters, according to Pauls counsell. Wee willeth vs too bee quiet, that wee bee not busied in other mens matters as wicked men bee: and as many bee now a dayes. Wee wil haue vs too meddle with our owne matters, that is too say, hee wil haue every one of vs too looke to the thinges that pertaine to his owne calling. And to the intent that may bee done, there are five thinges too bee regarded in every vocation. First the calling or vocation muste bee lawfull. Secondly faith and charitie must bee the rulers too direct our doings by in our vocation. Thirdly, if any thing chaunce amisse in our vocation, a man must comferte him self in that his conscience assureth him that his vocation is lawfull. Fourthly, a man must employ his vocation too the glorie of God and the profite of Christes church. Lastly forasmuche as nothing hath luckie successe in a mans vocation, without Gods blissing: hee must pray too God too put too his helping hande. If a man doe this in the true feare of God, verely hee shall finde, that his vocation shall not bee vnprofitable vnto the Church of God.

Of the third.

Here vvent a saying among the brethern, that that Disciple should not die. See how easely men slip into error, Christe sayth, if I wil haue him tary, what is that too thee? and his disciples tooke it as thoughe he sayde, I will that hee shall tarie and not die til I come. Where therfore wee are admonished too take good heed in the reading of holy scripture, that wee bulde not therevppon any other thinges than are spoken

S. Iohn the Euangelists day. 29

spoken. Then let vs embrace those things that are cleer and evident: Such things as are spoken with condition or darkly, let vs confer with playner places: & let vs call vpon God too giue vs the key of true knoweledge, that we may vnderstand without erroꝝ, such things as pertain to our saluation. From vnprofitable questions, (such as make nothing too edification,) let vs abstaine: knowing that God liketh wel this simplicitie, according too this saying: Seek not for things that are about thy reache.

¶ Of the fourth.

THe Euangelist him selfe closeth vp his Gospel, saying: This is the same discipule which beareth vvitnesse of these things and vrated them. And vvee knowe that his vvitnesse is true.

This is as it were a sealing vp of the Gospel y^e Iohn wrote. When hee saith vve knowe, he meaneth that the Gospell is certeine, true, and infallible. This Gospell hee calleth a witnesse, bicause it beareth witnesse of Christe and his benefits. Too what end Iohn wrote his Gospel, hee him self declareth in the end of the xx. chapter, where hee saith: And these things are vvritten, that yee may beleue that Iesus is Christ the sonne of God, and that by beleeuing yee may haue life throughe his name. There are therfoze two ends of the Gospel: namely, the knowledge of Iesus Christ: and saluation throughe trust in him, too whom hee gloꝝy for euermoze. Amen.

The Sunday within Crristmas weeke.

¶ The Gospell. Luke. ij.



And his Father and Mother marueyled at those things that vvere spoken of him. And Simeon blisted them, and sayde vntoo Mary his Moother. Beholde he is set for many too fall vpon, and too raise vp many in Israell, & for a signe that is spoken agaynst. Moreouer the svvoord shall passe

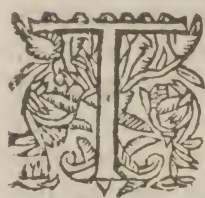
D.v.

through

The Sunday in Christmas weeke.

through thy soule, that the thoughtes may bee discovered out of many hartes. And there vvas Anne a Prophetisse the daughter of Phanuell of the tribe of Aser. Shee vvas grovven very olde, and had lyued vvith a husband seauen yeeres from hir virginitie. And this vvindowe being almoste foure score yeeres of age, departed not out of the Temple, but serued in fasting and prayer day and night. And shee comming in the same houre, in likewise confessed vntoo the Lorde, and spake of him vntoo all that looked for redemption at Hierusalem. And after that they had made an ende of all things according too the lavve of the Lord, they returned intoo Galilee intoo their ovne Cittie Nazareth. And the Child grevv vp and vvexed strong tn spirit, and hee vvas filled vvith vvisdome, and the grace of GOD vvas vpon him.

The exposition of the text.



This Gospel is a part of the things that were done in the temple vpon the day of the purifying of the blisfed virgin, after that the Parents of Iesus, according too the law of Moyses, had offered vp & set the Childe before the Lord. The summe of this part is, that Simeon and Anne giue witness vntoo Chziste, and acknowledge him too bee their king & Messias that was promised, against whome the wicked worlde shall set it selfe too his owne destruction: but the godly shall embrace him too them selues too their resurrection and saluation. Let vs make hore of three places, whiche are these.

- 1 The maruelling of Chzistes parents.
- 2 The witness of Simeon & Anne, concerning Chziste.
- 3 The proue of Chzistes manhood.

¶ Of the first.

The maruelling of Chzistes parents, sheweth that reason perceiueth nothing of heauenly matters. We must therfore

The Sunday in Christmas weeke. 30

foze belæue the voice of God, and maruell at it rather than deny it, or renounce it. They wonder that God (now according to his eternall and secret purpose,) hath sent the Messias, whom so many Prophets, Patriarkes and kings looked for. They wonder at the testimonie of the angel. They wonder at old Simeons saying, whereby they are also confirmed the more substantially in the fayth.

This wonderment is a certein holy bethinking of themselves, wherethpough they reuerently consider and embrace the prophetic of the holy Ghost, whereby they profite more and more in the knowledge of Chryst. This also is to bee set before our eyes for an example. For we wil by and by shake of those things that reason comprehendeth not. But wee must with holy wonderment embrace the heavenly Oracles: and to the intent our Faythe may take new encrease, wee must gather together all the helpes that may bee out of the prophecies, out of miracles, out of examples, and finally out of all things, to our greater admiration. For he is like to profit best in Chrystes schole, which with the encrease of his faith, wondereth daily more and more.

Furthermore, Ioseph is here called the father of Chryst, because Marie was maryed vnto him, and because Ioseph by Gods commaundement, had the charge of the childe and his mother, and because he was commonly thought to bee the father of Chryst. Paule sayeth to the Hebzees that Chryst is fatherlesse and motherlesse. Fatherlesse in respect of his fleshy birth: and motherlesse in respect of that wonderfull and eternall birth of his, wherby he is borne the sonne of God, begotten of the father without mother from euerlasting: Of which birth the beginning of S. Johns Gospel preacheth, as wee haue heard of late.

¶ Of the second.

In the testimonie of Simeon foure things are to bee considered. First he blisseth them. By which doing Simeon declareth

The Sunday in Christmas weeke.

declareth his affection towarde Chyriste and his kingdome : namely that hee wisheth well too the newe kingdome of this new king : and this did Simeon according to the custome of the holy Patriarkes, which being olde were wont too wishe well too the yonger. For, too blisse, is in the Hebrew maner of speeche, nothing else but too wish one happy successe, and to desire good things for him. Whereby euery one of vs may lern, first too confesse Chyrist, & then too wish wel too his kingdome: which thing pertaineth too the second commaundement, and too the second petition.

One thing that is too bee considered in Simeons testimonie, is his prophesie: which comprehendeth two things. First that Chyrist shall bee vntoo many an occasion of falling, that many dashing against him, may stumple and not perish: not through his fault, but through their owne, for that they will not embrace this Chyrist. But some man wil demaund how Chyrist is put too bee a fall too the vnbeleeuers, which are already cast away. The vngodly perish twice. First they are lost through their owne vnbeleefe: and secondly for that they wilfully depriue themselves of the saluation that is offered them. For they deale in like wise, as if a man being once already condemned too death for theft, should after ward spit at the kings sonne that sueth for his pardon, and despise the deliuerance offered by him. Such a one may worthily bee called twice cast away: partly for his owne theft, but more because hee holdeth skorne of his deliuerer, too his greater punishment. Therefore although that all the vngodly which haue not heard of Chyristes name, are assured of perdition for their vnbeleefe: yet notwithstanding, those that wittingly & willingly refuse Chyrist, shall feele the second fall, and receiue greuouser punishment. For the seruaunt that knowes his masters will, and doeth it not, shall bee beaten with many stripes. Therefore the Turks and heathen men shall bee more gently delt withal in the last day, than they: vnlesse they repent. An other thing is, that the same Chyrist shall bee the ri-
sing

The Sunday in Christmas weeke. 31

king ageine of many in Israel: that is too say, their deliuerāce from sinne, their rewarde of righteousness, their resurrection from death, and their heritage of all good things.

The third thing that is too bee considered in Simeons testimonie, is the turning of his talke vnto the virgin Chyistes mother, too who he prophecieth crosse & persecution, saying: And through thy soule shall the svvoord passe. Although these words pertaine properly to Mary: yet they are too bee referred too the whole church, wherof Mary bare a figure. Mary needed this admonishment in two respects. First that being warned by this Oracle of the holy ghost, she should settle hir selfe too beare the sorrowfull adventures that were too come, when she should see hir sone euil entreated of his owne country folk, & at the length hanged vpon the crosse. And secondly that being so senced against the assaults that were too come, she should neuertheless reioyce through assured confidence, for y in the end hir sonne should become conqueror of his enemies. Therfore being stablished with this confidence, she stood by his crosse, looking for his triumphe with a stout courage. Also these words pertaine too the whole Church. For by this Prophecie is shewed, that the church it selfe in this world shall bee vnder the crosse, whiche after the example of y virgin, must raise vp it selfe with hope of the glory too come.

The fourth thing that is too be considered in this testimonie of Simeons, is that Simeon sayeth that the thoughtes shall bee disclosed out of y harts of many. By which speeche he signifieth, there shall bee many that shall shewe them selues openly too bee Chyistes enemies, and many ageine that shall confesse Chyist, yea and that euen with vtter perill and shedding of their blood. The one serueth too comforte vs against the offence or stumbling block of the crosse, the other to nourishe our trust or faith.

In the testimonie of Anne, two things are too bee considered. First the description of the persone of Anne, whome hee comendeth for the spirite of Prophecie, that is too say, for hir knowe

The Sunday in Christmas weeke.

knowledge of spirituall things, or of the kingdom of Christ: for hir parents: for hir age : for hir chastitie : and for hir earnestnesse in praying.

These things tend to the end to purchase greater credite to that moste holy matrone, to the intent we should more beleue one holy matrone, than all the pack of the Pharisees and priests, which acknowledged not this Christe.

Let vs therfore rather folow the example of a few godly, than an innumerable multitude of the vngodly which persecute the Gospel. Also we may here beholde the Image of Christes Church, whiche is a small flocke, and sheweth no countenance of glistering to the worlde, but the Cresset of Gods heavenly worde.

The other is Annes confession, whiche conteyneth three things. One is, that with Simeon shee confessed Christ, and ioynly together with him did set forth the Christe with some kinde of melody: wherby the godly may lerne to encourage one another, to set forth and to utter the praise of God.

Another is, that shee teacheth the people. For when as the Scribes & Pharisees ceased, a holy woman cometh forth & speaketh of him vnto all y looked for redemption in Ierusalem.

The third is, that shee openly acknowledged Christ to be the Sauour and redeemer. For shee vnderstode that this babe was the promised seed, that should tread down the serpens head, and so deliuer man that was lost, out of the Devils tyranny.

¶ Of the third.

ANd the Childe did growe, and was strengthened in spirite, and was filled with wisdom, and the grace of God was with him. This is as much to say, as, according as the childe Iesus grew in age, so the diuine nature uttered it selfe in him, and he profited from day to day more and more in wisdom, and together with his age encreased also the giftes of mind in him. Now be it in as much as the Godhead can by no meanes be increased, it is manifest that these things per
teine

The Sunday in Christmas weeke. 32

teine too his manhode. For as he grew vp by little and little in his body : so (in respect of his soule,) the giftes of the mind encreased daily more and more. Neither is this a strange thing in Chryst, whom for our sakes tooke vpon him the shape of a seruant, wherein he was also abased. For like as he was abased for our sake : so also grew he againe by little and little, untill that by his resurrection he entered againe into his glozye. Neither was this done without a lesson and warning vnto vs. For wee are taught that the cause why he grew, was for that we should out of his fulnesse receiue grace for grace. Wee also are admonished by the example of the sonne of God, too endeuer our selues continually too encrease, that wee may daily more and more abound in the true knowledge of God, and all vnderstanding : and that wee should with an vpright iudgement and affection, try what things are godly, holy, and honest, and daily bring forth the true fruites of faith : and that in such wise that the day folowing may surmount the day that went before. For he that goeth not still forward in the knowledge of God, and vnderstanding of godlinesse : goeth backward. For by little and little, faith is quenched in him, and Chryst is buried againe in his heart, whereby it commeth too passe, that he falleth againe into sinne against his conscience. Whereof wee haue example in Dauid. For he had profited in Chastly wisdome, aboue al the men of his time, and the grace of God was w him. But what came too passe ? By sitting still in his Princely throne, he became somewhat faint. That glowing zeale of Gods glozy which was in him, when he fought against Goliath & ouercame him, & which was in him when he was in perill through the daily persecution of Saule, was by little and little alayed. And what ensued theruppon ? There came in hys sight a faire and beautifull woman, and his lustes were stirred by without any let. For the heate of the spirit was then become starke cold. Wil giueth place too affection : and by & by he falleth into sinne against conscience, by

The Sunday in Christmas weeke.

by committing aduoutrie : wherunto within a while after, he addeth the murder of one of his best subiects : which wickednesses he afterward recouered with hipocrisie, by y space of a whole yere: although in the meane while, he pretended godlinesse, which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other suche examples, which admonishe vs too folow herein the example of the childe Iesus, that wee fall not from the state of grace. Therfore like as he grew in wisdom, and the grace of God was vpon him: so let vs also grow in wholsome wisdom, and let vs pray too Iesus the fountaine of wisdom, that he will giue vnto vs abundantly of his fulnesse. Which thing if wee do, it will come too passe that the grace of God which wee obtaine by Chryst, and for Chrystes sake, shal abide vpon vs. For as the only grace of God is the cause of our daily proceeding and furtherance in spirituall gftes : so grace is reteined and abideth, when wee are not drowlie, but worke lustely, so as wee may not seeme too haue receiued grace in vaine. Too this purpose maketh y saying of y Apostle. Wee are made partakers of Chryst: if wee hold stedfast vnto the end, the faith that is begon in vs.

Too this purpose also maketh this sentence of Paule. Quenche not the spirit. Gods gifts therfore must bee chared bp with continuall exercise, that wee may profit daily more and more, too the glory of God the father, the sonne, and the holy Ghost. Too which onely God bee honoz and glory for euer more. Amen.

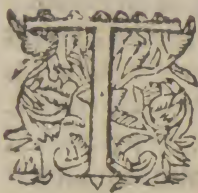
The day of the Circumcision of the

Lord, commonly called Newyeres day.

The Gospell. Luke. ij.

ANd after that eight dayes vvere finished, that the childe should bee circumcised, his name vvas called Iesus, according as he vvas named by the Angel, before he vvas conceiued in his mootheres wombe. *The*

The exposition of the Text.



His feast of the Circumcision of the Lord, is solemnized in the Church for three causes. Of which the first is, that the storie may be known. The second is, that the benefite of God toward mankinde (which the storie setteth out) may be vnderstande. The third is, y we may vse the benefite of God aright, both to the glory of god, & also to our owne saluation and the edifying of others.

The storie is, that our Lord Chryste the eyghte day after his carnall birth, was circumcised according to the Lawe of Moyses, that the name was giuen him, which was foretolde by the Angell, and he was called Iesus.

The benefite which the storie setteth out, is that that was done for our sake, according as Paule teacheth: He was made subiect to the Lawe, to the intent he might redeeme them that were vnder the Lawe.

Lastly, the vse consisteth in these things: that knowing the benefite, we may be thanckfull to God, confirming our fayth by this dede, and (after the example of God the father and his Sonne Iesus Chryst) endeuer to deserue well towards al men. And to the intent these things may serue the more effectually to informe vs of this benefite, I will handle two places, which are.

- 1 Of the Circumcision.
- 2 Of the most swete name Iesus.

Of the first.

To the intent we may the more distinctly vnderstande this doctrine of the circumcision: these are the things that seme meete to be expounded in order. Nowe God is wont to instruct man of his will: what maner a thing that Circumcision of the flesh was, and what things are to be marked in it: whereupon shall be grounded the order of the Sacramentes, both of the old Testament and of the newe: Why

C. j.

Chryst

On Newyeeres day.

Christ was circumcised: and which is the spirituall circumcission, without which, saluation neuer falleth too any man.

God, bothe befoze mannes fall, and after his fall, befoze the law and vnder the law, and after Christ is sent vnto vs, is alwayes wont too certifie man of his wil, by twoo things. The one is by a perceiuing minde, the other by perceiuing sense: that that thing which is offered too the mind too vnderstand, may after a sort bee perceiued by the outwarde senses. For so liked it God (who is most mercifull,) too prouide for mannes weakenesse.

Vnto the mynd he offereth his word, whereby he discloseth his will vnto man. Vnto the senses he offereth visible signes, which teach the same things visibly, that the wordes sound and offer to the mind. When God had created man, he put him in Paradise, and gaue him his word as a witnesse of his wil. Vnto the word he added a double outward signe: namely the tree of life, and the tree of knowledge of good & il. After mannes fall, he gaue him a promise of the seede: wherunto he added outward signes, which were sacrifices. When the flood was ouerpast, he made a promise by word of mouth, and made the Rainbow a signe of the same. Vnto Abraham is made a promise of the seede, and vnto the same promise he added the signe of circumcision, in perpetuall remembrance of the thing. He promised deliuerance from the bondage of Egypt, which he performed also: but he sealed this promise with the paschal Lamb. He betooke a promise to Moyses: but he did as it were signe it and seale it with the blood of a red Cow. At length God giueth his own sonne, and by him promiseteth euerlasting life too them that beleeue: which promise he confirmeth with the two most royall sacraments of Baptism and of the Lords supper. Too be short, the Lord is wont alwayes to adde some outward testimonie or other, too his word, too the intent that both with mind and with sense wee may as it were feele what his will is towards vs. For what soeuer is perceiued by man, that is done either with minde,

or with sense, or with both together. For God (to the intent we may be assured of our saluatio) setteth his word before the minde, and an outward signe before the sense, & leaueth nothing vndon which he thinketh may turn to our saluatio. And after this sort is God wont to instruct man of his wil.

This foundation being layde, it is easie to be vnderstood what maner a signe that carnall and visible circumcision is: so that we set before vs the worde where vnto this signe is added. For the signe is nothing else than a certeine effectual assurance and lawfull sealing vp of the promise.

What then is the word wherunto circumcision is added? The Lord in the. 9. of Genesis promisseth that he wil be the God of Abraham, and of his seed: he requireth of Abraham, that he should beleue this promise. He commaundeth him to walke before him, & to be perfect: that is to say, to prefer the obedience of him before all thinges, and to keepe sayth and a good conscience. Vnto this promise & couenat betwixt them, God him self added outward circumcision, to the intent that there shoulde be in Abrahams flesh, a witness of the couenant betwene God and Abraham. For the Lord saith: This is the couenant that thou shalt obserue betwene mee & thee, and thy seed after thee. Every male childe among you shall be Circumcised, & ye shall cut of the foreskin of your priuities, that it may be a signe betwixt mee and you. &c.

We see here how the promise goeth before, and the commaundment of the signe foloweth after: how the sign is prescribed, & the beleefe of the promise exated, according to the forme of the couenant. Wheruppon it is gathered, that there are foure thinges in circumcision. That is to wit, the promise, the commaundment of God, the visible signe, and the beleefe of the promise, which the promise requireth of necessitie. And these foure thinges are to be looked vnto in Circumcision, which must be included in the definition therof in this wise. The circumcision of the flesh commaunded by god, is a cutting off of the foreskin of a mannes priuities, wherby God confir

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meth

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meth his covenant made with man, & man on the other side
bæing warrated by this record of gods fauor, raiseth vp him
self with liuely faith. Therfore dooth Paule in the iiij. too the
Romaines call circumcision, the seale of the righteousness that
is by faith. For it is (as it were) an outward sealing vp of þ
promise of Gods free fauour. For the same cause Stephen in
the actes of the Apostles termeth Circumcision by the name
of a Testament. Then for asmuche as the promise goeth of
necessitie before, & faith foloweth after whiche hathe an eye
too the promise: the covenant runneth indifferently on both
sides. Circumcision is on the partie of God that promiseth, &
on the partie of man that recepueth the promised grace by
faith: which faith of the promise is confirmed by an outward
signe. And this is the true meaning of Circumcision. Nowe
are two other things of necessitie too bæ added. The one is,
why the Lords wil was to haue that signe in the member of
generation. The other is, why the same continueth not now
also, seeing the promise is everlasting.

The cutting of the foreskin of that member whiche is the
instrument of generation, signifieth first, that our whole na-
ture, (as it issueth frō Adam,) is altogether corrupted. Se-
condly it signifieth, that the same is too bæ shredde and cut
of. For flesh & bloud cannot enter into the kingdome of hea-
uen. Thirdly it signifieth, that the promised seed should come
whiche should bring a new birthe, wherein men should bæ
borne the children of God. And so if yæ loke vpon the gene-
rall reason of Circumcision: it is a testimonie and sealing vp
of grace. If yæ loke vpon the meaning: it is a mark wherby
wee are put in minde of our nature, whiche is corrupted and
too bæ clenfed. If yæ lok vpon the outward societie or felow-
ship of men: it is a badge or cognizance, wherby the Church
is discerned from heathenish assemblies.

But why continueth not Circumcision til now also, sith
the promise is not yet ceased? Because that by Circumcision
was signified that one thing was too bæ performed which is
now

now performed, namely the seede of the woman, which is Christ our Lorde bozne of the most pure blood of the virgin. Wherefore albeit that the thing it selfe which was promised doo continue: yet Circumcision the signe therof is chaunged into Baptism: that like as Circumcision was a figure of Christ to come: so Baptism is a witnesse that he is come. He therefore that will still bee circumcised, looketh for Christ to come, and belæueth not that he is come alreedy.

By these things which I haue nowe spoken of Circumcision, it is easie to iudge what is the meaning of the Sacramentes, as well of the newe Testament as of the olde. For like as in Circumcision there meete foure things, viz. promiss, commaundement of the signe, the vse of the signe, and the belæse of the promiss: So in the meaning of euery sacramēt, the same things must of necessitie meete: namely that a godly Sacrament bee a visibill signe commaunded and ordained by God: wherby like as God beareth recorde of his promiss vnto men: so man accepting the signe, doth on the other side professe his faith towarde God, and confirmeth the same with the vse of the signe and by thinking vpon it. How bee it in euery signe, the singular likeliness of the signes vnto the thing signified by them, is to bee considered. For example: the likeliness of water in Baptism vnto the thing signified therby, is this. Like as water washeth a mā outwardly frō outward filth: so the blood of Christ washeth our consciences inwardly frō deadly workes. And so of all other sacraments.

But why was Christ circumcised, seeing he is exempted from the number of sinners? This doth Paule expound to the Galathians, when he sayth: when the fulnesse of time was come, God sent his sonne bozne of a woman made subiect to the Lawe, that he might redēme those that were vnder the Lawe. Wherefore as he was bozne for vs, so also was he circumcised for vs. Neither was it his wil to abolish circumcision, before he had made his perfect sacrifice vpon the altare of the Crosse: by whi. h doing, he bare witnesse that

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Circum-

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Circumcision was a sacrament ordeyn ed by God.

Now are a few things to be added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit and not by hand, which is signified by the outward Circumcision, as a thing inuisible by a thing visible. Of this the Lord giueth commaundement in the tenth of Deuteronomy. Cut of the foreskin of your harts, and harden not your necks any more. But in the third to the Phillippians Paule most plainly of al defineth this spirituall Circumcision, where he sayeth: we are the Circumcision which worship God in spirit and boast of Christ, and put not our trust in flesh. In these wordes of Paule, two things are to be considered. The cause and the effect, or the actiue Circumcision, and the passiue Circumcision. The cause is Christ himselfe: and consequently the actiue Circumcision, is that whereby the sonne of God cutteth of, whatsoeuer sinne and cursednesse is in vs: which Circumcision is felt in all the godly sort of all ages. The effect or passiue circicision, is that whereby the regenerate sorte doe daily more and more cutte of the reliques of sinne, and giue themselues to newnesse of life, shedding of all vices as much as may be. But Paule in most godly order distributeth the effectes, & maketh three sortes of them. One is that we worship God in spirit: another is that we boast in Christ: The third is that we cast away the trust in flesh, by denying our selues. The effect that is set last in place, is the first in order of consequence, next which foloweth the second, and lastly that which was set in the first place.

Therefore we must circuncise all our members as wel inward as outward. Inward, as the mind, the hart, the will. The mind is to be circuncised by casting away of erreure, and by getting the true knowledge of God. From the heart must all sinful thoughts be cut of. The wil must be circuncised, by conuerting vnto God. The outward, such as are the eares, the eyes, the lippes, the nose, &c. So as now they may

no

no more yelde obedience vnto corrupted nature, but obey
the spirit of regeneration.

¶ Of the second.

Childzen were wont to haue their names giuen them in
their Circumcision, as they haue them now giuen them
in their baptism. Then too the entent they might bee witnes-
ses of their circumcision, and now too the intent they may bee
signes of the baptism bestowed vpon them. And therfore as
often as wee hear our selues named, wee must call too minde
the couenant that wee haue made with God in our baptism.
And so after the maner of other childzen, Christs name was
giuen him in his baptism, and hee was called Iesus.

Names were wont to bee giuen too childzen, either at the
pleasure of men: and that was sometimes by meanes of kin-
red and aliance, sometime for the vertue of noble men, some-
time vpon chaunce, sometime vpon affection: or at the com-
maundement of God: and that not without some represen-
tation of a thing eyther past or too come. For God whom can-
not bee deceyued, doth not giue names too things without
cause why.

Why then was the Sonne of the virgin named Iesus?
For the office sake which he should haue in the woorld. For
thus sayth the Angel by the commaundement of God in the
firste of Mathew. Thou shalt call his name Iesus, bycause
hee shall deliuer his people from their sinnes. For Iesus is
as much too say, as, Sauour. The Angel added the kinde of
saluation, namely from sinne: and so consequentlly from
death, damnation, Gods wrath and hel. Wherevpon it must
needes folowe that hee pacifieth the Father, restozeth the I-
mage of God, and rewardeth the beleauers with eternal life.
For all these things are ioyned with forgiuenesse of sinne.
Now bee it too the intent wee may more certainlly keepe in
minde the vse of this name Iesus, I wil reduce it into foure
respectes.

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The first is, that it putteth vs in minde, that w^e are for-
lozne if it were not for this Iesus, that is to say, this Sau-
our. And therfore it putteth vs in minde of our sinne, and of
repentance.

The second is, that it pointeth vs to the fountaine of sal-
uation. For hee that wil bee saued, must needes draw out of
this wel. And so w^e are admonished therby to beleue vpon
this Sauour.

The third is, that it is our comfort ageinst dispaire, ageinst
the greatnesse of sinne, ageinst repining, ageinst particulari-
tie, and ageinst the power & strength of the Deuil. And here
vpon groweth the ground or establishment of faith.

The fourth is, that it putteth vs in mind of obedience and
thankfulnesse, that throughe our owne default w^e fall not
from the saluation purchased for vs by Chzist, to whom bee
glory for euer and euer. Amen.

The Gospell on the day of Epiphanie.

commonly called Twelfth day.

¶ The Gospell. Math. ij.



Hen Iesus vvas borne in Bethleem a Cittie of
Ievvrye, in the time of Herode the King: Be-
holde there came vwise men from the East too
Hierusalem, saying: vwhere is hee that is borne
King of the Ievves? For vve haue seene his
Starre in the East, and are come too vvoorship
him. VVhen Herode the King had heard these things, hee vvas
troubled and all the Citie of Hierusalem vvith him. And vvhen
hee had gathered all the cheefe Preefts and Scribes of the peo-
ple toogether, hee demaunded of them vwhere Christe shoulde
bee borne. And they sayed vntoo him: at Bethleem in Ievvrie.
For thus it is vvritten by the Prophete. And thou Bethleem in
the land of Ievvry, art not the least among the Princes of Iuda:
for out of thee shall come too mee the Captaine that shall go-
uerne

uerne my people Israel. Then Herod (vwhen he had priuily called the vvise men) enquired of them diligently vwhat time the Starre appeered:& he bad them go to Bethleem, and sayd: Go your vway thither,& search diligently for the child. And vwhen yee haue found him,bring me vvoord ageyn, that I may come & vvorship him also. VVhe they had heard the King, they departed: and loe, the Starre vvliche they savv in the East, vvent before them til it came and stooode oner the place vvherein the Childe vvvas. VVhen they savv the Starre, they vvvere exceeding glad, and vvent intoo the house, & found the Childe vvith Mary his mooother, and fel dovvn flat, and vvorshipped him, and opened their treasures, and offered vntoo him giftes: Golde Frankincense, and Mirre. And after they vvvere vvwarned of God in sleep (that they should not go ageyn too Herode) they returned intoo their ovvne countrie another vvay.

The exposition of the text.



This feast is called in the Church, the Epiphanie of the Lorde, that is to saye, the appearing of the Lorde. For after that the feastes of the comming and birth of the Lorde were celebrated by the Church, it seemed good vnto the holy Fathers, to put to this feast also, that they might instruct the Church of the sundry sortes of the Lords appearing in the fleshe. And they alledge foure reasons why they call this feast Epiphanie. Whereof the first is, that as this day Christ appeared to the wise men that sought him by the leading of a Starre. The seconde is, for that as vppon this day nine and twentie yeeres after his birth, his glozie appeared in Baptisme by the witnesse of the father speaking fro heauen in this wise: This is my beloved sonne: and by the visible appearing of the holy Ghoste vpon him. The thirde is, for that the same day twelue moneth after his baptism, his glozie appeared at the marriage, by turning water into wine. The fourth is, for that in the .xxxj.

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yeere

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year of his age, his glorie appeared ageyne in feeding five thousande men with seven leues of bread. All these apperings make too this end, both too proue Christ too be the true Messias and sauioz of them that beleue in him, & too stablish assured faith in vs, that wee should certainly assure oure selues too obtaine saluation thzough him. And thus muche concerning the cause of the feast. Now let vs go in hande with the Gospell it selfe, whiche conteyneth the storie of the firste kinde of Christes apperings: namely howe hee appeared too the wise men, that is too say, too the Heathen, too the intente we may know that Christe with his benefits belongeth also too the Heathen. The summe of the exposition of this Gospell, is that the wise men came too Hierusalem too seeke the new bozne king: and that when they found him not there, they kept on their way, folowing the guidance of the Starre which went befoze them, til they came in Bethleem, where they finding the Childe, honozed him, and offered him gifts. After the doing whereof, at the warning of God they returned into their cuntrie by another way. In this Gospell wee wil intreat of two places: whiche are.

- 1 The storie with his circumstances and lessons whiche are many.
- 2 The vse of the storie, and the spirituall signification of the wise mens offerings.

¶ Of the first.

Many are the circumstances of this present story of which euery one conteyneth peculiar doctrines and instructions. When Christe was bozne in Bethleem in the time of Herode, the wise men came from the East too worship the new bozne king. Here come thzee things too bee weyed. The time, the state of the wise men, and the ende for whiche they came.

The time is expessed, when it is sayde, in the time of Herode. For the Scepter had ceased from *Juda*, (and according

ding to the Prophecies) Chryste was to bee borne. Thys conferring of the prophecies concerning the birth of Chryst and the tyme wherein hee was borne, as it confuteth the Jewes which looke for him still to come: so it confirmeth the ffaith of the godly, that they may assure them selues, that this same whome the wise men seeke, is the verie Messias. The second is, the state of the wise men, that they were not of the Jewes, but of the Gentiles. Whereby we learne that this new king borne in Bethleem, pertaineth also to the Gentiles, who by the example of the wise men, are admonished to seeke and to worship Chryst.

Moreouer, these wise men were called Magi: by which terme is signified the excellencie of their dignitie and office. For Magus is an Hebzeue word, and taketh his name of considering and teaching: Which two things pertained chiefly to Kings and Prælates: whereupon the *Persians* called their kyngs and Prælates, Magi. What are we taught hereby? Chryst lyeth in the maunger despised of his owne people: and the Magies being Heathen men borne, come to worship him. Whereby is signified, that although Chrystes kingdome be not of the world: yet is it a mightie and glorious kingdome, or rather a heauenly kingdome, which many shall acknowledge, and not be offended at the base countenance thereof to the outward shew in the world.

The second circumstance is, that the wyse men come to Hierusalem, and there seeke for Chryst that was newly borne. The Jewes which had the booke of the Prophets in their handes, and unto whome the worde of God was committed, stode still carelesse and neuer sought for Chryst. And in y mean while, those sought him who (by their iudgement) pertained not to the Church. But where sought they him? In the princely citie Hierusalem. Whither when they came & heard nothing of this king, their faith was not a litle shaken: but yet neuerthelesse they raysed vp them selues by the signe. For they sayd: We haue seene hys starre, Doubtlesse

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lesse they had learned out of the Relickes of Daniels schoole, that when Chryst should bee borne, then should such a starre use to the time that hee was borne.

The thirde circumstance is too bee considered with heede: for it sheweth what maner a Kyng Chryste is. For as the maunger in which he lay, argueth that his kingdome is not of this world: so the starre appearing from heauen, declareth him too bee a heauenly King. And like as the Maunger sheweth him too bee base in the sight of the worlde: euen so the Starre setteth out the maiestie of his kyngdome for vs too beholde, to the furtherance of our faith, least he should become despisable vnto vs through the leud and malicious disdain of his owne countrey folke, which continuing still in their ignozance, doe persecute Chryst vnto this day.

Some men demaunde here what maner a Starre that was: And diuers men deeme diuersly. But thys is manifest: that it differeth in thre properties from other continuing starres: that is to say, in place, in mouyng, & in brightnesse. In place, for that it was the lowest parte of the aire: for otherwise it coulde not haue shewed the directe way too them that trauailed by it. In mouyng: for that it moued not circlewise, but went right forwarde, as a guide of the way, none other wyse than the cloude and pillar of fire went before the people of Israell at their goyng out of Egypt. The brightnesse of it maketh a difference also, because other starres shine onely by night: but this gaue light euen in the broade day. It was not therefore a naturall and continuing starre, suche as are in the skye. What then? Was it a Comet or blazing starre? It appeereth that it was like a comet: but out of dout it was an Angel of God, as Epiphanius testifieth. For he appered in the shape of a starre, both too shew that Chrystes kingdome is heauenly, and too open Chryste the true starre and cresset, who alonly bringeth man out of the kingdome of darknesse into his owne glorious kingdom by holding out before hym the cresset of his worde, and by
light

lightning mē's harts wth his spirit. In cōsideratiō wherof Zacharie calleth chriſt y^e riſer frō on high, & the lightner of ſuch as ſit in the ſhadow of death. And John: He was y^e true light that lightneth euery man whiche commeth into this world.

The fourth circumſtance is of Herode, and all the citie of Hieruſalem. Herode vvas troubled, and all Hieruſalem vvith him. Herode feared leſt the kingdome ſhould bē transferred from him vnto the new borne king. For hē vnderſtoode not that Chriſtes kingdome ſhould bē heauenly, and not of this worlde: in whiche reſpect the church ſingeth: O enemy Herode, wherefore feareſt thou: the king that giueth power to reigne in heauen, of worloly kingdome doſt thou not men bē rāue. The vnthankleſſe and ſluggiſhneſſe of the people of Hieruſalem is noted, who bēeing broken vvith wreccheſſe of euils, had caſt of the hope of the redemption and ſaluatiō that was promiſed them. They had leuer to liue in bondage vvith wicked Herode, than to receiue their new king, that brought them euerlaſting frēdome. But ſuche is the corrupted nature of men, that they iudge it better for to kēp ſtill ſome quietneſſe of the fleſhe, than vvith any perill to receiue Chriſte the authour of ſaluatiō.

The fifth containeth the counſel of Herode & the Prieſts together, vvith the prophecy of Micheas the prophet. Herode bēeing otherwiſe a deſpiſer of religion and of the prophecies, is now troubled, & maketh inquiſitiō where Chriſte ſhould bē borne. For as ſoone as hē heard the demaund of the wiſe men, by and by he coniectureth, that that king of whom they enquire, was the Meſſias promiſed in old time by God. But what do the Prieſtes? Although they anſwere ſincerely out of the ſcripture, bringing abroad the teſtimonie of Micheas: yet notwithstanding they afterward like madde men bend them ſelues vvith might and maine againſt the ſcripture. For the vngodly make much of the ſcripture, as long as it ſeemeth not to bē againſt their affections. But when it accuſeth them of ſinne, when it cutteth their combes, when it ſetteth

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setteth death and dampnation before their eyes, and finally when it attempteth any thing against enured manners, doctrine, and traditions: then by and by the vngodly fret at it: then is Christe no more acknowledged: then is hee called a rayler. Our Papists now a dayes doe with vs confesse, that Christe the onely begotten sonne of GOD tooke vpon him the nature of manne, and that hee is one entier person consisting of two distinct natures. But if wee come once to Christes office, and auouch him to bee the only Iesus, and the only Christ, the only Saviour, the only high Priest & intercessor, & that no man can be saued, but he y is iustified throughe only faith in him: Then they chafe, because their manners, doctrine and traditions, can not stande with this office of Christ. And therfore they partly corrupt the scriptures, and partly reiect them, and persecute with fire and sword suche as teach Christ sincerely & purely, like the Scribes & Pharisees, who here at the first with Simeon and Anne, haue answered sincerely: and afterwards like mad folkes haue cast of the faith of Christe, and persecuted him by their ministers. And so it is not inough, that the Papists agree with the pure Doctors in the first principles: but they ought to haue a constant agrément with them in the whole foundation, and in all the articles of the faith. Let vs not then serche the Scripture too our destruction, like as Herode did: neyther let vs looke vpon it negligently, as the Scribes and Phariseys did, who doe in deed shew a way, howbeit suche a way as they them selues walke not in: wherein they are like too the shipwrightes that made the Arke of Noe, and yet perished them selues when they had done. But Noe and his household was saued, as the wise men are saued heer, where as the Scribes and Pharisees doe perishe. But let vs searche the Scripture with Simeon and Anne, Mary, and others, who therby atteyned saluation.

Now let vs in few words peruse the prophete of Micah.
as. For thus hee sayeth: And thou Bethleem of the lande of Iuda,

Juda, art not the least among the princes of Iuda. For out of thee shall come the captayne that shall feede my people Israell, and the fourth commyns of hym are from the beginning from the dayes of euerlastyngnesse. This testimonie of Micheas teacheth many thyngs concerning Chryste. Firste, it poynteth out the place of his birth. Secondly, it sheweth his office, which is to play the gouernour in Israell, to feede his people. Thirdly, it sheweth his incarnation, wherby hee was bozne a very man. For when he sayth from the beginning: he sheweth Chrystes incarnation, who was promised from the beginning of the worlde, that in hys time hee should be bozne after the fleshe. Fourthly, when he sayeth from the dayes of Euerlastyngnesse: he signifieth the nature of hys Godhead, wherby he was before the creation of the worlde. Fifthly he sheweth, that he is one person, consisting of two natures. For when he sayth, his fourthcommyns: this word of the plurall number pertaineth to the natures both of his Godhead and of his manhood. And the word (him) being of the singular numbre, doth couertly declare the vnitie of the person. And so wee see how the prophet hath ioyned together the chiefe Articles of our faith, which are uttered by others moze at large.

The sixthe circumstance is of Herodes wylynesse: who when hee thought hee had dealt mooste wysely, played moost the foole. For ther is no wisdom, there is no wilynesse, there is no counsel ageinst the lord. He calleth the wise men vnto him priuily, as though he hadde loued the newe bozne kyng as they dyd: hee enquireth the tyme of the appering of the starre, as though he had ment to be moze assured of the Messias thereby: hee wylleth them that when they had founde the chylde, they shoulde byng hym worde, as though hee hadde bin mynded to worship hym as well as they. See howe soze the fore Herode sweateth here. But as for the counsell which was chiefe in this behalfe, neither hee nor the Jewes followed. If for honoꝝ sake he had
sent

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sent some of his seruants with the wise men too wayt vpon them thither, it had bene a very easie matter too haue founde the chylde. But God sotted them in theyr owne deuises. At this day (yea many yeres toogether) the Papists haue sought to destroy the true religion. But God made them such soles in their owne deuises, that they haue not ben able too destroy so much as that one man Luther. Whereby we may learne, that God is the keeper of his church, and confoundeth the deuises of the vngodly, according too the first Psalm.

The. viij. circumstance is of the offerings of the wise men, who hauing found Chryst, offered gifts too him as king of the Iewes, Gold, Frankincence, and Myrrour: which surely were such giftes as that land had great store of. Whereby we may learne two things. The one is, that we which doe homage vnto Chryst, ought too bestow somewhat of our substance too the maintenaunce of the ministerie. The other is of Gods prouidence: who by this gift (as it were with conduct money,) prouided before hand for the new borne babe & his parents, against they should see the Countrey: whereby we may learne, that God will not forsake his Church.

The. iij. circumstance is, that the wise men being warned in their sleepe, returned into their countrey by an other way. By which deede both Herode was beguiled, and also God declareth, that he hath care of his people, euen when they be a sleepe.

Of the second.

Every one of the circumstances of this storie, doe minister some kinde of Doctrine too the Church, as we haue seene. And now as appertaining too the generall vse thereof, we may learne two things of the wise men. Whereof the first is too seeke Chryst by the guiding of the starre. The other is too offer giftes vnto Chryst when we haue found him. We followe the guidance of the starre with them, when we set before vs the onely word of God, too be a lanterne too our feete,

On Twelfth day.

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saete, and seeke him in his word: And when wee haue found Chryst, wee offer presents too him, as the wisemen did: Gold Frankinsence and Myrrhe. When we yeld vnto him gold, that is to say, a pure faith and a chaste life: Frankinsence, that is to say, Confession, Inuocation, and thanksguyng: Myrrhe, that is to say, pacience vnder the Crosse, and in affliction. Furthermoze vnto Mary (that is to say, the Church) of Chryste and the ministerie of the worde: and vnto Ioseph, that is to say, vnto those that bee the chiefe rulers of the Church) we must offer gifts, that is to wit, wee must further the ministry with all our power and abilities, that the church may bee in as good state as may bee in this world, through Chryst Iesus our Lorde, to whome bee glorie for ever. So bee it.

The first Sunday after Epiphany.

The Gospell. Luke. ij.



ND vwhen Iesus vvas twelue yeere olde, they went vp too Hierusalem, after the custome of the feast. And vwhen they had fulfilled the dayes: as they returned home, the chylde Iesus aboade styll in Hierusalem, vnknovvying too hys father and mother, for they supposed he had bin intheir companie, and therfore came a days iourney and soughte hym among their kynsfolke and acquain- taunce. And vwhen they founde hym not, they vvent backe ageyn too Hierusalem and soughte hym. And it fortun- ed after three dayes, that they found him in the temple, sitting in in the middes of the Doctours, bothe heering them, and po- sing them. And all that herd him, maruelled at his vnderstan- ding and ansvers. And vwhen they savve him, they vv ere asto- nied: And his mother sayd vntoo hym: Son, vvhy hast thou thus delt vvith vs: Behold, thy father and I haue soughte thee

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fororving. And he sayde vntoo the: How is it that yee sought mee? vvilst yee not that I must go about my fathers businesse? And they vnderstood not that saying that he spake too them. And he vvent vvith them and came too Nazareth, and vvas obedient too them. But his moother kept all this saying in hir hart. And Iesus encreased in vvisdome and age: and in fauour vvith God and men.

The exposition of the text.

This text is part of the storie of Christes doings, & it conterneth what he did the .xj. yēre of his age: that is, that he gaue as it were a certain tast of his vocation, by disputing & reasoning with the Doctozs of the law. But what y^e Lord did from the time that he was offered in the temple, vnto the .xj. yēre of his age: & what he did from the sayde .xj. yēre vnto almost the .xxx. yēre of his age: the holy scriptures make no mention at all. And therefore it behoueth vs not too know it. For it is ynough for vs too know these things which it was Gods will too vtter, as the which do instruat vs in the knowledge of God, & in true godlinesse. Wherefore leauing those things which idle monkes haue wvritten, concerning the infancie and childhoode of Chryst, wee will expounde this p^resent gospel, according to the grace which the Lord shall giue m^e.

N^ow the summe of this storie is this. Christ being twelue yēres old, goth vvith his parents too Hierusalem at the feast of Easter. Who being lost in returning homeward, is sought for & founde among the doctozs: and being blamed by his parents, he defendeth himself by the commaundement of their superio^r, namely of god, that it behoued him too go about his businesse: and so he went away vvith them, was obedient too them, p^rofited in vvisdome, and grew in age and fauor vvith God: and men. Vercof are foure poyntes.

1 The example of Mary, Ioseph, & Chryst goyng too Hierusalem is set before vs.

2 The

- 2 The trial of Mary & Ioseph by y^e losse of the child Iesus.
- 3 The care and ductie of parents toward their childzen, the obedience of childzen on the other side towardes their parents.
- 4 The growing of Chryst in wisdome, age, and fauour.

Of the first.

And vwhen he vvas twelue yeres old, they vvent vp to Hierusalem, after the custome of the feast. Where first of all I must warne you of certeine things concerning the feasts of the Iewes, And afterwardes, the example of Ioseph, Mary, and the childe, is to bee looked vpon. God in the olde Testament ordeined many and sundry feastes, to put his people in mind of his benefites bestowed vpon them, to instructe the rude, and to keepe them all in the true worshipping of God. Yet were not al feasts a like solemne. Dayly were sacrifices made both moorning and euening. Euery weeke they seuenth day was kept holy. Euery moneth had his peculiar feast. Moreover thre solemne feasts were kept euery yere.

Day by day moorning and euening were oblations made, in remembraunce of the everlasting worshippinge due vnto God. The godly added prayers ther vnto, calling to minde y^e promise of the s^ade of whiche they fastned their eyes by faith in all their oblations. In place herof, the church hath substituted moorning prayer and euening prayer.

Also euery seuenth day of the weeke, was celebrated the memoriale of y^e creation of thyngs, with sacrifices & thanksgyuyng added therevnto. In place wherof, the Church hath substituted the first day of the weeke in memoriale of the second creation, that is to say, of regeneration, whiche is made by the Lords resurrection that hapned the firste day of the weeke: and therfore of the Apostolike Church, this day is called the Lords day.

Euery moneth in the beginning of the moneth, that is, in the newe Moone, a feast was kepte in memoriale of p^reseruation.

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seruation. For it was Gods will, that as often as they saw
the moone keepe hir accustomed motions in gyuyng lyghte,
they should render thanks vnto God for the whole benefite
of his gouernement: And therfore ordeined he this feast of
Fewe Moones. Although the Christians bee not bounde too
this feast: yet notwithstanding it behoueth vs too bee no lesse
thankful too God, than the godly Iewes were.

Euery yere they had thre solempne feastes, which are the
Passecouer, the Pentecost, & the feast of Tabernacles. The
feast of the Passecouer or Easter, was instituted in remem-
braunce of the deliuerance from bondage of the Egyptians.
Pentecost, which we call Whitsontide, in remembrance of
the lawe giuen in mount Zina. The feast of the Taberna-
cles in remembrance of the dwelling of the Israelites in the
wildernesse fortye yeres in Tents: that by this ceremonie
they might call too mynde the whole benefite of their deliue-
rance out of Egypt. In stee of these thre Iewish feasts, &
Church hath substituted Easter, in remembrance of the
Lords Resurrection: who hath deliuered vs from the bon-
dage of the deuyll. Whitsontide, in remembrance of the co-
firmation of the Gospel, by sendyng the Holy Ghost in a vi-
sible shape, and by the wonderfull gyftes of Tongues, and
the Byrthe of the Lord (commonlye called Christmas)
in remembrance of Chryst, gyuen and deliuered vnto vs.

Besides thys, in those thre solempne and yerele feastes, al
that were of male kinde, were bound by the law of Moyles
too come too Hierusalem. Vnto whiche law Ioseph, and the
chylde Iesus too here submit themselves, as well too satis-
fie the law, as also (by their exaple) too stirre vs by, too reue-
rence the ministerie and godly ceremonies, which it becom-
meth the godly too obserue, because they are a certayne
schollemaystershyp and Discipline profitable too preserue
Religion.

Howbeit there is a difference too bee put betwene the
Ceremonies instituted by the authozitie of God, and those
that

That are instituted but for grauitie and orders sake. To the keeping of the one, we are bound by gods law. For Chryst requireth of vs, that we shoulde be euery one of vs once baptized, that we shoulde oftentimes be partakers of hys holy Supper: and that we continually heere his word. But mens Ceremonies binde not in such wise: so as Stubbornesse, contempt, and offence be alway.

Therefore like as in this place we haue, that Mary, Joseph, and the child Iesus did with singular reuerence obserue the feastes and Ceremonies of the Iewes: so let vs learne to set much by by our ceremonies, and to be at them with a good will, and by our good example to allure others to obedience and godlynesse.

Of the second.

AND when they had fulfilled the dayes: as they returned home, the chylde taryed behinde at Hierusalem. &c.

Here the Euangelist beginneth to describe the triall of Mary and Joseph. In which triall there be. iij. circumstances to be weyed. The first reciteth certain occasions of this triall. The seconde describeth the triall it selfe, and the crosse of Joseph and Marie. The third declareth the doing of them in this triall. The fourth containeth comfort.

The first occasion is shewed in these wordes. The chylde Iesus taryed behind in Ierusalem. Wherefore (wilt thou say) did he not make hys parentes priuie to it? Firste that hee myghte doo them to vnderstande, howe he was not the sonne of Marie only, but of GOD also, which is moze: and therefore he had not so great regard of the parent his mother as of his euerlasting father. Secondely, that by hys owne example he might teache childezen, that the aduise of their parents is not to be waited for, where obedience to be performed to God is in hande. For there is moze due vnto God, than to father and mother. Thirdly, hee might admonish his parents of greater diligence: yea and al that haue childezen to be moze diligent & heedfull in keeping & pawninge

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or gage that is put into thei^r hand by God. Fourthly, that Mary and Ioseph themselues being warned by this chastising discipline, should earnestly beethinke themselues, what manner of ones they were of their own nature: that is to say, that they were slothfull & negligēt, and not discharging their duetie in all poynts.

The secbnde occasion is shewed when it is saide: And his parents knew not therof. Here the negligence of Iesus parents is blamed openly, which negligence was no lyght sin, and therfore it became no small crosse in the Virgins hart. For she felt hir harte touched with a pēce of the sword, wherof saint Simeon made mention the twelfth yere before. She thought in hir selfe that so greate a treasure was committed to hir of God to the intent she should looke wel to it: & she compared hir miserie to the miserie of Cue. For lyke as she being seduced by the Deuill, did cast away mankind: so the virgin thought, that she by hir negligence, had lost the Sauour that was promised to the worlde.

The thirde occasion of this triall & crosse is shewed, where it is sayd: thinking he had bin among the companie: For of negligence springeth errour.

Yet foloweth there an other harder triall and Crosse. They seeke for Iesus whole thre dayes, and fynde him not. He is lost and not founde ageine among his kinsfelk: surely a greuous crosse. He is lost, and not found among thei^r acquaintance: this is a greuouser crosse. He is sought thre dayes, and not founde at all: this is the greuousēst Crosse of all.

But what doth that most pensive creature Ioseph, & that most sorowful virgin Mary in this most bitter crosse? They come back agein to Hierusalem, and entryng in into the temple, they fynde him whom they had lost, sitting among the Doctours in disputing. Here againe they conceiue comfort, and are deliuered as it were out of the darknesse of hell, as soone as they saue the chyld Iesus,

These

These things are written for our learning and comforte. For euen in likewise happeneth it vnto vs in our triall and crosse: we lose our most precious treasure Chryst. By what occasion: by negligence. We heere not his word, we cal not vpon him, we seldom vse the sacrament of his supper, and finally, we occupie our selues in no exercises of godlynesse. Vpon this negligence ensueth errour. For we slippe out of one sin into another, & out of one heresie into another. Out of these at length springeth an euill conscience, which bringeth forth despaire. What is to be done in these miseries? Chryst is to be soughte. He alone is able to remedie these mischaunces. But where I pray you is hee to be sought? among our kindred and acquaintance? No, not so. Where then? In the holy citie Hierusalem, that is to say, in the church. Among whome: among them that haue the word. When thou hast heere found Chryst whom thou hadst lost, thou must keepe hym by faith, by calling vpon him, and by holy conuersation, least hee forsake thee againe, and so thou perish by the losse of Chryst, as Judas did.

Of the third.

Because the doing of Joseph & Marie, putteth vs in minde of the care and dutifulnesse of parents towards their children: and in likewise the doing of the childe Jesus, admonisheth vs of the dutie of children, and of their obedience towards their parents: I will therfore speake of them bothe, howbeit somewhat brievely, because y same thing is wont to be taught more exactly in the Catechisme.

Therfore on the parents behalfe, I thinke these admonishments ensuiing to be necessarie.

First let parents beare in minde, that the cause why they bring forth children, is y their children should be Citizens of the Church, and that they shoulde togyther with them worship God, and that whosoever these lues shal fal a sleepe in the Worde, they may leaue worshyppers of God in they

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comes. I would God there were many that would thinke thus earnestly.

Besides this, let them perswade themselves, that al their labour is losse, but if they bring vp their children in the feare of God, & oftentimes call vpon Gods helpe, ageinst so many snares which the diuel layeth for the tender age. **W**hich here many complain of the disobedience of their children: but they marke not that they are punished by God, for that they would make their children good without the blessing of the Lord, which they seldome call for in good earnest.

Thirdly let them consider how noble a thyng a childe is, whom God himselfe hath shaped in his mothers wombe, nourished, brought forth into the light, and endued with body and soule, to the intent he should (as it were in a table) represent God his first paterne.

Fourthly, let them know, that these things are to be delt withall in order. Unto the body, nourishment, bringing vp, apparell, and sometime correction, that they may kepe their children in awe. Unto the soule they owe doctrine: and that of two sorts, namely of Godlinesse & of ciuilitie. By the one they shall keepe a good conscience before God: by the other they shall obtaine a good report among men. For these are the two things that we must chiefly seeke after in this lyfe. Paule comprehendeth them both, when he sayth: **V**e parents bring vp your children in nurture and awe of the Lorde. Which is confirmed by the deede of Tobias, who instructing his sonne sayth: All the dayes of thy life beare **G**OD in thy minde, and beware that thou consent not vnto sinne. Here first he comendeth vnto his son the study of godlynnesse: and secondly he chargeth him that he consent not to sinne: that is, that he giue not eare to such as intice him to sinne. And so he requireth of his sonne, a certeine holy ciuilitie.

Last of all, let parents consider how many sinnes they commit and heape one vpon an other, which do not their dutie in bringing vp their children as they ought to do. First they
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transgresse y^e law of nature, which telleth al men y^e their due-
tie is to bring vp their children godlily & honestly. Secondly
they sinne ageinst God: for they despise the commaunde-
ment and authoritie of God. For he commandeth that chil-
dren should bee brought vp godlily and honestly: and he is a
despiser of GOD, that refuseth to do as he is commanded.
Thirdly he offendeth ageinst his owne estimation. For gods
will is, that parents should (after a sort) bee in his stead, so far
forth as pertaineth to outward discipline. But they make
small account of this dignitie, who neglect their dutie.

Upon these sinnes ensue many punishments both ghostly
and bodily, as well in the parents as in the children, yea and
in all the posteritie.

Now, what manner of dutie children owe to their parents
the example of the child Jesus sheweth evidently: so that it
needeth not greatly to seeke precepts from elsewhere.

First he went vp to Hierusalem with his parents: wher-
by godly childre may lerne to worship god with their parents,
and to loue holy meetings, and reuerently to bee present at
the Ceremonies of the Church.

Secondly he disputeth, demaundeth and heareth. Whereby
may our children lerne to demaund the things y^e they know
not, to dispute of things doubtful, and to harken to such as
teach aright. For although Christ disputed not of any thing
because he was in doubt of it, nor demanded any thing because
he was ignorant of it, ne hearkned to the bycause they could
teach him more rightly: Yet the example profiteth vs. There-
fore must godly children, at their coming home, dispute with
their parents if they stand in doubt of ought that they haue
heard, &c.

Furthermore Christ loveth his parents, his kinsfolk, and
his acquaintance, for the word of God. Whereby may our chil-
dren also lerne, to set more by God, than by their carnal pa-
rents, and to haue the word of God in greater regarde, than
the helles of their parents.

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Lastly,

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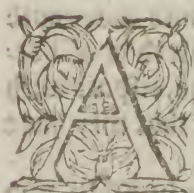
Lastly, Chryst returneth with his parents, & is obedient vnto them. Herby our children may lerne to stād in awe of their parēts, & to obey them in al things that are godly & honest. These vertues of childrē, as they haue very large promises of good successe in this life: so the vices in childrē which fight against these vertues, haue threatnings of most grievous punishments, which also extend themselues even vnto their posteritie. For the offspring (for the most part) receiveth the vices of the auncitrie, as it were by inheritance.

Of the fourth.

Because I haue spoken somewhat already of this. iij. place the. viij. day agoe, I will now speake not past a word or two. Chryst in respect of his Godhead, did not grow in age, wisdom, and fauor: but in respect of his manhood, and because he tooke vpon him the very nature of man in deede: in it hee grew in age, wisdom and fauore. Whose example would God wee could follow, y as wee grow in yeres, so wee might grow in wisdom and fauor, bothe with God and men. And that this may befall vnto vs, Chryste graunt vs, to whom be glory world without end. Amen.

The. ij. Sunday after Epiphany.

The Gospell. John. ij.



And the third day there vvas a mariage in Cana, a cite of Galilee, and the moother of Iesus vvas there. And Iesus vvas called (and his Disciples) vnto the mariage. And vwhen the vyne failed, the mother of Iesus sayde vnto him: they haue no vyne. Iesus saide vnto hir: vvoman, vvhat haue I too doo vvith thee? Myne houre is not yet come. His Moother sayd vnto the ministers: vvhatsoeuer he sayeth vnto you, doo it. And there vvēre standing there. vij. vvaterpots of stone, after the maner of purifying of the Iewes, cōteyning
ij. or

ij. or. iij. firkins a peece. Iesus sayd vnto them: fil the vvaterpots vvith vvater. And they filled them vp too the brim. And hee sayd vntoo them: dravv out novv, and beare vntoo the gouernour of the feast: and they bare it. VVhen the ruler of the feast had tasted the vvater turned into vvine, and knevv not vvence it vvas (but the ministers vvwhich drevv the vvater knevv) he called the Bridegrome, and sayd vnto him: Euery man at the beginning doth set forth good vvine, and vvhen men be droonk, then that vvwhich is vvwoorffe: but thou hast kept the good vvine vntill novve. This beginning of myracles dyd Iesus in Cana of Galilee, and shevved his glorie: and his disciples belecued on him.

The exposition of the text.

This Gospell is a parte of the storie of Christ, wherein hee manifesteth his glorie at a Mariage. For by the miracle of wine, hee bothe vttereth his owne diuine nature, and giueth an incling of his office, & signeth vp the truth of his doctrine as it were with some heuenlie Seale. His own deuine nature hee declareth in this, that hee changeth the natures of things by his word: for at his commaundement the water becometh wine. His office hee sheweth, in that hee helpeth the needie when hee is sought vnto. The certaintie of his doctrine hee doth as it were seale with this miracle. For least any man should doubt of the certaintie of his doctrine which is heauenly, hee woorketh a heauenly woork, which beareth witnesse with his doctrine, whereby his Disciples are confirmed in his faith.

Now the places that wee wil intreate of in this Sermon, are these foure.

- 1 Of the solemnitie of the Mariage.
- 2 Of the Mariage it selfe then finished and confirmed.
- 3 Of the present miracle, with the circumstances therof.
- 4 Of the examples of life that may be deriued fro y same.

¶ Of

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¶ Of the firste.

Sith I entreat of mariage, I wil speake of these things in order. First betwene what persons nature & godlynesse alloweth mariage. Secondly what way those that will bee man & wife must attēpt mariage. Thirdly what manner of consent, & of whom it ought too bee. Fourthly why it is meete that the assurance should bee made in the open assembly of the Church. And fifthly what maner of feast ought too bee at a mariage.

In the persons of folks that contract mariage, four things are too be looked vnto: namely kinred, aliance, religion, and naturall strength, which are requisite in mariage. As touching kynred and aliance, they are to be kept from matching in wedlock, which are within the degrees of kinred and aliance that is prohibited in Leuiticus. Moreouer, it is in no wise lawfull too stayne the degrees prohibited by the ciuill magistrate. And with what reuerence mariages ought too bee made: the deed of Abraham and of other holy men, the prohibition of Paule, and the perils (or rather the dreadful falles) of many doo declare. At such time as Abraham was about too chosse a wife for his sonne Isaac, he gaue commandement too Elæzer the Steward of his house, that he should not take vnto his sonne, a wife of the daughters of the Cananites: but that he should go too his owne kinred, and frō thence take a wife too his sonne Isaac. For Abraham knew how greate mischief, diuersitie of religion breedeth in a houtholde. For herevpon spring strife, blasphemies, and hinderance of worshipping, and calling vpon God.

The prohibition of Paule is, that wee draw not the yoke with the vnbeleuing. Which thing is too be vnderstood, not only of doctrine: but of all trade of life. He that toucheth pitch (sayeth Salomon) shall bee defiled therewith. For it can not bee but that he which keepeth cōpany with the vngodly, must needs himself gather some infection therby.

Perils

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Perilles and many horrible falles ensue vpon vnmaite matches, witnesse therof is Salomon, who by keeping company with Heathen women, became an Idolater. Witnesse Achab, whom through the counsell of wicked Jezabell became so mad, that he feared not to slea Gods Prophets, & at length fell headlong into eternal destruction: so muche is a wicked woman able to do.

Add hereunto the bringing vp of children, which cannot be as it ought to be, when the parents are of sundry religions. For then shall the children become either altogether heathenlike and despisers of all religion: or else hypocrites, whē they shall not dare be acknowledged what they thinke, for feare either of the father or mother.

Fourthly it is required in persons that shall contract marriage, that the one beguile not the other, as when eyther by sicknesse or by coldnesse, the strength of any of the parties is consumed: or else that there be a default in nature, so as a man be not maite or sufficient to yelde the beneuolence of marriage.

As for the way that such as meene to be couples ought to take in making their marriage: Examples, godlinesse, & honestie do teache. For these three things together teach, that matches are not to be made vpon lightnesse, (as oftentimes they be) nor among cups, nor for lustfull liking. Abraham seeketh a wife for his sonne: the parents of Rebecca consent: Afterward the consent of the maide is sought: and so Isaac marieth hir to his wife. Jacob serueth Laban a long time: he breaketh with the friends of the mayde for marriage: and when he had gotten their good wil he wan the chaste consent of the mayd. Godlinesse counselleth the same thing also. For as the fourth precept commandeth the parents to be honored: so meeneth it also, that this honor should be yeldd vnto parents, that they make the marriages of their children, & that the children should in this behalf attempt nothing with contempt of their parents. This also doth nature tel al men,

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too the intent the match may bee honest, which cannot be ended or broken, but by death.

Now after that all things are in this wise lawfully attempted, then it behoueth too go nether too the matter: & mutual consent of the that contract, is too be heard, whiche must in no wise be constrained, but must be free: that neither part may iustly say he was compelled. For although it be according too right, too begin with the parents: yet it is not lawful for the parents too compel them whither they wil or no. For besides that constrained marriage is no marriage, this mischæse ensueth thereupon, that in suche matches the matter seldome taketh good successe.

Why it is convenient that the assurance should bee made openly in the assembly of the church, there bee foure causes. First, that those which are knit in wedlock, may know themselves too haue place in the Church. Secondly, that they whiche shalbe man and wife, may be instructed by the voice of the minister, in this entrance of theirs into wedlock.

Thirdly, that the Church may bee a witness of the assurance made betwene them, lest they might liue with offence vnto others, as if they were Lemans rather than married folkes. Fourthly that they may be openly helped with the Prayers of the Church, so as the marriage begon, may turn too Gods glozy, their owne commoditie, and finally too the edifying of the whole Church, by their godly conuersation in holy marriage.

Now remaineth somewhat too be spoken briefly concerning the marriage feast: wherein it is too bee considered what behoueth too bee there, and what too bee away. In any wise there must bee utterly excluded fro Christian marriages: first Surfetting: secondly, Pride: thirdly, too much sumptuousness: fourthly, filthie and vnmanerly talke, suche as the talke of ribauldic minstrels is wont too bee: and fifthly following of godlinesse: namely that they followe not their feasting at suche time as deuine seruice shoulde bee done
in the

in the Church, whereby God is displeased, the neighboꝝ of-
fended, and occasion of falling is giuen too many. In the co-
trarie part there must be present: first godlinesse: secondly, ho-
nest mirth: thirdly, holy talke: and fourthly, often wishing y
God may prosper this his state with his blissing. For as we
reede, these things were customably vsed too bee done in the
mariages of the saints: and therfoze God also hath with his
godnesse furthered such mariages.

¶ Of the second.

Nowe that wee haue noted certein things concerning
marriage, I wil heereafter adde a few things of marriage
finished and confirmed, and I wil do but two things. First I
wil recite the finall causes of marriage. And after ward I wil
shewe by what vertues, the societie of maryed folkes is
made swete and amiable.

All godly folk know that the finall causes of marriage are
foure. Whereof the first is, mutuall helpe: for when Salo-
mon sayeth, two is him that is alone, he meeneth that mutu-
all help and societie is needful, that we may the better and
more quietly endure the miseries of this life. For this cause
may old men marye, whose bodies are so withered that they
can beget no children.

The second cause is procreation of children: for it is Gods
will that mankinde should bee mainteined by this meanes.
And therfoze he sayd to our first parents: Cncrease and mul-
tiply and fulfil the earth.

The third cause is, that euery houlholde might bee as a
church, in which the parents (as it were Prophets) are adoꝝ-
ned with propheticall dignitie, to the intent they may in-
struct their children concerning God and religion: and that
their children (as it were certeine yong impes) myght bee
watred with continuall doctrine and exhortations, so as at
length they may grow too bee trees, and bzing forth the most
swete frute of sayth.

The

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The. iij. cause is the auoyding of whoꝛedome in this coꝛrupted and depraued nature. Foꝛ thus sayeth Paule: foꝛ auoyding of foꝛnication, let euery mā haue a wife of his owne. Foꝛ wedlocke is the remedie ageinst that most filthy sinne of foꝛnication and aduoutrie: wherein doe māte togither many and horrible sinnes. Foꝛ first it is a wilfull breakeing of Gods law. 2. a peruerting of the law of nature. 3. a shamefull and foule transgression of ciuill lawes. 4. a miry puddle of regeneration. 5. a horrible treason: foꝛ wē are not at our owne libertie, but his who hath redeemed vs with his precious blood. 6. a dishonoring of the Resurrection. Foꝛ what is moze filthy, than with most shamefull wickednesse to defile the body, which in time to come shall rise ageine to eternall gloꝛie? 7. a horrible defiling of the temple of G D D. Corinth. 6. Now seeing that so many sinnes māte hēre togither, there is no cause why any mā should thinke that God will not punish it with his owne handes.

But the company of man and wife is made amiable and swete by these fīue meanes, by godlinesse, vertue, mutuall foꝛbearing, mutuall loue, and by dutifulnesse perfoꝛmed busily and godlily on bothe sides.

Godlinesse of right holdeth the chāf place. Foꝛ there is no stable and stedfast frendship, vnlesse it haue his beginning from God: and therefore must godlinesse nēdes shine befoꝛe the rest. Foꝛ when couples haue determined to obey God, al things after ward become moze easie.

Vertue and honest conditions bꝛēde mutuall delight betwēne man and wife. Foꝛ when vertue is exercised, it maketh conuersation of liuing moze amiable.

Mutuall foꝛbearing, whereby we take in good woꝛth one anothers conditions and faultes, is very needful. Foꝛ in this weakenesse of nature, there happen many scapes, which will bꝛēde strife, if they be not couered by mutuall foꝛbearing.

Mutuall loue hauing his beginning of godlinesse and true vertue, maketh vs not to be too sharpe sighted in looking in to

too one anothers faultes. But that many things eyther wee marke not, or if wee marke them, wee couer them with loue. For charitie couereth the multitude of sinnes.

Duetie performed godlily and busily on bothe sides, maketh the yoke light and sweet. For when man & wife marke one another, and find like heedfulnesse in their duetic: bothe their company is made more pleasant, and they are the more stirred vp on both sides to render duetifulnesse, that the one may requite the other alike.

Where these five things bee not, the company of their life is most bitter, or rather more sharpe than death. Therefore let the godly couples doo their endeuor, y these vertues may bee seene in their life continually.

Of the third.

Having expounded those places that gaue occasion too this miracle, now let vs looke vpon the miracle it selfe with the circumstances thereof. The circumstances are many: as time, occasion, the request of Chrystes mother and his answer, the preparation of the miracle, the miracle it selfe, the confirmation of the miracle, and the vse and frute of the same.

The time is noted, bothe in that it was done the thirde day after his comming into Galilee, and in that it was the first of all the miracles that the Lord wrought. The time therefore admonisheth vs too way thys miracle with singular heede.

Four occasions of this miracle may bee gathered of the text. First, the mariage it selfe that was kept in Cana. Secondly the bidding of Chrystes mother too the wedding. Thirdly the want of wine. And fourthly, the virgins heart most redy too helpe.

Therefore when vyne failed, the moother of Iesus sayd too hir sonne. They haue no vyne. Too vvhom Iesus answered: woman, vvhathau I too doo vwith thee? Mine houre is not

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yet come. His mother truly, speaketh this either for pitie sake, or else too the intent hir sonne should by some meanes or other help the present necessitie. But Chryst answereth his mother somewhat hardly, and that for right great causes. In this behalfe he voutsaueth hir not the tytle of mother, but calles hir simply by the name of woman. And moreover he sayeth: what haue I too doo with thee? mine houre is not yet come. The Lord had heer a further sight. For he foresaw what superstitions should in time too come rise vpon Inuocation of the virgin Marye. He saw that hypocrites should wickedly yeld vnto hir, the things that were proper too God and too the mediator. And therefore in this somewhat harde answer, he deliuereth too all ages a perpetuall and graue Doctrine, leaste the vnmeasurable reuerencing of Saintes, should deface the honoure of his office: and in this respect he abased his owne mother too the vulgar degree of women. Then was it no light cause, that he spake too his mother in this wise: what haue I too doo with thee: but too make a difference betweene his owne office, and his mother, and so consequently of all Saintes. He will not part his office which is peculiarly his owne, and giue parte of it too his mother. But he chalengeeth too himselfe alone the office of a Sauour. Wickedly therefore doo the superstitious call the virgin, Quene of heauen, aduocate, life, swetenesse, mother of grace, and consequently the saluation of the world. For no parte of our redemption is too bee ascribed vnto Marye. And whereas he addeth: Myne houre is not yet come: he implyeth two things: Namely that he ceased not for any manner of heedlesnesse or slouth and also that he would haue a care of the matter, as soone as opportunitie should offer it selfe.

What did the mother of Iesus in this case? Whatsoeuer he biddeth you doo (sayeth shee too the wayters) that doo yee. This pertaineth too the preparature of the miracle. The mother dooth only conceiue good hope, that hir sonne wil succoure

countre the present need. And where as the sayeth too the way-
ters, whatsoeuer hee biddeth you do, do it : thee ministrereth
vnto vs a generall doctrine in the Church, wherof the blis-
sed virgin is bothe a tipe and a member.

What then learneth the Church heereby? For sooth it ler-
neth, with the blisfed virgin, too commaunde all ministers
(yea and all Christians) too obey Christe, in doing whatsoe-
uer hee biddeth them, how little so euer it seeme agreeable
too reason.

Anone the Lord when oportunitie serued, willed the
wayters too fill the fire water pottes that were set there too
serue for the superstitious purging of the Iewes, of which
pottes euery one did holde a two or thre firkins a peece, so
that altogether did holde about an Amer of Wine.

These water pottes (I say) did the Lord bid them fil vp too
the bzinnes : whiche beeing done, hee hadde giue thereof too
the maister of the feast. For by the secreat power of Christe,
it was now become wine, whiche was euen now water.
Which when the maister of the feast had tasted, hee sayed too
the bridegrome. All men are vvont too set good Vine vppon
the table first, and vven the guests are vvel laden vvith Vine,
then too giue them that whiche is vvoorfer. But thou haste
kept the best Vine too the last. This is added for the confir-
mation of the miracle. For the maister of the feast witnes-
seth, that this wine was muche more excellent than that
whiche they had drunk befoze.

Now ensueth the vse and frute of the miracle : and he ma-
nifested his glorie (saith the Euangelist) and his disciples be-
leeued vpon him. This miracle therfore was appointed for
two things : Namely too manifest Christes gloze, and too
strengthen the sayth of the Disciples. For loke how manye
miracles Christe shewed in the worlde, so many witnesses
were there of the gloze of his Godhead, & so many sealings
were there of his doctrine, and of faith in the hearers.

This then is the right vse of Christes miracles, that his
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glozy bēing blazed abroad, & his doctrine bēing confirmed by them as it were by authenticall scales, wē should leane vnto him by liuely faith But as for suche miracles as either darken the glozy of Chzist, or quench faith, they are sleights of the Diuel, of whiche the Lord giueth vs warning too bē ware in the. 24. of Mathew. There shall (sayeth he) arise false Christes and false Prophets, and shall shevv great signes and vwoonders: in so muche that the very elect (if it vvere possible) should bee deceyued: beholde I haue tolde you of it before hand. Therfore let no man giue credit too any miracles, saue such as set forth Chzistes glozy, and nozish and confirme the true faith too him ward.

¶ Of the fourth.

FOr as much as in this Gospell, there is mention made of many persons, I wil now shew brievely what doctrine and instruction is too bē taken at eche of them.

First therfore let vs at all these guests lerne an example of thzistie making chāere, from whiche bē banished riot and vnaduisednesse, of whiche things moze is spoken in the first place.

At the Wydegrome & Wyde let vs lerne too receiue Chzist too our feasts: which thing truely is then done, when in the feare of God and with thankesgiuing, wē vse Gods gifts to honest mirth, and leaue them at home that are not bidden.

By the miracle let the wydegrome and wyde learn that if they bid Chziste too their feast, he wil chaunge the water into wine: that is too say, hē will turne all bitter things into sweet, and blisse the parties with his blissing, so as they shall want nothing.

At Chziste let vs learne, according vnto our abilitie too helpe the Wydegrome and the Wyde: that is too saye, too beautifie the Church by what meanes so euer wē can bē able.

At Chziste let vs learne too transference againe vnto a good
and

and godly vse, the things that were abused and put too superstition, so as they may serue too Gods glorie, and too the building of the Church. The waterpots here serued too Ieswithe superstition: but Chyriste vseth them too the setting forth of his owne glorie, and too the edifying of his Church. So the Church goods which hertofore haue bene abused, ought now too be conuerted too a better vse.

At Mary we may learne too be touched with pitie for the neede of other folkes, and too pray too God too further the power with his blessing.

At the maister of the feast we may learne, too like wel of Chyristes doings, with clensted mindes.

At the wayters we may learne, to employ our labour at Chyristes commaundement, and not so much too looke what he biddeth, as too doo that he biddeth.

Of Chyrist, Mary, & the Disciples together, we may learne too keepe fellowship with men, and too take their slenderesse in good worth. Also we may learne to honoꝛ the honest marriages of poore folkes with our presence, and too helpe them with our purse when cause requireth.

These things haue I spoken the largelier of this Gospel, bicause this matter wherof it entreateth, is not wont too be intreated of but once in the yeeꝛe. I haue spoken of the manner of mariage, and of matrimonie. Also I haue shewed how great a sinne it is too breake the sixth commaundement. I haue expounded the miracle with his circumstances, & what doctrine and instruction, the examples of the persones in this Gospell yeld vnto vs. Now God the father of our Lord Iesus Chyrist graunt vs his grace, that being confirmed by this miracle, we may in the true feare of God and in faith, yeld true glorie too God the father, Chyrist, and the holy Ghoste, too whom being only the immortall and liuing God, be honour glorie, and dominion for euer world without end. Amen.

G. ij.

The

The third Sunday after Epiphany.

¶ **The Gospell.** *Math. viij.*



Hen hee vvas come dovne from the Mountaine, much people folloved him. And behold there came a Lepre and vvorshipped him, saying : Maister, if thou vvilte, thou canst make mee cleane . And Iesus put foorth his hande and touched him, saying: I vvill be thou cleane : and immediatly his Leprosie vvas clenfed. And Iesus sayde vntoo him : tell no man, but goe and shevv thy self too the preeft and offer the gyfte (that Moses commaunded too bee offered) for a vvitnesse vntoo them. And vvhen Iesus vvas entred intoo Capernaum, there came vntoo him a Centurion, and besought him, saying : Maister, my seruaut lieth at home sick of the Palsey, and is greeuously peyned. And Iesus sayde : vvhen I come vntoo him, I vvill heale him. The Centurion aunsvvered, and sayde : Sir I am not vvorthie that thou shouldest come vnder my rooffe : but speake the vvoorde onely, and my seruaut shall bee healed . For I also am a man subiecte too the authoritie of an other, and haue souldiers vnder mee : and I say too this man goe, and hee goeth : and too another man come, and hee cometh : and too my seruaut doo this, and hee dooth it. VVhen Iesus hearde these vvordes, hee maruelled, and sayde too them that folloved him : Verely I say vntoo you, I haue not founde so great faith in Israell. I say vntoo you, that many shall come from the East and VVeast, and shall rest vvith Abraham, Isaac, and Iacob, in the kingdome of Heauen : but the children of the kingdom shal bee cast out intoo vtter darknesse, there shal bee vweeping and gnashing of teeth. And Iesus sayd vnto the Centurion : Goe thy vvay, as thou beleueest, so bee it vntoo thee. And his seruaut vvas healed in the selfe same houre.

The exposition of the text.

This gospel setteth before our eyes the affectiō of Christ towards mankind, & especially towards them that flee too him in heauinesse & affliction : for looke what he promised

mised in words, saying: Come vnto mee all yee that laboꝝ & are heauy laden, and I wil refresh you, and yee shal find rest vnto your soules: the same thing dooth hee shew heer by his deede. For after that hee had taught his fathers word on the mountaine, he came down and fulfilled the thing in work, which he had taught in word: confirming his doctrine with miracles. For hee worketh here two miracles. With his word he healeth the Lepre, and by his commaundement hee healeth the sonne of the Centurion absent. The vse of these miracles is, both to proue Christe to be the true Messias, & to witnesse that the self same Christe wil helpe the afflicted that call vppon him, as wel as hee helped the Lepre and the Centurion that called vpon him. Nowbeit, to the intent the present miracles may serue to our better instruction, I wil intreat of.iiij. places, whiche are these.

- 1 A generall doctrine of all Christes miracles.
- 2 Of the Lepre, and of his healing, and of the circumstances thereof.
- 3 Of the heathen Centurion, of his faith, and of his care for his seruaunt.
- 4 The praise of this heathen mans faith.

Of the first.

Because the Euangelical storie conteyneth many of Christes miracles wherewith hee manifesteth his glory, confirmeth his doctrine, and encreaseeth faith in the hearers: I wil briefly set forth a general doctrine, the vse wherof shal serue in all particuler miracles of Christe. Why the Lord addeth miracles to his word, it is tolde in the last Sunday, & euen heer a litle before I haue repeated it in the beginning. Now be it to the intent wee may haue the full doctrine of miracles, no things are to be serched out: whiche to enclose within number certein, I wil put all vnder these. v. questions. What the persons bee: what the ends bee: what is the maner: what is the vse: and why miracles are not wrought at this day.

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The

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The persones are of thre sortes : first suche as are oppressed with diseases and with the Devils tirannie. Then the beholders of the miracles. And lastly Christe that worketh the miracles.

The ends are many. One is that Christ might shew forth his owne glozy: Another, that he might scale up his doctrine the thirde, that the faith of them that behelde the miracles, might be confirmed : the fourth that God might be glorified by the sight of his wonderfull workes : the fifth, that by little and little, the Diuels kingdome might be destroyed. What miracles so ever are done for any other ende than these, are condemned as sleights of the Devil. Math. 24.

The manner is diuers : for sometime hee worketh a miracle by his worde alone, as in this place. Another time to the intent to shew the preciousnesse of his body, he layeth to his hand. One while he turneth him selfe to GOD with giuing of thanks befoze hande : and another while hee worketh by his onely power without his word, as when he turned the water into wine. To the manner also perteyneth the faith of him that is healed by the miracle, as is read in this Gospell.

Miracles serue to thre bles. That hee that is healed by miracle should sinne no more: that the beholders should put their trust in the healer: and that wee whiche read of the miracles of the Lorde, shoulde be confirmed in the glozye, and doctrine of Christe, and therewithall conceiue faith in him, that he is none otherwise affected towards vs, than he was towards them.

But why are no miracles wroughte now a dayes? Hee is Clarke blinde that seeth no miracles at these dayes. The church of Christe is a little flocke, whiche the Deuill the King of darknesse, and Antichriste the Pope doe persecute, and bend all their force to this end, that they may extinguish the true religion of Christe : and yet they can not.

All the whole worlde persecuted that one poore man Luther,
and

and yet they touched not one hear of his hed. And why? God miraculously defended bothe him and also his little flocke. This presence of God in his church is miraculous inough, so that wee neede not too seeke other miracles. Moreouer miracles, and the power of healing mens bodies, and the visible giuings of the holy ghost, were bestowed onely vpon the primitive church, too the intent they might confirme Christes glorie, his doctrine, & our faith for euermore in all that should come after. The vse of which too vs ward, is that wee may know they were certain seales of full authoritie, wherewith God would haue his doctrine confirmed and sealed for ever.

¶ Of the second.

If the Lepre that is healed, let six things be considered: his infirmitie, the state of his person, his faith, his inuocation, his patience, and his confession.

The infirmitie of the Lepre is a punishment of sin: and therefore it putteth him in minde of Gods wrath and of his iust indgement. For all crosses, all calamities, and what so euer aduersitie befalleth vs in this life, are as it were a sermon from heauen, wherin God accuseth of sinne, and sheweth his wrath: whiche most iust wrath of God, when a man thinketh earnestly vpon, without the knoweledge of Christ, he falleth into dispaire. Wherby it often falleth out, that a man eyther killeth him selfe, or else pyneth awaye by peccemeale for sorowe. For the conscience of sinne suffereth him neuer too rest, no not one minute of an houre. Let vs declare this thing by one example. Oedipus king of Thebes, because there fell a great plague in his Realme, thoughte that some heynous wickednesse was committed by him selfe, or some of his. Wherupon hee called the Priest Tyresias and bad him shew by his art of Birdspell, who was the authoꝝ of so great wickednesse, for which all the common weale was atteinted with so greuous a plague. In the end Oedipus found it too bee him selfe and none other that had committed this

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heynous

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heynous offence. For he had begotten children of his owne mother, whom hee had unwittingly taken to his wife. For being but a Babe hee was cast away by his parents, that hee might haue bin killed. But the shepheard to whom the commaundement was giuen, spared him because hee was a trim boy. Afterward growing to mans estate, he sought certaine battels for the *Thebans* luckely: and for his wel doing, they bothe gaue him the kingdome and the Queene Iocasta to be his wife. By meanes wherof, not knowing who she was, hee maryed his owne mother. Now as soone as Oedipus had knowledge of this his sinne by the priest, and saw the whole realme to be atteinted with a most greuous plague for his offence, hee fell into consideration of Gods wrath. And by thinking thereupon, hee was driuen to dispaire. In this dispaire, first hee pulled out his owne eyes, least hee might behold the sunne. Secondly, being martired with the conscience of his wickednesse, with a greate outcrye hee bad those that stood about him get them away, least hee should hurt the good euen with his shadowe. Afterwards fleeing his Realm, hee liued blinde and a begger, vntil hee perished being swallowed vpp in despaire. His mother Iocasta being unable to abide the greife of minde for remorse of hir sinne, as soone as she knew of hir fault, hung hir self. So horrible and foule a thing is sinne, when a manne beholdeth it rightly with the eyes of his heart.

The state of the Leprous person was very harde: for it beehoued him to liue seuerally alone from the company of Gods people. For great sorowe whereof, no dout but many pyned away. For not onely were they excluded from the fellowship of men, but also they were left destitute of the comforte whiche they might haue had by the preaching of Gods worde. Moreover, they were distinguished from other men by fine marks, which thing encreased their sorow not a little. The first marke was a loose garment cut in twoo: the second a head vncouered; the third a face muffled; the.iiij. a dwelling
set

set from the companie of men: the fifth, a publike Proclamation, whereby hee was proclaimed vncleane, as a person vnwoorthy too bee conuersant among the Israelites with the people of God. And this was the case or state of this Lepre. If he had not had faith in Chryst in these euils, he must haue bin vtterly forlorne for sorowe.

But hee came vnto Chryste, and conceiued faith. And although hee felt himselfe too haue deserued damnation: yet lifteth hee himselfe vp at the liberall promise of Chryst. Doubtlesse hee had herde this saying of Chrystes: Come vnto mee all yee that labour and are heauie loden. Doubtlesse hee herd John say of Chryst: Behold the Lamb of God which taketh away the sinnes of the world. This Lepre therefore knowing his Physitian, conceyueh hope of health, leaning vpon Chryst with assured confidence.

Through this faith hee calleth vpon Chryst. For inuocation is the naturall fruite of fayth, as the which can not bee made without fayth, according too this sentence: How shall they call vpon him on whome they haue not beleued?

Howbeit in this inuocation is propounded a singular example of pacience. For the Lepre sayth vnto Chryst: Lord if thou vilt, thou canst make mee cleane. Like as David whē hee was put from his kingdom, desired with condition to be restored ageine, if it so seemed good vnto God. So heere this Lepre leaueth this corporal benefit in the hand of the Lord, who knoweth better than our selues what is expedient and mete for vs.

Besides that, this prayer hath a singular example of hys confessing of Chryst. The Scribes and Phariseyes did persecute those that confessed Chryst. But this poore man, this despised person, this Lepre, (let the Princes and preests feet as much as they would at it) confesseth Chryst, and acknowledgeh him to be almightie, yea and the very Messias: whose constant confession it becommeth vs too followe.

Nowe is the healing of this Lepre too bee looked vpon: wherein

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wherin are many circumstances to bee examined, of which euery one conteines a peculiar lesson. With his hand Christ toucheth the Lepre: he graunteth cheerefully that which the lepre desireth: he biddeth him bee cleane by word: the effect, that is to say, clensing fro the leprosie, foloweth out of hand: When he hath clensted him, he giues him three commaundements: that he should tell no man, that he should shew him selfe to the priest, and that he should offer his gift according to the lawe.

The stretching out of Christs hande, and his touching of the Lepres bodie was a token of his vnmesurable grace and goodnesse, by which deede he wonderfully encreased the lepres faith. For when he saue the sonne of God, not onely not lothe to talke with him, after the maner of other men: but also to haue touched his vncleannesse with his hand: hee was replenished with singular ioyfulness of spirite.

With this touching is ioyned the graunt: I vvil: The lepre sayth, if thou vilt: Christ answereth, I vwill. Hereupon the Lepre concludeth with himself, that hee should bee made whole by and by.

Upon the graunt he addeth, Bee thou cleane. By which saying, he declareth his heauenly power, confirmeth his doctrine, and encreaseth faith, both in the beholders and in the readers of the story. For too will in Christ, is as much as too doo. He hath done whatsoever was his will, both in heauen and in earth. This power of Chrystes comforteth against the power of the deuill.

And by and by his leprosie was clenzed. This deede is both a miracle in it selfe, and a benefite to the people: by which benefite (as it were by a warrant) he giueth vs too vnderstand that he is readie to clense all men from their spiritual leprosie, which come vnto him by faith.

Now folowe the commaundements: First that the lepre tell no bodie of it. Vnto this commaundement, the Lepre through a certaine zeale of publishyng Christs benefites, obeyeth

begeth not. In which case hee is not a little offended. For hee ought not to haue rendred thanks to his benefactor according to his owne deuise, but by obedience rather: than the whiche there is no sacrifice moze acceptable to Christe.

The second and thirde commaundement folowe. Go thy wayes, and shew thy selfe vnto the Priest, and offer thy gift for a witnesse to them. This did Christ, that by this meanes the law of Moyses might be satisfied, in whiche the iudgement of Leprosie is committed to the Priests, to caste the infected out of companie, and to receiue ageine the healed, by their open testimonie. As for that the healed are bidden to offer, it was done for this purpose, y this oblation should be a pledge of their thankfulness towards God, that had receyued helth.

The Papists whiche vpon this place doe builde auricular confession, with reckening vp of mens sinnes, are fowles, and doe sowly depzaue the Scripture, wrestling it amisse vnto a wrong sense. As for the confession which wee reteine in our churches, I must speak of that elsewhere.

Of the third.

The storie that conteyneth the benefit bestowed vpon the Centurion, hath very many lessons, whiche I wil distinguish in numbres, to the intent they may the better be bozne away.

First is to be obserued the Image of the two peoples, of the Jewes, and of the Heathen. First the Jew is healed, and then the Heathen man. Wherby wee are taught, that Christes benefites belong indifferently vnto all men, and that there is no difference betwixen the Jew and the Greke. For like as all haue sinned and want the glory of God: so Christ offereth his benefites to all men, to be receyued by faith.

2 The sundry states of the Jewe and the Gentile, is not bozd of a lesson. The Jew was poore, the Heathen man rich. Christ therfore hath no respect of the present estate: hee des-

piseth

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piseth not the poore man, he reiecteth not the riche man. The Iewe was a commoner, the Centurion a gentleman. In the kingdome of Christe therefore, the pedegræs of auncetours haue no reputation, but faith in Christe, throughth which all men (be they gentlemen or yeomen) are bozn the sonnes of God. The Iewe was despised in the woꝛlde, the Centurion a Courtier, and a man of honour, but the Loꝛde esteemeth him moſte honozable, that hath moſte faith.

3 Now let vs examyn by the circũstances, what manner of faith the Centurions faith was. That he was an Ethnick and none of the peculiar people of God, it abaseth him sufficiently. He might among men vaunt him self of honoz of his Captenship, but this vaunting auayleth nothing with God. For as the Loꝛde sayeth in Hieremie: Hee that boasteeth, let him beaſte in mee, which do woꝛke mercy, iudgement, and iustice. The Centurion then preaceth not vnto Christ without repentance. But acknowledging his owne wretchednesse, he calleth vpon Christe to help his seruant, yea & that throughth vnſayned faith, wherby his loue toward his neighbour is also declared. And where as hee sayth: I am not vvorthy that thou shouldest enter vnder my rote. And also, Onely say the vwoord, and my lad shalbee vvhole. He both confesseth him self a sinner, & acknowledgeth Christe to be endowed with the Godhead, vpon whom also he beleueth. And wher as he addeth. For I also am a man subiecte vnder the povver &c. He giueth to vnderſtande, howe easie a matter it is to Christe, throughte his heavenly power, to helpe euen them that be absent by his onely woꝛd and wil, seeing that hee being a mā subiect vnder an other mans power is able to appoint his seruantes what they shall do, & that they do what is commaunded them.

4 Heer riseth a question concerning an other mans faith. The Centurion beleueth, and his seruant is healed. Wher vpon wee gather this certaine lesson, that the godly by their faith maye obtayne coꝛpozall benefites for other folkes: but

but whither any man can bē saued with eternall saluation by an other mans sayth, it is no question among Christians. For they know that no mā is saued without his owne faith which may in deede bē purchased, when the godly pray for others that God will graunt them faith.

Of the fourth.

In this cōmendation of y^e heathen mā's sayth, many things are to bē considered. First Chrystes admonishmēt, which is referred to hys manhood. For it pretendeth humane affections, howbeit without sinne. 2 He sweareth, he hath not founde so great sayth in all Israell. For the Jewes required not only the worde, but also a signe. But thys Heathen man, where as he had but a little taste of Doctrine, was contented wyth the worde onely. The sayth of Marie was more perfect: but it was by reason of more perfect instruction, and of more certeyne and more signes in numbze. Greater therefore is the Centurions sayth accordyng to some parte, but not accordyng to the absolute and full meaning of Faith. 3 We are taught by thys place, that faith ought to growe, and to take dayly encrease. 4 Here Chryst teacheth of the callyng of the Gentyles, that they wyth Abraham, Isaac and Jacob, may bē gathered into one Church by faith in Chryste. 5 A forgettellyng of the reiectyng of the Jewes for theyr unbelāse, wyth a threating of punishment. 6 When he sayeth to the Centurion: Go thy way, bee it doone yntoo thee as thou hast beleueed. He signifieth, that all things are possible to hym that beleueth, accordyng as Chryst himselfe wytnesseth in an other place, to whome he honoure and glozy for euer and euer. So be it.

The

The fourth Sunday after Epiphanie.

The Gospell. Math. vi. 15.



ND vwhen hee entred intoo a ship, his Disciples folloved him. And beholde, there arose a great tempest in the Sea, in so muche that the ship vvas couered vvith vvaues, but he vvas asleepe. And his Disciples came too him and a-vvoke him, saying: Master saue vs vve perish. And he sayd vntoo them, vvhy are yee fearfull ô yee of little fayth? Then hee arose and rebuked the vvinds and sea, and ther folovved a great calme. But the men maruelled saying: VVhat maner a man is this that both sea and vvindes obey him?

The exposition of the text.



His Gospell setteth againe befoze our eyes the disposition of Chryst, which is, too bee at hande too his seruantes in perills, and too helpe them accozding too the saying of the Psalm. I am vvith thee in tribulations. Also: Call vpon mee in the day of trouble, and I wil heere thee, and thou shalt honoure mee. After the same maner, the example of the Apostles teacheth vs heere what is too bee done in perill, that is too say, that vvith the Apostles wee awake Chryst by our faith, too aid vs vvhen wee craue it at his hand. And this is the summe of this gospell, that Chryste vvhen his disciples vv ere in danger in the shippe thzough a tempest that arose sodenly, being awaked, rebuketh the sea and the winde, whervpon ensued a great calme, and vvonderment too them that beheld it. The places that wee vvill entreat of, are these thzee.

- 1 The varietie of the temptations of the godly in this vvorld.
- 2 The exposition of the present storie vvith the circumstances therof.
- 3 A moste godly Image of Chrystes Church in this vvorld.

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Of the first.

Because this Gospel maketh mention of the temptation in the Synagoge, I will briefly set forth the kindes of temptations, wherewith men are troubled: and that to the intent that knowing the daungers which inuiron vs round about, we may become the more watchfull, least being vanquished with temptations, we abandon our confession and fall from grace. For lyke as Chyestes disciples were tempted among the waues of the sea with losse of their life: so all christians ought (almost euery houre) to be afrayde of the shipwrecke of their fayth.

Of temptations there be many kindes. For either God is the author of the temptation (in which respect it is properly a triall or profe, and not a temptation) or else it proceedeth from the deuil, or else it cometh of men, or else the cause of it is in the partie himselfe that is tempted, or else they be things circumstant that trouble him.

God proueth vs to the intent we may be made more tried to our selues. For he trieth not to the intent to know: for nothing is hidden from him: but to make vs knowe howe much we haue profited in Godlynesse. And God trieth men in their manners, in doctrine, and in the signes of his wrath. In manners he tried Abraham when he commaunded hym to sleigh his only begotten sonne Isaac, and to offer hym by to him for a sacrifice. And Abraham by obeying God in so hard and difficult a thyng, became more tried to him selfe: warde, and sawe the true frute of his owne fayth, whyche is to preferre obedience towards God, before all things in the worlde. So at this daye, the godly are tried by God, when (by setting befoze theyr eyes the commaundements of God, whiche are the moste certeine rules of all vertue and good manners) they are made more tried to them selues, through willing obedience. But on the contrary part, those that wyttlingly and wyllengly runne headlong into sinne,

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sinne,

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sinne, and yelde vnto temptation : be come gilltie of Gods wꝛath, vntill they repent and amende.

Besides this, God trieth vs in doctrine, when hē suffreth false Prophets to come and to teach diuers erroneous opinions. Of which kinde of triall, Moises speaketh in the.riij. of Deuteron. If there rise vp among you a Prophet, or one that sayth hē hath seene a dreame, and telleth you a signe or wonder befoꝛehande, and the thing that hē hath spoken, cometh to passe : and hē say vnto thee : Let vs go and folloꝛe strange Gods, and let vs serue them (that is to say, if hē set vp a new maner of woꝛshipping God) thou shalt not hearken to the woꝛdes of that Prophet and dreamer, because the Lord your GOD trieth you, and that it may be openly knowne whether you loue him with all your heart and all your soule, or no. This temptation is ascribed vnto God, in consideration that it is a triall and not a seducing. After the same maner hē giueth vs his woꝛde at this day : but hē permitteth many heresies to spring vpp, to the intent hē may by that meanes trie & pꝛoue vs, whether we loue him in dede by true and sincere faith. Sometime the Lord trieth vs in signes, when hē setteth foꝛth the dreadfull tokens of his wꝛath, in heauen, in earth, and in the sea : which signes do wonderfully shake the minds of the godly. Of this kinde of triall speaketh Moises Exod. xx. Be not afrayde, for the Lord is come to trie you, and that the feare of him might be in you, that ye might not sinne.

The Deuil tempteth by falling from the doctrine by presumption in office, by Idolatrous woꝛshippings, & many other wayes, of which I must speake the.ij. Sunday in Lent.

Then, as well our enemies as frends, do tempt vs diuers wayes : as by doctrine, hypocrisie, example, counsel, promise, and thꝛeatning.

Also man findeth in himselſe whereby to be tempted, as originall sinne, and secondly many affections springing out of the same, which egge vs to attempt somewhat ageinst god.

Some

Sometime a man is tempted of the gistes of the minde or of the bodie, suche as beautie, strength, witte, woꝝkmanſhip, and ſuche other like, are. He that wil not be ouercome by this kind of temptation, let him think that all things are beſtowed vpon him fro heauen, foꝝ the aduancement of Gods gloꝝie, and the conunoditie of other men.

Things circumſtant doo alſo oftentimes tempt and trouble the mindes of the godly: of which ſome things are befoꝝe vs, as the things that hang ouer vs: ſome are after or behind as the things that are paſt: ſome are at our right handes, as the things that are pleaſant: and ſome at our left handes, as the things that are ſorrowful. Befoꝝe vs death thꝛeatneth, the dreadfull iudgement of God vereth, and hel gapeth with open mouth vpon vs. After vs, or behind vs at our backs, are our ſinnes paſt, whiche diſquiet the conſcience of man. At our right handes are riches, honoꝝ, and power: which things haue thꝛowne many men headlong into endleſſe deſtruction. At our left handes, are pouertie, reproche, contempt, ſlaunder, & perils, on ſea, on land, at home, and abꝛoade. Theſe kindes of temptations are moſte gracious: whiche are ouercome by faith, inuocation, often liſting vp of the heart vnto God foꝝ helpe, gillteſneſſe of maners: and to bee beſet, by continual and earneſt repentance. Thus much I thought good to ſpeak of temptation in this place, that wee might bee ſtirred by to watchfulneſſe and praying, leſt wee enter into temptation.

Of the ſecond.

In the ſtoꝝie of this miracle, theſe circumſtances folowing are to bee conſidered.

1 The trial of faith. The diſciples haue y^e Lord with them in the ſhip, & by reaſon therof they ſaile with the moꝝe careleſſeſſe. Now bee it, this careleſſeſſe was not of very long continuance. Foꝝ by meanes of a ſtoꝝme that aroſe, the ſhip was overwhelmed with waues. Whereby it came to paſſe, that they which a little befoꝝe, were to careleſſe,

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are now abandoned to the waves of the sea, in a maner redie too despair. Wherefore let no man trust too much too prosperitie, but in prosperitie let him be afrayde.

2 In this moste greivous peril Chyiste slept, partly with sleep too recreate and refreshe his powers that were wearied with labours, and partly to trie his Disciples faith: not because that he being the searcher of heartes was ignorant of any thing, but too the intent the Disciples might be better knowen too them selues. Moreover it is too be beleued, that the Lorde slept for this purpose also, that greater fayth might be stirred vp in his Disciples, and that his Disciples being stricken with the greater feare, shoulde call vpon him the more earnestly, and set the more by his present ayde in the extremity of peril. For if Chyist had bin awake, he had of his owne accorde helped them at the pinche as in so great a daunger, though his disciples had not prayed him. And albe it that of his goodnesse and fatherly affection towards vs, hee be ready too giue vs all things that be necessary to our welfare: yet is hee not wont too giue them but at our entretace. For prayer is the ordinary instrument too atteyn all things that are needful for vs of God: whiche thing is done for this cause, that we shoulde reuerence him the true God, creatour & fountaine of all goodnesse, and acknowledge oure selues weake creatures, as who (without GOD) neyther haue, ought, nor ought are able too do.

3 The working of faith is here scene. For faith is not an idle assent or thought, but it is a stout Giant which overcometh the world as John saith: This is the victorie that overcometh the world, even your faith, verely faith overcometh: but yet through the conquerour Chyist, whom it possesseth. This faith hath too his enimie the world: that is too wete, sinne, Death, the Diuel, daungers, and the fleshe. On sinnes side, standeth the Lawe, conscience, and dispaire. On faiths side, standeth the Gospel, Chyistes sacrifice, and assured confidence. Therefore when the Law assayleth thee
with

with his lightening, smoke, fyre, vapours, and thunder :
Let sayth take the Gospell vnto him, and set that betwene
him and the Lawe. And when the Lawe sayth : Cursed is e-
uerie one that doth not al the things that are wrytten in the
booke of the Law : set the Gospell ageinst it, saying : Euerie
one that belæueth on the Sonne, hath life euerlasting.

When Death threatheth death, set thou ageinst him the
ouercommer of Death, Iesus Chryst, who casting Death in
the teeth, sayth : Death where is thy sting : Wel wher is thy
victorie : The same in the Gospell of John sayeth : He that
belæueth in mee, shall not taste of Death for euermore, but
shall passe from Death vnto Lyfe. Then is Death profita-
ble to the godly person : for it is only a passage vnto the bet-
ter life, so little cause is there that the godly should be afraid
of it.

The Deuill in dede acculeth and packs vp a great beade-
roll of sinnes together. But sette thou ageynst him the sen-
tence of Chryst, which sayeth : The Prince of this worlde
is iudged already : and this saying of Paule. It is God that
iustifieth, who then can condemne : If hee lay our owne un-
righteousnesse to our charge, Let vs answer with Paule :
Him who knew no sinne, made hee a sacrifice for sinne, that
we might be made the righteousnesse of God in him.

In likewise the daungers of sinne reproue vs : for they
are as it were a sermon of God concerning sinne. But aun-
swer thou, that iudgement beginneth at Gods house, & that
the Lorde chastiseth euerie childe whom hee receyueh vnto
him, yea and that too the chilles behofe.

The fleshe moueth to despaire. But make thou the fleshe
subiect to the spirite, and say that fleshelie iudgemente hath
no place in this behalfe. And so doe a thousande things mete
vs, that will hinder our saluation.

Could Nero then haue gainsayde sinne, the Law, Death,
and the flesh in maner aforesayd : No verely. For the onely
children of God haue that priuiledge. The rest are hilde in
bondage

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bondage vnder sinne, bicause they are the seruants of sinne, as which comit sinne by mainteining it agaynst the spirit, or rather vtterly quench the spirit with it. Whosoouer therfore will geinsay sin, the law, death, the deuill, the flesh, &c. let him looke whither hee feele true repentance, let him looke whither hee haue fayth and a good conscience, and finally let him looke whither hee bee so framed, that hee can preferre the obedience of God, before all the commodities of this life, vtterly casting away all purpose of sinning.

4 Chryst findeth faulte with two things in his Disciples. First with their faintheartednesse, bycause they ought not to haue bin afrayd as long as hee was with them: for in asmuch as they had seene so many miracles of his, they might easily haue learned, that it is not possible for him to perishe, with whom Chryst is present. And secondely with the smalnesse of their fayth: bicause they beleued not that hee coulde do as much sleeping as waking: or as much vpon the sea as vpon the lande, being the maker both of sea and lande.

5 And as in sleeping hee shewed himselfe to bee man: So heere in commaunding the windes, hee proueth himselfe to bee G D D: both which things do serue the slenderesse of our faith. For his manhood sheweth his good wil towards vs, and his godhed sheweth his ablenesse, which two things are requisite in euerie fræ acte.

6 To bee short, Chryste by this storie sheweth, that hee willed in dede the saluation of men, and especially of them that call vpon him. For as it is his will that we should call vpon him in our perils: so also is it his will to vtter his fatherlie affection towards vs, in deliuering vs from danger.

¶ Of the thirde.

This is a most pleasant Allegorie. For here is painted out the state and image of the Church. The sea is the world: the ship is the Church: the winde is the Deuil: the Disciples are the godlie companie of the beleeuers: Chryst is the truth, and

and the Gospel is faith.

First mark here, that befoze Chryste with his Disciples entred into the ship, the Sea was calme : that is to say, the woꝛld slept soundly in his owne sinnes. But as soon as Chryst entred into the ship, ther arose a mighty tempest, in so much as the ship seemed to be ouerwhelmed. But what ensued? Chryste the Lord was there present, who could commaunde the sea and the windes. Hereby therefore we may learne, that out of this little ship (that is to say the Church) there is no safegard. Wherby therefore we must looke wel about vs here, that we take not our enemies ship for the true ship. The enemies ship is bothe better decked outwardely, and of greater receit within. But the true ship hath hir decking inwardly, and it hath a muche more statelly maister, namely the holye Ghost. All the mariners that it hath, are godly : It hathe the woꝛd of God and the sacraments in right vse and obedience to the ministerie. And with these treasures this ship holdeth it selfe contented in so great waues.

It is to be obserued, that this shippe sayleth not in the calme sea, but is tossed in the waues whiche driueth it hither and thither : whiche thing to be moste true, the storie of the woꝛld sheweth. When God had made the woꝛld, he put this ship in the middes of it. And by and by the deuil, the enemye of Gods sonne, tossed it with stormes : and from thence forth it was miserably turnoyled, vnto the time of Noe, and after Noe, to Abrahams time : from Abraham to Moysses time : and from thence vntil Chrysts time, who to the intent to saue this ship, came into the woꝛld. Yet ceased not the waues thereof as then. But what is the cause that the woꝛld cannot abide this little ship : for that the Church reprobueth the woꝛkes of the woꝛld, that is to say, blameth the woꝛldly wyse men of follie : condemneeth the rightuous men as guiltie of sinne : and aduanceth not the riche men : but pronounceth them unhappie and wretched, vnlesse true godlinesse be the gouernoure and ruler of their riches.

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And

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And this is it that Christ promised, when hee sayde: The holy Ghoste shall reprove the woꝛld of sinne, of rightuouſnesse and of iudgement. What had Abel offended against Caine, who horribly murdered him? John answereth. Abels woꝛkes were good, and his brothers were euil. What did Noe? What did Hieremie? What did Esay? What did Christe: and too hee shoꝛt, what did so many martyꝛs from the beginning of the woꝛld vnto this day? They would haue brought the woꝛlde backe from darknesse vnto light, that menne renouncing woꝛldly lusts, might liue godly, honestly, and vprightly in the woꝛld. This is the thanke that the woꝛlde is wont to requite his benefactours withall. For it woulde dꝛowne them in his waues. Howbeit all things fall not out as hee would wishe: he cannot destroy this little ship vtterly: for out of the blood of the martyꝛs spring vp other newe martyꝛs ageine.

Wee may therefore learne hereby a holy arte against the stumbling blocke of persecution and ſeuenesse. If the tossing of the ship trouble thee: haue an eye vnto Christe, who is present at hand in the ship. If the ſeuenesse trouble thee: haue an eye to the Arke of Noe, to the Sodomites, and to the rest of the whole woꝛld. Those things that are best, did neuer like but the ſewest. The Church at the beginning was very small; in the middes it was biggest: and in the ende it shalbe so small againe, that what with the malice of the Deuil, and what with the leude doctrine of Diuels, and what with wicked maners, it may seem ouerwhelmed with waues.

In these waues therfoꝛe let vs learne to waken Christe with cure calling vpon him, who is neuer away from his ship, but guydeth it with his holy spirit, his woꝛd, his sacraments and his discipline. To whome with the Father and the holy Ghoste, be honour and gloꝛie woꝛlde without end. Amen.

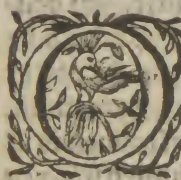
The

The Gospel. Math. xij.



He put forth another parable vnto them, saying. The kingdome of Heauen is like vnto a man which sowved good seede in his feeld: but while men slept, his enimie came, and sowved tares among vvheate, and vvent his vvay. But, when the blade vvas sprong vp, and had brought forth frute, then appeared the tares also. So the seruants of the housholder came, and sayd vnto him: Sir didst not thou sowve god seede in thy feeld? from vvhence the hath it tares? He sayd vnto them the enuious man hath done this. The seruants sayd vnto him, wilt thou the that vve go and vveede them vp? But he sayd, nay: least while yee gather vp the tares, yee plucke vp also the vvheat vvith them: let both grow together vntill the haruest, and in the time of haruest, I will say too the reapers: gather yee first the tares, and bind them together in sheaues too be brent: but gather the vvheate intoo my barne.

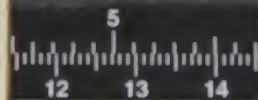
The exposition of the text.



Occasion of this Gospell, was giuen by Christes hearers, of whom some were Hipocrites, who notwithstanding liked very wel of them selues, that they were accounted of Christes flocke: and other some were sincere and good: How bee it bicause they sawe a confused mixture of the good and euill together, their mindes were not a little troubled. To the intent therefore that the Lord might both warn the one of their hipocrisie, and of the punishment that shoulde one day ensue for it, & raise vp the other to steadfastnesse and vnbauquishable confidence, by laying beefore them the seperation and reward that was to come: he propounded this parable vnto them. Whereof the meaning is this: that the euil must be mixed with the good in the church, as long as this world stādeth, which in the end of the world shall bee seperated one from another: so as vnto the godly

V. b.

may



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may be rendered reward, and vnto the wicked deserued punishment. This Gospel therefore serueth to this purpose, to put the hipocrites in feare, and by setting forth their punishment to prouoke them to repentaunce, and to comforte the godly, arming them to the sufferance of euils. And the places of this Gospel are foure.

- 1 What maner of kingdome Chyistes kingdome in this world is.
- 2 Of the enemies of this kingdome.
- 3 The prayer of Chyistes disciples against the enemies, & why God suffreth enemies in his Church.
- 4 Of the punishment of Chyistes enemies; and of the reward of the godly.

¶ Of the first.

The kingdome of heauen is take diuersly in scripture. For first when John sayeth: Repent and amend, for the kingdome of heauen is at hand: the kingdome of heauen is none other thing than the newnesse of life, wherby GOD setteth vs by ageine into the hope of blisted immortallitie. For deliuering vs out of the bondage of sinne and death, he taketh vs to himselfe: that wandering as Pilgrimes vpon the earth, we may before hand possesse the heauenly life through faith. Therefore wherē as hee sayeth, the kingdome of heauen is at hand: he meaneth that the restoring of vs vnto blisted life, yea and the very true and euerlasting felicitie is offered to vs in Chyiste. Besides this, it signifieth the Gospel of Chyiste it selfe, wherby the Citizens are gathered together into the kingdome of heauen, as when the Lord sayth: the kingdome of heauen is within you. Thirdly it signifieth the frute of the Gospel preached in the hearts of the godly: and then it is (as Paule defineth in the xiiij. to the Romaines:) righteousness, ioy, spirite, and peace of conscience. Fourthly it signifieth the felicitie to come, in euerlasting life after the iudgement: as when Chyiste promiseth it should come to passe, that manie shall

shall come from the East and from the West, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Fifthly it signifieth the verie visible Church it selfe in this world, wherein are good and euil mingled together vntil harvest time: that is to say, til the end of this world. In this signification is the kingdome of heaven taken in this Gospell: of which kingdome I wil now speake a fewe things out of this present parable. The kingdome of Heaven is like a man that sowed good seed in his field. &c. The man that soweth, is Christ, verie God and verie man. The field is the world. The seed are the children of the kingdom. Of these three do teach many things.

For first when Christ is called a sower, these things are ment thereby. First how great the dignitie of the Church is, which hath the sonne of God to hir founder. Secondly, that the wise of the world do not sowe the church (for that belongeth alonely vnto Christ) and therefore that it is not preserved by the wisdom of the world. Thirdely, that it is the office of Christ to sowe, that is to say, to teache righteousness and eternall saluation. Fourthly, that no man can be come good seede, (that is to say, be iustificed and renewed to eternall life) without Christ the sower.

Secondly in as much as the world is called Christs field, many things are offered vs to thinke vpon. Firste, that no any one kingdome of the world, not France, not Greece, not Jewrie, no nor any other nation vnder the sunne, can claime too it self alone to be the Lords field. For all y whole world is that felde, wherein Christ the sower soweth this seede. Wherefore, like as no nation, no nor any may iustly cōplain that he is shut out of the kingdom of heaven: so no people cā (as I sayde) chalenge this glorie too it selfe alone. Secondly, here it is seene that Gods mercie is infinite, who offereth Christes benefites (that is too wit, wisdom, iustification, sanctification, and redemption) too all men throughout the wide world.

Thirdly,

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Thirdly. It is to be obserued, why the world is called a feld. For vnder this Metaphor is signified that manuring is needfull. For as this feld is to be tilled by the preaching of repentance: so is it also to be watered with the blood & spirit of Chryst: otherwise the seede is choked, and so perisheth.

The seede in this place signifieth, both that which is sown, and that which groweth. What is sown: Chrysts Gospel: which as it offreth free remission of sinnes: so it requireth a continuall repentance. This seed (that is to say, Chrysts Gospel) the feld recepueth by fayth. But it is cherished and preserved by the holy Ghost, that it be not drowned by the stormes of the flesh, and of persecution, and so die and come to naught. Ageyne, that which commeth of the seede is called seede also: namely the Church it selfe, that is to say, the children of God. For the word of God or the Gospel, is that incorruptible seede, whereof wee growe ageyne the children of God.

This therefore is the description of the kingdome of Heaven; that is to say of Gods Church in this world. Whereby wee are taught, first that the Church is not the work of any other man; than of the Sonne of God. And therefore right fonde is the Pope, when he braggeth himself to be the sower of this Church. And secondly, that this Church is not builded by mans doctrine, but onely by the Gospel of Iesus Chryst, which whosoever do teach purely, are the workes, & sowers of Chryst the sower.

Of the seconde:

This Parable teacheth that Chrysts kingdome shall alwayes haue enemies, in like wise as the first promise also telleth in the third of Genesis. The seede of the serpent shall lie in waite for the seede of the woman. Now true this is, the storie of the Church from thenceforth that the seed was promised, vnto this present day, teacheth vs. Wherefoever is an Abell; there is also some a Cain. Wherefoever is an Isaac,

there

there is also an Ismaell. Where as is a Jacob, there is also some Esau or other. Whereas is a Dauid, there is also a Saule. Whereas is a Christ, there is also a Judas. Whereas is Paul, there is also some Nero. And we must not looke too haue it otherwise. For Sathan lieth alwayes in waite for Chyistes churche, whiche he endeuoreth eyther vtterly to abolishe, or els too defile it with wicked doctrine and maners.

But when come the enimies? When men sleepe then cometh the enimie and soweth Darnell. By this sleepe are noted both the ministers of the word, and also the hearers thereof. The ministers of the word are sayde too sleepe when they doo not their dutie faithfully in teaching things that are holysome: in admonishing those that seeme too bee slouthful: in rebuking those whom they see not too walke the right way too the truth of the Gospel: in comforting the fearful consciences: and in confuting erroneous opinions whiche fight with the foundation, that is too say the articles of our faith. The hearers also are sayde too sleepe, when they eyther heare the word negligently, or else were colde and by little and little fall away, as we see many doo now a dayes.

When men sleepe so, then cometh the enemy, and that because hee is the enemy of Chyiste, whose kingdome (that is too say, the Churche) hee desireth too wast, and too enlarge his owne kingdome by lying and murder.

What doeth the enimie? Hee soweth in the Lordes felde. What? First, false and hereticall doctrine fighting againt the Articles of oure faith. And this practise hee began in Paradise, continuing it on stil in all ages. For wher soeuer the true and sincere doctrine of the gospel is preched, there also is the enimie at hand, too poyson the fountaines of our Sauour with his owne venim, least men should drawe saluation out of the pure fountaines of our Sauidure. Secondly hee soweth contempt of the word in many. Of these seedes spring vp Darnell, that is too say naughtie children, as we first Hypocrites: secondly Sophisters: thirdly Tirants:
fourthly

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fourthly blasphemers: and fifthly wicked men. And all these knitting their powers together, assault the church, that is to say, that little selie flocke of Christs.

But what meaneth it that he sayth, that the enuious man hauing cast his seede of Darnel in the Lords felde, went his way? Doth the Deuil depart from Hypocrites, Sophisters, and Tirants? In no wise. But he is therefore sayd to go his way, for that he putteth on another face. He wil not seeme an enimie, but the spirite of God & an Angel of light, as it is to be seene in the Anabaptists, who make great boast of Gods spirit, and of secret Reuelations, when as notwithstanding, they be deceyued by the sleights of Sathan.

And so this second place teacheth, first that the church hath hir enimies euen in the middes of the felde, that is to say in the outward societie of the church. Secondly it admonisheth vs that wee consent not to our enimies. Thirde, that wee may learne to descerne the enimies from the true Citizens of the Church. Fourthly it warneth vs, that after the example of many, we should not eyther altogether fall vtterly fro the Church, or bee offended at the calamitie of the Church, whiche in this life is set open to the iniuries of so many enimies.

f. Of the third.

The seruants come to the master of the household, and say: Diddest thou not sowe good seede in thy felde? By this comming of the seruants to the maister of the house, is signified the prayer of the godly for the Church, against sects & stumbling blocks in the Church. For as the godly doe continually pray for the prosperitie and welfare of the Church: so doe they praye that no euill or hurtful things may befall it: which thing is to bee seen euery where in Dauids Psalmes. Aske those things (saith hee) which are for the peace of Hierusalem: so mighte they prosper that loue thee. Contrarywise. Let mine enimies bee confounded (sayeth hee) and let them bee destroyed that would mee euil. Also in the seuenth Psalm:
Psalme:

Psalme: Let his worke turne vpon his owne head, and let his wickednesse light vpon his owne croune.

But how can this stand with Chrystes commaundement, who bids vs too pray for them that curse vs & doe vs wrong? The prayer of the Church ageinst hir enemies hath alwaies a condition of Repentance and Conuersion annexed vnto it. For the meaning therof is, eyther that they may bee conuerted vnto repentance, or else that they may bee confounded & perish, that they may not alwaies crake blasphemies ageinst God, and bee troublesome too Gods saints. Wee must therefore pray for our enemies, that they may bee conuerted, wee must pray ageynst them, that they may bee confounded & dis-appointed of their deuises, wherby they practise myschæse ageinst Chrystes Church.

VVilt thou (sayd his seruantes) that wee go and pluck them vp by the roote? too vvhome hee sayd, No: but let them both grow together, least in gathering the Darnell yee plucke vp the VVheat therewith. First, it is heer too bee knowne y Chryst entreateth neither of the dutie of Pastors, nor of the Magistrates: but only taketh away the stumbling blocke, wherewith the weak are troubled, when they see there are manie vnpure folk in the Church. For vnto the Pastors is committed the spiritual sword, wherewith they separate the vnpure from the Church, by excommunicating them, too the intent that being stricken with shame, they may at length amend, & the good men not be defiled with their infection. Vnto the Magistrate also is a sword committed: but it is a secular sword as they term it, wherewith hee punisheth & casteth out the troublers of humane felowship. But albeit that Pastors and Magistrates doe their dutie neuer so diligently: yet shall they neuer bee able too purge the Church so cleane, but that some dregs of vnpure doctrine and wicked life will remaine, which when wee see, wee must not bee offended: but taking warning by this parable, wee must purge it as much as wee can, committing the rest vnto God.

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For Chryſt doth not by his ſaying, beare with the maintenance of filthineſſe in the Church: but onely exhorteth his faithfull ſeruants, not to bee diſcomforſted when they are faine to ſuffer the euil to liue with them. Of this place therefore wee may gather. Firſt how great Gods mercy is, which ſo patiently ſuffereth the euil in his Church, to the intent they may repent. Secondly that by theſe things we may comfort our ſelues, againſt the ſtumbling block of the ſeueneſſe of them that obey the Goſpell. And thirdly that the Anabaptiſts are confuted, which deny any congregation (wherein are many wicked folkes,) to bee the Church.

¶ Of the fourth.

And in the time of harueſt, I will ſay too the harueſt folke: Firſt gather yee toogether the darnell, and binde it toogether in bundels too bee burnt, but gather the wheat into my barne. Here he preacheth of the ſeparating of the godly from the vngodly, which ſhal bee in the end of the world. Secondly he foztelleth that the time ſhal come, that the vngodly ſhal bee puniſhed, and the godly bee gathered into the kingdome of God. For in like maner as the darnel is bound toogether & caſt into the fire: and the wheat is gathered toogether, & laid vp in the barne too bee kept: ſo ſhal it alſo come too paſſe in the end of the world, that the vngodly ſhal be giuen ouer too eternall puniſhment too bee tormented, and the godly ſhal be deliuered & rewarded with poſſeſſion of eternall life. This dooth Chryſt in the. xxvj. of Mathew expreſſe without parable in this wiſe, in the ſentence of the laſt iudgement, where he will ſay too the vngodly: Go yee curſed into euerlaſting fire. And too the godly: Come yee bliſſed of my father and poſſeſſe yee the kingdome prepared for you from the beginning. In the laſt ſentence that is giuen vppon the vngodly, there is named a double puniſhment, that is too wit: Curling and eternal fire. For in as much as they haue deſpiſed the benefit of Chryſte freely offered vnto them, they are ſubiect too the curſe

curse of al creatures : which punishment how horrible it is, no tong is able too expresse. Besides this, they shal be punished with double fire: namely wyth the fire of euil cōscience, the tozment wherof shall neuer hane end: and with fire burning the bodie and not consuming it : for the bodie being adiudged too eternall toxture, shall feele euerlasting fire. If wee thought vpon these things earnestly, wee woulde not bee so colde in matters of our saluation.

In the sentence giuen vpon the godlie, is set forth a double reward: namely the blissing of the father, & his inheritāce of Gods kingdome. The one is set as contrarie ageinst cursing, and the other is set ageinst eternall punishment. Wee may therfore gather a double argument heereof. One of the punishment of the vngodlie, and the other of the rewarde of the godlie. And eyther of them both (if it bee thought vpon as it ought too bee) is effectuell too worke in vs the feare of God and true and continual repentance.

By this meanes therefore all the whole Parable ameth at this marke : that the vngodly should leaue his own way, wherby hee sinneth : that the vnrighteous shoulde leaue his thought, wherby hee dispaireth of the forgivenessse of his sinnes, and (according too the saying of the Prophet) bee conuerted too the Lord, bicause hee is readie too forgive. In this readinesse nothing wanteth : but there is in it almightie mercifulnesse, and mercifull almightinesse, too whome be glorie for euer. Amen.

The Sunday called Septuagesima.

¶ The Gospell. Math. rr.



He kingdom of Heauen is like vntoo a man that is an housholder, vvhich vvente out early in the morning too hire labourers intoo his vineyarde. And vvhē the agreement vvas made vwith the laborers for a penny a day, he sent them intoo his vineyard. And he vvent

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out about the thirde houre, and saw other standing ydle in the market place, and said vnto them: Go ye also into the vineyard, and vwhatsoever is right, I will giue you. And they went their way. Ageine, hee went out about the.vj.and.ix.houre, and did likewise. And about the.xj.hour he went out, and found other standing ydle, and sayd vnto them: VWhy stand yee here al the day idle? They sayde vnto him: Bicause no man hath hired vs. He sayth vnto them: Go ye also into the vineyarde, and vwhatsoever is right, that shall ye receiue. So vwhen euen was come, the Lord of the vineyard sayd vnto his Stevvarde: Call the Laborers, and giue them their hire, beginning at the last vntill the first. And vwhen they did come that came about the eleauenth houre, they receyued every man a penny: But vwhen the firste came also, they supposed that they should haue receyued more, and they likewise receyued every man a peny. And vwhen they had receyued it, they murmured ageinst the good man of the house, saying: These last haue vvrought but one hour, and thou hast made them equall vvith vs vvwhich haue borne the burthen and heate of the day. But he aunswered vnto one of them, and sayde: Freende I doo thee no vvrong: diddest thou not agree vvith mee for a pennie? Take that thine is, and goe thy vvay: I will giue to this last euen as vntoo thee. Is it not lawfull for me to do as me listeth vvith mine ovne goodes? Is thine eye euill bicause I am good? So the last shall be first, and the first shall be last. For many be called, but fevv be chosen.

The exposition of the text.



This Parable setteth before our eyes the image of the Church. For therein is shewed howe the Church (which is likened to a Vineyarde) is dealte wythall. For as the workmen are in respecte of a Vineyarde: so are men in respect of the Church. The workmen are called into the vineyard, some soner, and some later. Some labor much and long time, & some labor little and short time. So of men, some soner,

ner, some later, are gathered into the Church by the preaching of the Gospel: and they worke some more, some lesse. Moreover, as the householder giveth to some their dayes wages vppon couenaunt, and vnto other some as muche of his owne good will: so in likewise our heauenly Father is a like bountifull to all that labour in his Church. Ageine as the householder biddeth the proud and stubborn go their wayes, and maketh muche of those that take his liberalitie in good worthe. So God the father reiecteth those that seek rewarde of workes, whereas he bestoweth eternall life vppon those that depend vpon his free and franke good wil. And so the meaning of this Gospel is, that no man eyther truste in his owne workes, if they be many: or despaire if they be none: but onely depend vpon the goodnesse of God, walking in the feare of the Lord. And hereof may thre places be made.

- 1 That euery Christian is hyed into the Lordes vineyard to worke.
- 2 A generall doctrine concerning good workes, and the rewarde of good workes.
- 3 Of Chrystes saying: So shall the last be first, and the first be last: many are called and few chosen.

¶ Of the first.

The Church of God is in the scriptures oftentimes called the Lords vineyard: and that, first bicause the Lord hath chosen it, and vouchsafed to make a couenaunt of grace and euerlasting saluatio with it, and bestowed innumerable benefites vpon it, and hath planted and furnished it. All the whole Church is a vineyard: and all Christians are the vine branches, whiche in an other respect are also called workemen. Secendly this naming of it, sheweth how muche the Lord esteemeth his Church: for no possession is more precious than a vineyard. Neyther doth any require greater or more continuall labour.

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Thirde when as the Lord calleth his churche a vineyarde, he commendeth his owne care and earnestnesse towards vs. Fourthly this name signifieth, y we haue neede of continuall looking too, and of continuall care and that the Lord had neede too put too his hande, if he minde too haue true & fruteful vine bzaunches. Fifthly that they whiche are receiued into the churche, are bound too bzing forth good frute. For as the vine bzaunches doe bzing forth good grapes, & not wilde grapes: so Chzistians must doe the woꝝks of the spirit, & not of y fleshe.

Now is too be seen, how euery Chzistiā must behaue himself in the Lords vineyard. For as there bee sundry duties in a vineyard, for one plāteth, another watereth, another shzeddeth, another bindeth, another vnderproppeth, another diggeth, and another dungeth the earth: So are there sundry vocations and offices in the Church, according too the diuersitie wherof, men must labour in the Church. The Lord appointeth vnto euery man his taske, according too his owne wil. For like as in a vineyard, the housholder giueth to one man a shzeddinghook, too another a spade, and too another a knife or a hatchet: So in the churche one is appointed of God too bee a preacher, another too be a magistrate, the third too be a householder, the fourth a teacher in a schoole, another too bee a scholar, and another too be a craftsman, and so forth.

But heer euery man in his laboꝝ must cōsider thre things. First whither his labour be profitable in the vineyarde, and commaunded him by the housholder. Secondly what is too be auoyded of him in his laboꝝing. Thirde what, and how it is too bee done.

Whither thy laboꝝ bee profitable, & cōmaunded thre by the housholder, thou maist know by two things: namely by the commaundement, and by thy calling. Euery laboꝝ that maketh too the planting, watering, cherishing, and preserving of this vineyard, hath a commaundement: that is too wit: the laboꝝ y serneth too the gloꝝy of God, the edifying of the church, & the harbzoughs of the church, that is too say, cōmon weales
and

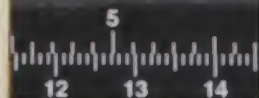
and houtholde: is commaunded by God in the first table and in the fourth commaundement. Besides this, it is not inough that thou arte commaunded too labour, vnlesse thou bee enabled too laboz in lawfull vocation. For hee that taketh vpon him too labour in the vineyard without calling, is rash and bringeth forth no frute.

In labouring thou must beeware; firste that thou bee not proud if thou seeme too thy selfe too laboz more, or also better than another man. Secondely, that thou haue not an eye too the rewarde of thy laboz perfozmed, but too the commaundement of the houtholder, who hath set thee in the vineyard, too the intent thou shouldest worzk. Thirde, that thou despise not such as worzk lesse than thy self. And fourthly, that thou grudge not ageinst thy master of the house, though he apier li berall too them that seeme too haue wrought lesse than thou.

What is to be looked vnto, and continually too be thought vpon while thou art worzk? First it behoueth euery man too think hee is brought into the Lords vineyarde, not too be idle, but too worzk. For in the Lords vineyarde there is no roome for slouth and sluggishnesse. No man can (without displeasing the master of the house) put ouer his taske too another man. Therefore whosoener is brought into this vineyarde, let him laboz lustily without decept. For cursed is hee that dooth the Lords worzk deceitfully. Secondly in labozing let him think he standeth in his masters sight, who not only beholdeth the outward doings: but also seeth the secretes of the hart, and esteemeth the worzk by the meaning of the hart, rather than by the effect of the worke. Thirde this looking on of the master, shal stir vp the labozer too worzk heedfully, that hee may with a chaerfull minde beare out the heate and burthen of the day. Fourthly an eye is too be had too nothing else, than too the goodnesse of the houtholder God which commaundeth too laboz: and that one thing alone wil encourage a man too go through with his taske lustily. Fifthly when thou hast down all that thou canst do, thou shalt say, thou arte an

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vnprofitable seruant. For if thou eyther be proude bicause thou camest soner into the Lords vinyard, or despise othe rs that may seem to haue wrought lesse than thou, or murmur ageinst the godman of the house who is alike liberall too others as too thee: thou shalt heer. Frend I doo thee no vvrong, diddest thou not couenant vvith mee for a penny? take that is thine ovvne, and go thy vvay. Is it not lavvfull for mee too doo vvith mine ovvne vvhat I list? Is thine eye euill bicause I am good? Thre things are heer founde faulte with in the murmur. First that he presumeth vpon the woorthinesse of his woork. Secondly that he doth not commend and set forth the liberalitie of the householder, but rather blameth him for it. Thirdly that he envieth other men for the bountifulnesse of the liberall householder towarde them. Suche are all they that seeke too iustifie themselues by woorkes, heeing vtterly voyde of fayth.

Of the second.

The intent wee may the more distinctly vnderstand the doctrine of good woorkes, thre things are to bee thoroughly weyed. First what things are requisit to the account of good woorkes. Then what are the causes of good woorkes: and thirdly why God hath added so many & so notable promises vntoo good woorkes, and why hee voutsaueth rewards vntoo them.

As pertaining too the first fve things are requisite, that a woork done by man may woorthly bee called good. One is commaundement. Another is Chrystes spirit. The third is faith. The fourth is a right end. And the fifth is grace, wherthrough the default is taken in good woork.

Now that too the ratifying of a good woork, commaundement is required, it is manifest by these soure things: by our owne state, by the commaundement, by the forbidding, and by the maner of woorkshipping God.

Our state is that wee should bee the seruantes of God, and hee bee our Lord God, Wherfoze as it is his prerogative, too command

commaund vs what we shall doe: so is it our duty, to follow his wil as the moste certaine rule of our dutie.

The same thing teacheth the commaundement. *Ezech. 20.* *Walke ye in my precepts, and keepe my iudgements, and do them. Eay. 48.* I am the Lord thy God that teacheth thee profitable things, and maketh thee walke in the way that thou walkest. *Jerem. 33.* I haue made thee a watch man ouer the house of Israel, thou shalt hear the word out of my mouth, & thou shalt doe my message to them from mee.

The forbidding is manifest. *Deut. 12.* We shall not doe euery one of you what seemeth right to him selfe. *Ezechiel. 20.* Walke not in the commaundements of your fathers.

The maner of worshipping God, requireth that the work that should please him, should be commaunded by him: and therupon the Lord telleth vs plainly, it is to no purpose to worship him with the commaundementes and doctrines of men. And *Eay. 29.* It is named one of the wickednesses for which the Lord threatneth euils vnto his people, that they worshipped him with the commaundements of men, wherfore *Paule Col. 2.* doth manifestly condemn all will worshipping.

Whereby therefore it is euident, that to the ratifying of a good work, the commaundement of God is requisite. Therefore let the worde of God be our lampe to shine before vs in all our doings.

Secondly, vnto the ratifying of a good worke, is required *Chrystes spirit.* For whosoener be led by the spirit of God, they be the sonnes of God. The spirit of the fleshe defileth the worke, in so much that they which are in the fleshe, cannot please God. Then haue we need of the spirit that regenerateth vs into new men, without the which neyther we nor our works doe please.

Thirdly is faith required. For by faith the person is reconciled to God, and made righteous. Through faith then are our works also acceptable. For without faith it is impossible to please God. For whatsoeuer is not of faith, is sinne.

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Fourthly

Septuagesima sunday.

Fourthly is required a right ende, too the goodnesse of the woꝝk, according as these woꝝds of Augustine testifie. Knowe thou (sayth hee) that vertues are too be discerned from vices, not in woꝝking, but in end. The woꝝking is that which is to bee down, and the end is that for which it is too bee down. Therfoze when a man dooth any thing wherein he seemeth not too sinne, if he doo it not too that end for which he ought too doo it, he is conuincd too sinne. And it is meete that the vttermoſte end of all our doings, bee the gloꝝy of God, vnder which many other are often times ordeyned.

Fifthly too the accomplishment of a good woꝝk, is required grace, whereby the default is taken in good woꝝthe. For although he that is iustified by faith, dooth not fulfil the law of God, but rather findeth many blemishes in all his woꝝkes: yet doo his woꝝks please God in deed, and what fault so euer is in them, that dooth grace couer.

These are the fīue things therfoze that are requisite too the ratifying of a good woꝝk, without whiche the woꝝk can in no wise be called good befoze God. Now, whiche I promised in the secōd place, I wil recite the causes that may moue thzoughly too do good: and they are in all, thzē: necessitie, dignitie, and rewarde.

Necessitie is of fīue sortes: that is too wit, of commaundement, of det, of keeping faith, of eschuing punishment, and of conuersion. The first necessitie is Gods commaundement, wherunto al reasonable creatures ought too obey. And Paule sayth. This is Gods wil, that you should be made holy. The second necessitie is dette, whereof Rom. 8. we are debtters too GOD and not too the fleshe. For we are not masters of our selues, but we are his who hath redeemed vs with his precious blood. The thirde necessitie is faith, whiche cannot bee kept as long as we folowe sinne against conscience. Wherbypon Paule sayth. If any man haue not a care of those that are his, and cheefly of those that are of his owne household, hee hath renounced the sayth, and is woꝝse than an Infidel.

Eight

Fight thou an honeste fighte, hauing faith and a good conscience. The fourthe necessitie is the eschuing of punishment. For their iniquities (saith Dauid) thou punishest the childre of men. The fift necessitie is conuersion. As truely as I liue (saith the Lord) I wil not the death of a sinner, but that hee shuld conuert and liue. For when a man turneth too amendment, hee is quickened ageine, and regenerated into a newe man, that he may from thencefoz the mortifie the deeds of the fleshe, by the spirite. Rom. 8.

The second cause of good woorks is dignitie. For those that be iustified, are the children of God: they are gods holy temple, they are kings and priests, annointed of the holy Ghost. Who being endued with rightuoufnesse, ought too set for the God with minde, voice, confession, and conuersation.

The third cause is rewarde, that is too say, the recompensing of the patience and obedience of the belæuers towarde God. For God promisseth rewarde: whiche wee must looke for by faith, not hauing any respecte too the woorks that wee haue done, but too the free promises. So in the eleuenth too the Hebrewes, Moyses is read to haue had respect to the recompensing. Therfoze when GOD promisseth recompence, wee must doo two things. First we must acknowledge the unworthinesse and imperfection of our owne woork. And secondly we must stedfastly belæue, that God the promiser is true of his promises, trusting wholly too the goodnesse of him that promisseth, and not too the unworthinesse of the woork.

In the thirde place, I propounded it as a thing to be thoroughly weyed, why God added promises too good woorkes, & why he vouchsaue th too rewarde them. The causes of this matter are chiefly five.

The first is, that they might be testimonies of Gods providence. For GOD wil haue it knowne, bothe that bodily goodes are things by him created, and also that they are not scattered by chance, but that they are giuen by him, and preserved by him for the church, according too this saying: Wee

I. v.

filled

Septuagesima Sunday.

filled the hungry with good things, and the rich he sent empty away. The second is, that they should be witnessings that God wil preserve his church even in this life. Whereupon 1. Tim. 4. Scolineke hath promises both of this present life, and of the life to come. The third is, that God wil, that both bodily necessitie shall be a putting of vs in minde of Fayth, Prayer, Hope, and thanksgiuing: and also that these good things should be craued by Faith, and wayted for by patience. The fourth is, that they might put vs in remembrance of the promise of grace. For corporall benefites are vnto the faithful a sealing by of grace. The fifth is, that God wil haue bothe these things done: namely his Church to be subiecte to the crosse, and also to be preserved even in the middes of peril in this life. Bothe these things are shewed in the. 37. of Esay: O Lord our God saue vs from the hande of Sennacherib, that all kingdomes of the earth may know, that thou onely art the Lord.

Of the third.

This sentence wherewith the Lord closeth by this parable, is to be marked with heed. So shall the last be first, & the first be last. Why so? For many are called, and few be chosen.

The proposition of this sentence, which is an auke thing to reason, as it rayseth by the weake harted that acknowledge their infirmitie: So it casteth downe the proude Hypocrites swelling in opinion of their owne rightuousnesse and holynesse, and beateth them flat vnto the ground, as it were a thunderbolte from Heauen. But who are those first? and who are the last? Those that are first with them selues in their owne opinion, and in the estimation of their owne workes, shall be last with God: that is to say, of no value, yea rather men damned by the iust iudgement of God. They be last with them selues, which in good earnest acknowledge their owne vilenesse and infirmitie, as whiche feele them selues to haue no desert; and these shall be first with God, that
is to

is too say, accepted with God, so that they leane vnto Chryst the Mediator, by stedfast sayth.

The meaning of this sentence, Many are called, and fewve chosen, teacheth two things : the one is, howe great is the godnesse & mercy of God, that calleth all men too the knowledge of his sonne, by his gospel. The other is, howe great is the vnthankfulnesse of men, of whome so fewe are found that are chosen, that is too say, godly, sincere, and practising earnest repentance. For there are fewe that renounce theyr owne woorkes (yea & themselves) altogether, and that trust onely too God, and glorifie him in minde, talke, confession, and conuersation. This sentence therefore admonisheth vs, first too acknowledge the benefite of God that calleth vs by the Gospel : secondely too detest the vnthankfulnesse of the world, which accepteth not the benefits offered : & thirdly too ioine our selues too those fewe in repentance, sayth and true inuocation, which receiue the Gospel sincerely too the glory of God, too whome be honoz for euer. Amen.

The Sunday called Sexagesima.

¶ The Gospel. Luke. viij.

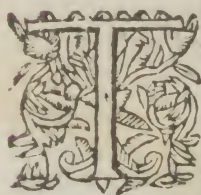


Then much people vvere gathered togyther, & vvere come too him out of all Cities, he spake by a similitude. The sover vvent out too sovv his seede : and as hee sovvved, some fell by the vway side, and it vvas troden dovne, and the foules of the aire deuoured it vppe. And some fel on stones, and as sone as it vvas sprong vp, it withered avay, bicause it lacked moystnesse. And some fell among thorns, and the thornes sprang vp vvith it and choaked it. And some fel on good ground, and sprag vp and bare frute an hundreth fold. And as he sayd these things : he cried : he that hath eares to heer, let him heere. And his disciples asked him saying : VVhat maner of suni-

Sexagesima sunday.

of similitude is this? And hee sayd: Vntoo you it is gyuen too knowve the secretes of the kingdom of God, but too other, by Parables: that vwhen they see they shoulde not see, and vwhen they heer they shold not vnderstand. The Parable is this: The seede is the vvoord of God: those that are beside the vway, are they that heere: then comineth the diuel, and taketh avway the vvoord out of their hartes, leaste they shoulde belecue and bee saued. They on the stones are they, vvhiche vwhen they heere, receyue the vvoord vvith ioy, and these haue no rootes, vvhich for a vvhile belecue, and in time of temptacion goe avway. And that vvhich fel among thorns are they, vvhich vwhen they haue herd, go foorth, and are choaked vvith cares and riches, and voluptuous liuing, and bring foorth no frute. That vvhich fell in the good ground are they, vvhich vvith a pure and good herte, heere the vvoord and keepe it, and bring foorth frute through pacience.

The exposition of the text.



This Gospel containeth a goodlie image of the church militant in this woꝛld, and springing of the incorruptible seede of Gods woꝛde, in the visibler companie wherof, how many and how sundry sortes of hearers ther bee, hee peincth out by the similitude of the naturall seede. For hee beareth witnesse that it happeneth alike too the heauenlie seede, as is wont too happen too the naturall seede, cast into the ground. For like as all bringeth not foorth frute that the husbandman casteth into the ground, no noꝛ scarce the fourth parte of it: Euen so the woꝛd of God hath sundry hearers, in very fewe of whome it bringeth foorth wholsome frute. Whereof are thre places.

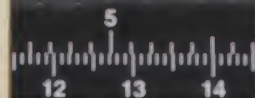
- 1 The exposition of the Parable.
- 2 The diuers sortes of the hearers of Gods woꝛde.
- 3 As concerning the Lordes saying: Hee that hath eares too heere, let him heere.

¶ Of

¶ Of the first.

The causes why the Lord spake vnto the people in parables, are many. The first may be the foretelling of the Prophets. For the Prophets had foretold, that when Christ came, he should teache the people in parables. And it was a very auncient maner of teaching, to teache in parables and similitudes. Secondly, for that this kinde of teaching doth wonderfully enter into the eyes and minds of men. Thirdly, bicause the things that are taught by suche kindes of images and tokens, do helpe the memorie, that the doctrine by them (as it were by tokens of remembrance) may bee sent out to all that shall come after. Fourthly also, Parables do assuage the ouer harde rebukes, and as it were hide the with a certain veyle, that they may the lesse offend. And yet afterward being conceyued & vnderstood in the minde, they teach and do as much as plaine doctrine, and yet they touche no man openly. Finally the partes of this parable, are the sower, the seede, the frute, and the ground.

The sower is God: who although he cast his seed into the ground by men: yet notwithstanding hee is presente with them him selfe, and worketh with them. By reason whereof the ministers of the word are termed Gods helpeloues: by which name, both things are ment, that is to wit, that bothe God doth worke after his owne maner, and that men as workfellowes do bestowe their labour in Gods behalfe. Here wee may learne two things. First that the seed is precious and noble. For we see in the worlde, that the excellentest the seed is, so much more cunning and skilfull persons are set to lay it into the ground. If the kings of the worlde together with the wise men of the worlde, were sayde to bee the layers of this seed into the ground, al men wold wonder at it, & all men would be very desirous to knowe this seed. But now is God become the sower here: and the stewards of Gods mysteries are here present. And therefore it muste



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needs bee, that this sowing is both an earnest and a noble sowing aboue all others. The other thing that we may learne hereby, is that it is a great fault, and worthy to bee punished with most grauous punishment, eyther to receiue the seed of the sower God, into a ground (that is to say a heart) not tilled befoze with the plough of the lawe: or when it is receyued, not to cherishe it with all the attendance, carefulnesse, & diligence that may bee, so as it may growe and bring forth the mooste acceptable frute to the sower.

The seed is the very word of God, and not of man: whiche seed the only begotten sonne of God hath brought out of the bosome of his father. This seed is liuely: wherfoze if it seeme at any time not to bring forth frute, it is not the fault of the seed, but of the ground. They that eyther corrupt this seed as hereticks do: or choke it, as hypocrites do: or keepe it down by force, as tyrants do: or thrust in other in stead of it, as the papists do: shall one day feele the iust wpath of God, who as he hath giuen pure seed, so also wil he haue the same kept pure, and in no wise corrupted. And this seed hath he left with his Church to keepe, layd vp in the treasures of the Prophetes and Apostles.

The frute that this seede bringeth forth, foloweth the nature of the seede when it is growen vp. For first after it is layed into the ground, there springeth of it repentance, that is to say, an amendment of the former wicked life. For like as some excellent seed being conceived in the bowels of the earth, doth by his owne power kil the weeds that ouergrew the ground befoze: so this seede dothe by true remorse, kil the threud weeds, (that is to say sinnes) whiche the Deuill hath sowed in mannes harte, so as they may not bear deadly frute vnto damnation, as they did befoze. Ageine, this seede togiether with helthful repentaunce, bringeth forth faith, the frute whereof is mooste acceptable to GOD. Out of this faith, as out of the eare of the corne, come forth the seedes, that is to say, children of GOD, according to this saying: To
as

as many as belæued, he gaue them power too become the childzen of God. These (as sayth saint Peter) are bozne a- geine, not of corruptible sēde, but of incorruptible sēde, by the woꝛde of the liuing God that continueth for euer. The childzen of God being so bozne of Gods incorruptible sēde, doo bring forth their fruite, that is too wit, god woꝛkes and patience, wherewith the Loꝛds fruteful fēld flourisheth euen untill haruest.

¶ Of the seconde.

By the manner of the sēde layde into the grounde, a man may gather foure kindes of hearers of Gods woꝛd. For the sēde that is layde into the ground, either is not conceyued in the bowels of the earth, or else is conceyued wyth fruite, howbeit such fruite as out of hande withereth and perissheth: or else with fruite that endureth too the haruest. And this varietie happeneth by reason of the nature of the soyle. For if the sēde light into the way, it taketh no roote, but is either troden downe with fēte, or deuoured by the byrdes. If it light vpon stonie grounde, bicause it taketh no deepe roote, it perissheth as sone as it cometh vp. If it light among thornes, the thornes choke it, and it dieth without profit. If it light vpon good grounde, it beareth fruite, and that plentifully. Heer vpon our Loꝛd concludeth manifestly, that there bee foure sortes of hearers, of which I must nowe speake in order.

The first kinde of hearers is set forth in this wise in the Parable, Some fell in the highe vway, and was troden vvyth fēte. The Parable is thus expounded by the Loꝛde. Those that are by the high vway, are those that heere the vvoorde, and anone commeth the Diuel, and taketh the vvoord out of their heartes, least they shoulde beleue and bee saued.

In this exposition many things doo meete togither, woꝛthie too bee considered. First, what is the cause that it beareth not fruite, namely bicause the grounde is harde and drie,

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ozie, that is to say, the heartes of the hearers are stonie and harde, so as they giue no place to the woꝛde. Whennes hartes wer harde by accustoming themselves to sinne, by hope of scaping without punishment, by Epicurische thoughtes, by innumerable examples of such as sinne, and by the craftes of the Diuell. And whereas the Loꝛde sayth, that the seeðe was sowed in their heartes, it is as muche as if he had sayde, that the vice & leudnesse of men is the cause why it is taken out of their hartes. Wherefoꝛe they doe God wꝛong, that ascribe their damnation vnto him. Foꝛ hee being mercifull vnto al men, casteth his seeð into the ground, that is to say, sendeth preachers to teach his gospel: but through mens default it cometh too passe that it is troden vnder foote without fruite. Secondly it is too bee marked aduisedly, that the diuel is sayde to come and take away the woꝛde out of their hartes. Whereby wee gather, that this enimie of our saluation (according as hungrie birdes are wonte to doe in seed tyme) as soone as the doctrine cometh abroade, is at hande, and steppes in, to catche it vpp before it can conceiue moylture and shoote foꝛth. That this is the continuall endeuer of Satan, the foeie of all tymes teacheth vs, and Peter testifieth when hee sayth: that the Diuell goeth about like a roaring Lion, seeking whom hee may deuour. Foꝛ in like wyse as hee set himselfe ageinst our first parentes, and that by taking Gods woꝛd out of their hartes: so employeth hee himselfe wholly with like endeuer at this day, that the woꝛde whiche is preached, may abide frutelesse with the hearers. Thirdly, it is to be obserued, that the Gospel is the preaching of saluation. Foꝛ when hee sayth that the Diuell taketh the woꝛd out of the hartes of the hearers, least any should bee saued: hee declareth sufficiently, that the woꝛde of God is appointed to our saluation. Fourthly heere is too bee obserued, the great prayse of sayth, in asmuche as Chꝛyste in expresse woꝛdes calleth it the cause of our saluation, leaste throughe beleauing (sayeth hee) they might bee saued. Foꝛ as saluation
is offered

is offered vnto men by the ministration of the Gospell: so by faith only is the offered saluation receyued and reteined: wherevpon the Apostle sayeth, the Gospell is the power of God, vnto saluation, to euery one that belæueth. Fifthly as our great vnthankfulnesse is noted, wherethrough we despise the saluation that is offered vs by the woꝛde: so is their errour to be detested, which go about to depriue the woꝛd spoken, of his power: who doubtlesse are the diuels instruments to hinder the saluation of men.

The second sort of hearers are noted in this parable: Other some fell vpon stones, and as soone as it came vp, it withered, because it had no moysture. **The Parable is expounded by the Lord in these woꝛds.** For that which fell vpon the stones, are those which when they haue heard the vwoorde, doo receiue it with ioye, but yet they haue no roote, but beleue for a time, but go backe in the time of triall. As long as the Crosse and persecution troubleth them not, they holde not the meanest place in the Church: but as soone as persecution ryseth for the Gospell, they giue ouer, and sayth dieth vtterly in them without frute: and of this sorte of hearers (alas for sorowe) there are too many. As soone as the doctrine of the Gospell was purged in this Realme, very many seemed to embrace the Gospell earnestly. But when they saue their friends displeased with them for it: when they perceiued that no small pace of their estimation among the Papistes was abated by it: and that the crosse touched them somewhat nēly: then they forgot the sweetnesse of the Gospell, whiche they had heretofore receyued with ioyfulnesse, and shamefully lyke wretches flit from it to their vtter reproche, & the horrible destruction of their soules: for whom it had ben much better neuer to haue tasted the godnesse of the Gospell, than wyth so much shame to fall away again from grace and saluation.

The third sorte of hearers is painted out in this Parable, thus: And other some fell among thornes, and the thornes growving vp with it, choaked it. **The Lord interpreting this**

B. j.

parable

Sexagesima sunday.

parable, sayth: That vvhiche fell among thornes are those vvhich haue herd the vword, and going their vways are choked vwith the cares, and the ryches and pleasures of this lyfe, so that they bring forth no frute. In this exposition of the Lords, many things are to be considered. Firste that this sorte of men is meete to cherishe the seede within, that is to say, that they turne vnto the Lorde with true repentance, & that they beleue and loue the word of god. Secondly, that the corruption of the seede, (that is to say, of Gods worde sowne in the hart of man) commeth from elsewhere, namely of the thornes. For as good seede being conceived in good grounde and growne vp, is often so marred with the thornes that winde about it, & hat it perissheth befoze the haruest: Euen so many being at the first well disposed and worshippers of God, are befoze the ende of their life choked with thornes, I say with the thornes of carefulnesse, of riches and of pleasures. Thirdly it is to be obserued in this place, that the Lord putteth here. iij. kinds of thornes, which doe choke the heuenly seede after that it is growne vp & spindled: as are thoughtfulness, cares of this worlde, and riches, according as Mathew hath: or (as Mathew and Marke haue) the deceitfulness of riches, and the pleasures of this life.

Seeing then, that these be the thornes wherewith Gods word is choked, and that there is none of all which is not ouergrowen with great store, and as it were with a thicke queach of thornes: we must do our indener, that if we cannot vtterly plucke vp all the thornes themselves, we may (at least wise) breake off their prickles, that they perce not thorough Gods crop and destroy it.

As concerning the first kind of thornes, this is the way to blunt them: if we wholly renounce this worlde with his lustes, and vse this worlde as though we vsed it not, according as Paul admonissheth vs to doe.

The second kind shal doe no harme, if we folow Salomons counsel, who sayth: If riches abounde, set not thy hart vpon them.

them: And also Paules counsell, which saith: warn the riche men in this world, that they bee not proude, nor trust to the vncertaintie of their riches, but in the living God which giueth vs all things plentifully to our vse: but that they doe wel and endeouour to bee riche in good works, and bee liberal towards others.

The .iij. kind of thornes are the pleasures of this life, which consist in delights, pompe, worldly honor, dainty meates, fine apparel, and chamber work: which all together and severally doe choke the seede of God, so as it cannot bring forth the frute of eternall life. Let them therfore that haue regarde of euerlasting saluation, take good heed of these thornes.

The fourth sort of hearers is noted in this part of the parable. And some seede fell vpon good grounde, and sprang vp and bare frute, and brought forth, some thirtie folde, some sixtie folde, and some a hundred folde. This parable is expounded of the Lord in these wordes. And that whiche fell vpon good ground, are those that with a pure and good harte doo hear the vvoord, and keepe it, and bring forth the frute through patience. In this exposition fīue things are to bee obserued, whiche doe define y good ground wherinto y lords seed was cast. The first is to receiue the seede and heare the word with a pure & good hart. The second is to keepe the seed, that is to say, not to forget y word that is herd, but to think vpon it continually. The thirde is to bring forth the frute in true godlinesse, holinesse, charitie, and the due tie of a mannes vocation. The fourth is that this frute must be brought forth in patience: verely that wee suffer not our selues to bee pulled by any meanes from sayth, and from bringing forth frute. The fifth is, that all bring not forth alike much frute: for the Lord sayth: Some thirtie fold, another sixtie folde, and another a hundred folde: that is to say, they which beleue the gospel, bring forth frute according to the measure of their faith, some more and some lesse. This oddes in bringing forth frute, doth both teache vs and comfort vs. It teacheth vs, that the seede of God must

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not bee frutelesse, if at leastwise wee couet too haue it too our welfare: and it comforteth them that bee of a gentle and good hart, & desirous too bzing forth much frute into Gods barne, who notwithstanding doe feele them selues destitute of power, and that they cannot yeeld encrease of thre score folde, or of a hundred fold. These need not too discourage them selues: for the godman of the house vouchsafeth, euen the baser sort their honour, and the commendation of goodnesse. Therefore who soeuer is a louer of his owne saluation, let him endeuor too bzing forth the frute according too the estate of his calling. And when he percepueth him self too bzing forth but a little, let him craue helpe of the godman of the house, and trust too his goodnesse which reiecteth not euen him that bzingeth neuer so little frute.

¶ Of the third.

AS hee had spoken these things (sayth the Euangelist) hee cryed out with a loud voice, and sayd: Hee that hath eares too heere, let him heere. Now in that the Lorde cryeth out, therby is shewed both his affection towarde men, that hee is desirous too haue them saued: and also the deafnesse of men too heare the things that pertaine too their saluation. Ageine, when he sayth. He that hath eares too heere, let him heere, hee giueth vs plainly too vnderstand, y he hath two kind of hearers: of whom some be deaf, not for that they are not able too heare with their outwarde eares, but for that they bestowe not the things they haue heard, in the intrails of their hartes. How great store of this kinde of hearers there is, it is well scene by the lewd behaviour of many, whiche haue the faith in their mouth, without any frute at all in their life and manners. And other some are well eared, who bestow in the closets of their hartes, that whiche they conceiue by their outward hearing, and bzing forth the frute of the seede, according too the measure of their fayth. But this is too bee knowne, that no manne by hys owne cunnyng canne make hym selfe

himselfe to heare Gods worde frutefully : but that his eares must be opened by the Lorde. For when the word soundeth outwardly in his eares, the holy Ghost is present working in the word, who openeth the eares of the hart to heere and receyue the worde, so that we through our owne malice, strue not against the spirite when he openeth. For although that God alonly can open mens eares, and that he offereth himself redily to al men : yet doth he open the eares of none but such as resist not the Lord through their owne stubbornesse. Wherefore it is our ducie to crie vnto the Lorde with continuall gronings, that he may open our eares, prepare our hartes, and cleanse our affections, so as wee may heere his worde to our owne saluation & the glozy of God, to whom be honour and glorie for euer. Amen.

*The Sunday called Quinquagesima,
or Shrone Sunday.*

¶ The Gospell. Math. iij.



Then came Iesus from Galilee too Iordan, vntoo Iohn, too bee baptized of him. But Iohn forbad him, saying : I haue neede too bee baptized of thee, and comdest thou too bee baptized of me? And Iesus aunsvvering, sayd vntoo him : Let bee nowve, for so it becommeth vs, that vvee may fulfill all rightuousnesse. Then hee let him alone. And Iesus beeing baptized, came by and by out of the vvater, and beholde, the heauens vv ere opened vntoo him, and hee savve the spirit of God coming dovvn like a done, and lighting vpon him. And behold, a voice from heauen, saying : This is my vvell beeloued sonne, in vvhome I am vvell pleased.

The exposition of the text.

This feast is solemnized in our Churches for the stozie of Christs baptim, which stozie conteineth the chafest dede that

Li. iij

that

Quinquagesima Sunday.

that euer hapned in the woꝛlde, neither shall any greater euer happen, vntill wee see Chꝛyste comming in the cloudes with his angels, and with great power. If then wee bee delighted in stoꝛies of great & mightie princes: wee haue here the stoꝛie of the greatest Prince: whiche not only with the pleasantnesse thereof delighteth the mindes of the readers, but also it selfe alone bzingeth moze commodities, than all the stoꝛies of the woꝛld can bzing. But befoze wee go to the exposition of this stoꝛie, wee must discusse two questions. Of whiche the first is, foꝛ what cause this feast is instituted in the Ecclesiasticall oꝛdinace of our Churches: and the other is, why it is appoynted at this time of the yēre rather than at any other. To the foꝛmer question I aunswer: The stoꝛie of Chꝛyst is framed foꝛ our saluation, and therefore wee *Danes* in our Ecclesiasticall oꝛdinaunces, would not omit this chēefest part of the stoꝛie: but set it foꝛth at a time certeyne in the yēre.

Unto the later question, I say, that this time was most conuenient foꝛ this stoꝛie to bee intreated off, and that foꝛ two causes. First foꝛ the oꝛder and continuance of the stoꝛy: Foꝛ hytherto wee haue herd in oꝛder, first of the birth of the Loꝛd. Secondly of his circumcisiō. Thirde of his appēring. Fourthly of the offering vp of him in the temple. Fifthly of his disputing in the temple when hee was a twelue yeres of age. What hee did from the said twelfth yēre, vnto his nine and twentieth yēre, there is nothing wꝛitten, but that hee was at the commaundement of his parents. Sixthly of his baptim, which is very well recited in this time of the yēre. Seuenthly foloweth of his fasting. Eyghtly of his temptation. Nynthly of his doctrine and miracles. Tenthly of his passion. Eleuenthly of his resurrection. Twelfthly of his ascension into heaue. Thirtēthly of the sending of the holy Ghost, wherby Chꝛysts doctrine was cōfirmed. Fourtēthly folow in the rest of the yēre, sundꝛy sermons wherin the benefits of Chꝛyst are commended to his Church, examples
of

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of godlinesse are set forth, and men are exhorted to godly & holy life. And fiftienthly is intreated of the last iudgement, & of the rewards of the godly, and the punishment of the vngodly. These are the chiefe members of the storie of Chryste, which in very good order (according as the things were done) are euery yere handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Chrystes Baptism this time of the yere: namely that men may be taught what maner of garment becometh Chryistians to be, against that deuillish and heathenish surie and maner of belly chere, that hitherto hath bin practised in many places of Christendome, not without greate offence towarde God. And let these things suffice to be spoken concerning this present feast. The places therof are thre.

1 The storie of Christes baptism, with the circumstances thereof.

2 The vse of this storie in the Church.

3 The maner and vse of our Baptism.

Of the first.

If the Baptism of our Lord many circumstances are to be weyed, & specially these five. First, what persons are the doers in this case. 2. The place. 3. The talke betwixen Chryst and John. 4. The baptising of Chryst. 5. The sequele, that is to wit, the thing that hapned to Chryste when he was baptised. Of these five circumstances I wil speak in order.

The firste. Then came Iesus from Galilee vnto John. Here wee haue two persons, John who was sent in the spirit of Elias to prepare the way of the Lord: In respect whereof his father Zacharie by the spirit of propheticie sayd of him, being yet but a babe: And thou child shalt be called the prophet of the highest, for thou shalt go before my face of the Lord to prepare his wayes. And for the same cause Chryste himselfe auoucheth John to be more than a prophete, as than whiche there was not a greater bozne of a woman. Ageine, wee haue here an other person, namely Chryste him selfe,

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God and man. Where therefore are two persons, than the whiche the whole world hath not any thing moze excellent. John was the most high Prophet of God: & Christe was the euerlasting sonne of the euerlasting God. Of bothe whome, in as much as the dignitie and authozitie is moste excellent, wee haue thereby an inkling giuen vnto vs, how greate the woorthinesse and authozitie of Baptim is, whiche proceeding from God, is solemnized by them that are the most excellent of all the world.

The second. He came too Iordan. Her is shewed wher the baptim was celebzated. It is not for nothing that the Euangelist maketh mention of Iordan. For his meaning is, that wee shuld haue an eye too the former miracles that were don long ago in Iordan: that thereby wee may gather how great force and effect spirituall baptim is of.

The first miracle therfore that commeth too minde, is that which hapned when the people (vnder the conduct of Iosua) entred into the land of promise. For the river of Iordan (contrary too the nature of water) stood at one side like a wal, and gaue way too Gods people too passe through, so as they passed drie shod, folowing the Ark of the Lord whiche the Priestes of GOD caried befoze the people. By this tipe is signified that wee are conueyed out of the kingdome of Sathan, into the kingdome of God by baptisme, Christe going befoze vs, who is the true Arke of propiciation.

Helias deuided Iordan with his cloke, and passing the river was lifted vp into heauen. Naaman the lepre of Syria washing him selfe in Iordan at the commaundement of the Prophet, was made whole and sounde. Nowe as the deede of Helias dyd in a shadowe signifie that oure passage into heauen should bee made by baptisme: so the clensing of Naaman the Syrian, did preefigure the spirituall clensing from sinnes too bee made by baptisme. For look what baptism figurith outwardly, y doth y lord woze inwardly by his owen power. Therfore whe we here mecio made of Iordā, let vs cal too minde

to mind, what it signifieth spiritually concerning our baptism

The third. But Iohn forbade him, saying: I haue neede too bee baptized of thee, and comdest thou too mee? And Iesus answering, sayd yntoo him. Let bee novv, for so it becommeth vs, too the intent vvee may fulfill all rightuoufnesse. Then hee let him alone. In this communication are many pointes too bee considered. First concerning Iohns forbidding, wherein he put Chryst of, both by intreatance and with his hand. Secondly, Iohn weyed t'wo things heedfully in this case: but the third he neglected. Hee weyed him selfe too bee vnworthie too loose the latchet of Chrystes shoes, and therfore muche more too walthe his naked body. And secondly he weyed that Chryst is free from sinne, and therfore he thinketh him too haue no need of baptisme, that hee should bee washed therewith in token of repentance. The third thing (as I sayd) he neglected: namely, what belonged bothe too his owne office, & too Chrystes office. For hee ought too haue looked vpon his office, and not vpon the worthynesse of his person. Hee ought too haue bin resolved, that Chryste could not attempt any thing that perteyned not too the office of a mediator. And therfore hee heard Chryst say: Let be novv, for so it becommeth vs, too fulfill all rightuoufnesse. Thou arte sent too baptize: and I come too giue saluation too those that are baptized: therfore let eche of vs doo that which becommeth him.

These thre things therfore we may lerne of Iohn. First too acknowledge our selues vnworthie too haue any ministrie committed vntoo vs in the church. Secondly too acknowledge that Chryst is hee, who alone is able too walthe vs from the spottes of sinne. And thirdly too obey Chrystes commaundment in our vocation, notwithstanding our owne vnworthynesse, but hauing an eye too the Lordes commaundment, whiche brgeth vs too doo our dutie.

The fourth is: And Iesus beeing baptized. Here the eternall sonne of God, holy, without spot, cleere from sinne, and higher than the heauens, is baptized. But why is hee baptized?

B. v.

there

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there may bee mo causes than one alledged. For first it was his wil too enter into the ministration of God by baptism, & as it were by this covenant too shewe that hee is the minister of God. Secondly that outward Baptism should be bee a figure of his death, burial, & resurrection, in whiche respect hee termed his passion by the name of baptism, when he answered y^e children of Zebedie. Mark. 10. saying. Can yee bee baptized with the Baptism that I am baptized withall? Thirdly too leaue the waters halowed for all them that were too bee baptized afterward. For the sacraments of the church are not halowed by the office of the priest, as it were by magicall inchantment: but the halowing of the Sacramentes is made by the foundation, deed, and promises of Chryste, and by oure obedience towarde him. Fourthly it was his pleasure too be baptized as wee are, as a most assured witnesse and pledge of the union & societie whiche hee vouchsaued too haue wth vs. Where vpon Paule proueth vs too bee the sonnes of God, who haue put on Chryste. As many of you (sayth hee) as are baptized, haue put on Chryst. Fifthly it was his wil too doo that which he commaunded all others too doo, according as Augustin sayth. He is best too teach & commaund, which is an example of his owne doctrine, & y^e first y^e doth the things that he commaundeth. Fifthly, the sequele is too be considered. For the things that happened as Chryst was baptized and praying, are the greatest miracles of al that euer happened at any time: first the heauen opened: wherby is signified both that the onely way into heauen is Chryst, whom wee put on in Baptism, & that heauen abideth shut vp vnto all men that acknowledge not Chryst the onely way vnto heauen. Secondly he saw the spirit of God comming downe in the likenesse of a Dove, & sitting vpon him. This is a moste swete image of Chrystes benefites. All wee were ouerwhelmed in the flood of sinne: but Chryst came as an Ark too vs, & took vs in too him self, & saued vs from the flood: in witnesse whereof, came the Dove and rested vpon him. A figure heerof was the Ark of Noe and the Dove

Doone that he sent forth, which returning brought an Olive
bzaunche in hir mouth, in token that the flood was dried vp.
Cuen so the holy ghost appœring heer in the shape of a doue,
is a witnesse that the flood of sinnes is swallowed vp. But
sauegard is only in the Ark, that is to say, Chrystes church,
wher the holy ghost dwelleth. Thirdly a voice was herd frō
heauē, this is my beloued sonne, by whom I am pacified. No,
heer wē heere the father of heauen a preacher of the Gospel.
I pray you what can bee more wonderful? What is more to
bee amazed at? O lamentable blindnesse of men, O detesta-
ble deafnesse. The heauenly Father soundeth his Gospel
from heauen, and wē blinde wretches see not heauen: wē
deafe wretches heere not the voyce of the teacher. But what
teacheth hee, I beseeche you? This (sayeth he) is my belo-
ued sonne. Beholde the fathers testimonie of his sonne: giue
credit to it if thou regarde thy saluation. He is his sonne by
nature, and wē by adoption and grace. Therfore calleth he
him beloued, not for that wē are not beloued: but for that
wē are beloued in his beloued, in whom only he maketh ac-
count of vs. He loueth him for his owne sake, and vs for his
sake. For by nature wē are the children of wrath. Ephel. 2.
but by Chryst wē are adopted his children. Whereon it fo-
loweth in the Sermon of God: In vvhom I am vuell pleased,
that is to say, by whom I am pacified towarde mankinde,
and made at one with him agayne.

Heere are three things to bee deeply weyed in mind. First
that without Chryste God is angry with vs, and that is for
the sinne wherewith wē offend God. Secondly that Chryst
is the only reconciliatiō of vs. For he is the propitiation for
sinne. For h blood of chryst purgeth vs frō al iniquity. Third-
ly that his fatherly god will & attonement, is to bee receiued
by faith, and to be sealed by by baptim. Upon this faith must
folow a new obedience and thankfulnesse towards god. Be-
hold thou hast heere the summe of al the gospel, wherunto we
must haue an eye all our life time, and in the houre of death.

For

Quinquagesima Sunday.

For there cannot from elsewhere be taken any substantiall comfort of conscience. And thus muche breely concerning the declaration of the Gospell.

¶ Of the seconde.

Although the vse may easily be gathered, by those things that are saide before: yet will I repete certeine poyntes here. First therfore let vs knowe, that our Baptim is here halowed, and that the water of Baptim is made holy by Christ, who vouchsaued to be baptized with water. Agein, the whole sight of the thing that was don, peinteth out Christes church before our eyes, as it were in a table. Here is to be seene, John a teacher in the Church. For whereas is not the word of God, and wheras the voyce of the teacher is not herde, there the Church cannot be shewed. Moreouer Christ is baptized. For the Church that is well ordered, cannot be without the vse of Sacramentes. Thirdly Christ being baptized, prayeth: whose example his members folowe, and exhibite true worship vnto God through faith. Fourthly the sonne standes in the middes: the fathers voice soundeth from heauen: and the holy ghost resteth vpon him that was baptized. The same thing is done in very deede at this day in our church. For the father, the sonne, and the holy ghost is present with his church, and by the voyce of the preachers, witnesseth his good will towards Christes church. By the presence of his sonne, he testifieth that he hath adopted vs to be his children: and by the holy ghost he witnesseth that he governeth his church. Wherevpon we may conceiue this assured confidence, that hel gates shall not preuaile ageinst it.

¶ Of the thirde.

The more part of those things that pertain to our Baptim, are declared in the places aboue mentioned. Wherefore I will breely touche certeine things, whiche it is exceeding needefull to knowe. The things that I wil tel, are two:
What

What maner of signe baptin is, and whiche is the true consideration of the same.

What maner a signe then is Baptisme? First it is a testimonie of grace, as wel exhibited as also applyed too the party that is baptized: Namely that God is pacified towards him through Chryste: which testimonie verely requireth too bee apprehended by faith. Agein, this Sacrament is a signe that teacheth by a certein comparison. For it is a sign of Chyistes spirituall vertue: namely that Chryst by his owne death, buriall, and resurrection, is the deliuerance of vs from death & buriall, and the giuer of euerlasting life. Moreouer it is a representation of our newe life before God, as Paule teacheth Rom. 6. by these words. As many of vs as are baptized in Iesus Chryst, are baptized into his death. We are therfore buried together with him vnto death that like as Chryst is raised fro the dead, so we also shuld walk in newnesse of life.

Furthermoze before men it is a certein badge of our profession, wherby wee testifie our selues too bee Chyistes members, and the Diuels enemies.

The godly consideration of baptisme consisteth in these things. First wee must bee fully resolved, that our baptisme is a certeine moste sure enselement and Sacrament of our attonement with God.

Secondly, baptism must bee a certein continuall warning vnto vs, that this attonement is made by the bloud, death, buriall, and resurrection of Chryst.

Thirdly it must put vs in minde of the mortifying of the flesh, & of the quickning of the spirit, and so consequently of a continuall repentance in this worlde, and of the glorifying that shall bee heerafter by Chryst.

Fourthly it must put vs in minde, that the benefite of regeneration, is the giste and worke of the whole Trinitie in whose name wee are baptized, too the intent we should stick thereunto, and worship it all our life long, too whom be honor and glozy for euermoze. So bee it.

G. The

The first Sunday in Lent.

The Gospel. Math. iij.



Then was Iesus led away of the spirit into wilderness, to be tempted of the Deuill. And when he had fasted forty dayes & forty nights, he was at the last an hungred. And when the tempter came to him, he sayde: if thou be the sonne of God, commaund that these stones be made bread. But he answered and said: it is written, man shall not liue by bread only, but by every word that procedeth out of the mouth of God. Then the Deuil taketh him vp into the holy Citie, and setteth him on a pinnacle of the temple, and saith vnto him: if thou be the sonne of GOD, cast thy selfe downe headlong. For it is written, he shall giue his Angels charge ouer thee, and with their hands they shall holde thee vp, least at any time thou dashe thy foote against a stone. And Iesus said vnto him: it is written again: Thou shalt not tempt the Lord thy God. Ageine the Deuil taketh him vp into an exceeding high mountaine, & shewed him all the kingdomes of the world, & the glory of them, and sayth vnto him: all these wil I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him: Awayd Sathan, for it is written: Thou shalt worship the Lord thy GOD, and him only shalt thou serue. Then the Deuil leaueth him: and beholde, the Angels came and ministred vnto him.

The exposition of the text.



Like as the last Sunday we heard the story of Chrystes baptism, wherein very great things are cōteyned: So this Gospel also conteyneth parte of Chrystes doings, that is to wit his fasting and temptation, by which things God of his singular wisdom wold his sonne should be humbled, and also wold shew how true it was that he had forespoken long ago: namely that like as the serpent should lie in wait for the heele of the womans seede, that is to say, that Sathan should

Should practize mischæfe against the person and kingdome of Chryst, (which thing this stozy sheweth to be most true:) so also would the same sæde crush the head of the serpent, with his heele: wherof wee see a certeine proof in this stozy. All these things are to be applied in suche wise, that wee may bothe lerne Chrystes obedience vnder the crosse, and knowe what shæld it bechoueth vs to set befoze vs against the temptatiõs and dartes of the diuel. The places are two.

1. Of Fasting.
2. Of Temptation.

Of the firste.

In this place are two things to be considered. First what is the maner of fasting in generall: and secondly what is to be thought of Chrystes fast in speciall.

Fasting is an vtter forbearing of meate and drinke for a time, wherby the body is kept low, and as it were mortified. And it is of thre sortes. Indifferent, Godly, and vngodly.

Indifferent fast, is whē a man abstaineth from meate and drinke, either for pouertie, or for healthes sake, or for some great sorowe of minde. This of it selfe neither pleaseth nor displeaseth God, but is to be thought to please or displease, according as sayth and pacience go with it.

The fast that is godly, Chyistian, and acceptable to God, is an abstinence, not only from meate and drinke, whereby the body is pinched and mortified: but also from all other things that may in any wise delight the flesh: tending to this purpose, that the spirite may haue full souereintie through true pacience, godly prayer, and earnest renouncing of all wrongs wherby our neighbour may be hurt. For the punishing of the body by fasting, is a token of the sorrowfulnesse of the heart for sinne, and a testimonie of true repentaunce. The endes hereof (for whiche also it is accepted of God) are thre. Mortification of the fleshe, quickening of the spirite, and a more earnest endeuer towards all godlinesse.

Such

Septuagesima Sunday.

Such manner a one was Paules fast, wherof he maketh mention. 2. Cor. 6. And surely godlie men ought oftentimes to quicken by the spirit with holy fasting, lest they should yield to the lusties of the flesh.

And this holy and Christian fast, is of two sortes: priuate and solenne. Priuate fast, is that which euery man enioyneth to himself of his owne accord, eyther to stir himself by vnto godlinesse (which manner of fast as I would wish euery Christian whose flesh hath neede of such chastisement, to vse often at other times: so woulde I wish him cheefly to vse it before he shall come to the communion) or for some new office sake which he shall take vpon him, that thereby a man may prepare him selfe to consider his dutie the more deeply and aduisedly, and pray to God that he of his mercy wil send him a luckie entraunce into his charge. Suche manner of one was the fast of Moses in olde time in the mountaine, and of Elias in the wildernesse, and the fast of Christe also in the wildernesse, wherof mention is made heere.

The solenne faste godly and Christian, is that which the godly Magistrate or the gouerners of the Churches enioine, either to the intent that some present euil (as plagues, sword, seases, seditions, and such like) may by true repentaunce and calling vpon God, be taken away or mitigated: or else that the euils which seeme to hang ouer mennes heads for sinnes reigning ouer soe may be prevented and elshued. Such kindes of fastes as this is, haue oftentimes bin enioined by holy Kings and Prophetes, which fastes were acceptable to God for their repentaunce, faith, praier, charitie, minding of blisfed life, and such other things, which are wont to bee & must in any wise bee in a christian faste. As concerning this double fast of priuate and solenne, this rule is to bee helde, that as the priuate fast is set freely in euery mannes choise: so the solenne fast bindeth men by the commaundement of the Magistrate, by the lawe of Charitie, and by the necessitie of the common profit, and therfore it is very great sinne to breake it

it wilfully.

The vngodly and Pharisaicall fast: is an abstinence from some certeine kinde of meate, which of it selfe is thought too bee a worshipping of God, and a thing acceptable to God for the woꝝkes sake, and therefore also meritorious. As who would say, that God passeth for outward woꝝkes, whereas the conscience is vnpure: and that fasting were of that kind of woꝝkes, which are allowed simply and without meane by God, according as those woꝝkes are which he appointeth in his owne lawe, that is to wit in the tenne commaundementes: and that it were not rather a certeine outward exercise, and a certeine bodily businesse tending too another end, namely seruing to repentance, prayer, taming of the flesh, too charitie, and mindfulnessse of the blessed life. Wherefore doe the Prophetes condemne suche hypocriticall fastings, in which doe meete together many horrible wickednesses: as an opinion of Gods seruice, a trust in the woꝝke, necessity, constraint, a needfull choise of meats, such a maner of fasting, as euen swine might be fatted with it, and a mingling of deceit and wzong towards their neighbours.

And this Pharisaicall fast may be diuided into two kinds that the one may be called standing, and the other voluntarie. The standing fast is that which is ordinarie and tied too certein times of the yee, such as was the Lentfast (as they terme it,) among the Papists, and the Amberdayes at foure seasons of the yee, and the Saindes euens, whereby they would purchase the intercessions of the saintes, and many such other, wherin was nothing else than mere superstition and manifest wickednesse.

Voluntarie fast, is that whiche any man at his owne appointment chooseth to himselfe, too the intent he may make God his better. Of which sort was his fast, that boasting his prayer to the Lord, sayd: I fast twise a weeke: where he vaunteth of his fast as a holy and meritorious woꝝke, and putteth God in mind of it, least he should forget it.

L. f.

Let

The first Sunday in Lent.

Let this suffice concerning fasting in general: now will I adde a few things concerning Chrystes fast. Of this, the Euangelist speaketh thus. Then Iesus was led away into the wilderness by the spirit, that he might be tempted of the deuil. And when he had fasted. xl. dayes and. xl. nights, hee was afterward a hungred. Where first is noted the time, namely that by and by after his Baptism, he fasted. Secondly is noted y^e place namely the wilderness. Thirdly the maner of his fast, that is too wit, that he lived. xl. dayes and. xl. nights without any maner of sustenance. Fourthly the wonderfulnesse, that he could both live so long a time without sustenance, & also was not a hungred of all that while. For he felt no hunger untill the. xl. dayes, and as many nights were quite passed.

But why did Chryst this thing? First that by this heavenly miracle he might testifie his owne diuine power. Secondly to fulfil the figure. For Moyses being a Type of Chryst, fasted on the mountain. xl. days and as many nights. Thirdly to make amends for the gluttony of our first parents & of vs. Fourthly for vocation sake. For it is the custome of GOD (when he will haue any man set in his office,) as it were to prepare him and make him fit for it by fasting & affliction: as we see in Moyses and Elias. Fifthly that he might be an example to vs, how we shoulde continually live in sobernesse, and in the feare of GOD.

We must therefore lerne too know the vse of Chrystes fast, which is manifold. First to thinke with our selues how much the sonne of GOD was abased. Secondly too giue our selues soberly vnto prayer, after the example of the sonne of GOD. And thirdly too yeeld him thanks, for sustaining so gret a fast in our behalfe.

Agein on the other side, we must shun the abuse, that we abuse not this holy fast of Chrystes. Which thing cometh too passe, if we either make an vniuersall precept of this doing of Chrystes: or thinke our selues too become partakers of Chrystes fast, by our counterfet fast: or surmise that our fast deserveth

deserueth forgiveness of sinnes by the worke wrought, as Thomas Aquinas like a carlyse teacheth: or deeme with Ambrose, that this Lenten fast enioyned by the bishoppes of the Church, is a matter of necessitie, so as no man may be accounted godly vnlesse hee keepe this fast. All these opinions fight full but ageinst the very foundation of our faith, whiche is that the beleuers are saued by the merite of Chyriste alone.

But they say: euery deed of Chyrist is our instruction, & he fasted .xl. daies. *Ergo*. we must folow the example of this deed of Chyrist. Surely it is true y they say. Euery deed of Chyriste is our instruction: but it is not true that we must counterfet euery deed of Chyristes, which thing is manifest by the sundry differences of Chyristes doings. For of Chyristes doings some be moral, some be maruelous, & other some bee peculiar. His moral doings do instruct our life & maners. For he is a most perfect paterne of vertues. His maruellous doings, (among which I recken by this fast) do informe & confirm our minds of y truth of Chyristes doctrine. His peculiar doings or deeds of reconciliation, are those whiche pertain to the benefite of our redemption & purging from sin. These wil foster & cherish in vs a confidence of saluatiō. And so euery deed of Chyristes, is in deed our instruction, yet is not euery of them to bee counterfeted, but only so many of them as pertain to life & maners, according to the tenor of the .x. commaundements. Is it lawfull then to fast the lenten fast? It is lawfull, so that the condicions be kept in doing it, which (as I haue sayd before) are to be obserued in the holy and Chyristian fast. And I openly confesse, y at this time of Lent is requisite a singuler sobernesse, in minding and musing vpon the benefite of oure redemption, whiche at that season is wonte to bee set for the daily in our churches in the reherfall of the Lordes passion: but compulsion and necessitie must in any wise bee away.

Of the second

THe tempter comming. &c. In these temptations of Chyriste, a man may see, first how great the boldnes of Sathan is,

L.ij.

and

The first Sunday in Lent.

and his desire to destroy the kingdome of Christ. For he spar-
reth not euen the sonne of God, but approacheth vnto him,
and as he inuaded Gods kingdom in Paradise, and gate the
vpper hand: so practise he too destroy the new Paradise the
kingdome of Christ, and assaileth the king therof, with the
dartes of temptations. And secondly a man may see heer, how
much the sonne of God was abased, in that he was not only
afflicted with fasting: but also assaulted with the temptations
of Sathan.

Now bee it, to the intent wee may receiue wholesome in-
struction therby: first I wil speak of Chrystes temptations.
Then wherefore he was tempted. And last of all, what doc-
trine & comfort is for vs to pick out of Chrystes temptations.
In euery of Chrystes temptations (whiche in this place are
three in nūber) we may beholde foure things. First what is
the occasion: secondly what is the maner of the temptation:
thirdly what is the end of it: fourthly the maner of y^e victorie.

Therefore as touching the firste temptation, the occasion
thereof is shewed in these wordes of the Euangeliste: and
vwhen he had fasted .xl. dayes and .xl. nights, afterward hee was
a hungred. Beholde what an occasion the aduersarie had got-
ten. Christ had fasted, and prepared him self to execute his
office, but Sathan practise another thing, and of Chrystes
good deede hee seeketh oportunitie to destroy him. This hath
been the continuall endeavour of Sathan, to wrest bothe the
wel doings and the sinnes of the Saints to their destructi-
on. But God knoweth who bee his, and is able to deliuer
them out of temptation.

The manner of the temptation ensueth: for the tempter
saith: If thou be the sonne of GOD, commaund these stones
to become bread. The end of this temptation, was to persuade
Christ to make a trial whether God wold by miracle confirm
his Godhed or no: y^e if he did not, then y^e Lord might surmise
y^e God cared not for him. This temptation therefore fighteth a-
gainst gods prouidence, wher through he prouideth all things
for

for his childe, which are necessary to saluation, and this present life.

The maner of the victorie foloweth: Too whom Iesus answering, saide: It is written, man liueth not only by breade, but by euery word that proceedeth out of the mouth of God. Here we see howe the victorie ageinst Sathan consisteth in the word of God. Sathan would perswade Chryste that he should perish if he made not breade of the stones. But Chryst denieth that man liueth only with breade or bodily foode. For meat nourisheth not, vnlesse there come with it the blessing of God, from whence breade taketh his strength. For it is written, they shall eate and not be sufficed. This scripture alledged here by Chryst to this purpose, thou hast in the ry. of Deuter. In which place Moyses comforteth the people in the desert, wher was no breade, but God gaue them Manna from heauen, and water out of the rocke. This promise, Chryst applyeth to himself and to al the godly, signifying that it should come to passe, that euen in the middes of famin, God would succour his people and geue them things needefull. Of this promise we haue examles in the Israelites, in Helias, in Helizeus, in Moyses, and here in Chryste. Hereunto maketh that saying of the Prophet: They shall not be confounded in the euill time, and in the dayes of famin they shall be sufficed. This promise when it perteyneth to vs, is to be caught hold on by fayth: and to be set ageynst Sathan that he ouerthrowe vs not with temptation of hunger. And thus muche breafly concerning Chrysts first temptation, and the vse therof. Nowe foloweth the seconde.

The occasion of the second temptation is described in these words. Then the Diuill tooke him vp intoo the holy Citie, and set him vpon a pinnacle of the Temple: See the occasion, see the craft of Sathan: who of euery thing seeketh meanes of destruction.

The manner of the temptation is added: If thou bee the sonne of God cast thy self down, For it is written that he hath

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giuen

The firste Sunday in Lent.

giuen his angels charge of thee, to take thee vp in their hands, least perhaps thou shouldest dashe thy foote agaynst a stone. The ende of this temptation is, that Chryste should attempt somewhat contrary to his owne vocation, and so prouoke Gods wꝛath ageinst himself, as our first parents did. For after that this malicious fæend saw that Chryst stayed himself vpon the scripture, he goeth about to intangle the scripture with his lyes. The same Psalmc which Sathan citeth, entreateth of Gods prouidence, that God will preserue euery godly person in his own waies, that is to say, in his trade of liuing & lawfull vocation: and doth not comaund vs to do any thing rashly cōtrary to our vocation. But how hath chryst quenched this fiery dart of Sathan: by his word. For he saith: Ageine it is vwritten, thou shalt not tempt the Lorde thy God. Wee haue these words in the .6. of Deu. wher to tempt god signifieth to enterprise any thing through distrust, whither it be in prosperitie or aduersitie. Wherefore such a temptatio is cleane ageinst faith and the feare of God. For he that in prosperitie liueth carelesse, and laieth aside the feare of God, surely he tempteth God contrary to the first cōmaundemēt. Ageine he that in aduersitie giueth ouer, as though God had no care at all of vs, he also tempteth God by doubting of his promisses. The church at this day is vexed with persecution, & fæleth outwardly battel, & inwardly fearfulness: yet certainly is not god to bee tempted in this case. Wee must not say, if wee bee his people: if this which we professe bee his very gospell, why doth he not help vs at this time? Why suffereth he all things to fall out so luckely with our enemies? But let vs in this case say boldly with chryst. Thou shalt not tempt the Lord thy god. Now ensueth the third temptation.

The occasion of the thirde temptation, is shewed in these wordes. Ageine the Diuell tooke him vp intoo an exceeding hygh mountayne, and sheweth vntoo him al the kingdomes of the vworld, and the glory of them See: in this first temptation he abuseth chrysts affliction to tempt him with. Now he setteth

teth out too him the kingdoms of the world, that he might be dazeled with the glozy of them, and so fall ageinst God. His temptation is this. All these things vwill I giue thee, if thou vvilt fall down and vvorship me. The end of this temptation, was that Chyrste should become an Idolatrer. Now bee it ageinst this temptation the Lord pꝛeuayleth: first by dꝛyuing Sathan away, that durst chalenge godly honoꝝ too him selfe: & secondly by striking him thꝛough with the sword of God, saying: It is vvritten thou shalt vvorship the Lord thy God, & him onely shalt thou serue. This scripture is had in the .6. of Deut. in whiche scripture are two things: a commaundement, and a prohibition. For it commaundeth vs too woꝛship the one God, and too serue him with godly reuerence, accoꝝding too the first table. And it foꝛbiddeth vs too attribute this honoꝝ too any creatures, whither they bee Devils, oꝝ men, oꝝ Angels. Let this rule bee continually in our sight ageinst all the wiles of the Papists.

But wherfoꝛe was Chyrst tempted? First that when we are tempted, we may know wee haue a high Bishop y was tried in all things. Secondly that his example may teach vs not to suffer the Diuel to withdrau vs by any meanes from the true feare of God. Therfoꝛe if he go about to persuaide vs that we are not regarded of God, when wee bee distressed with the Crosse and with many miseries: let vs haue an eye to the sonne of God, and let vs repressse our enimie with the same sword that he vled. When he pꝛouoketh vs to doo any thing contrary too our vocation, wherby we may be bzought in daunger of our saluation and life: let vs set the sword of God against him. When he enticeth by great rewards vnto Idolatrie: let vs beware that he drau vs not with these bayted hookes into the net of damnation. To be shoꝛt, in all our whole life, let vs endeuor too growe stil in y true knowledge of God, and too be armed ageinst Sathā with the pꝛesence of Gods sonne, too whome our victorious Champion, toꝛgither with the father & the holy Ghost, be glozy foꝛ euer. So bee it.

A.iiij.

J The

The second Sunday in Lent.

¶ The Gospel. Math. xv.

IESVS vvente thence, and departed intoo the coastes of Tyre and Sydon : and beholde a woman of Canaan (vvhiche came out of the same coastes) cryed vntoo him, saying: haue mercie on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed vvith a Deuil. But he answered hir nothing at all. And his Disciples came and besought him, saying : send hir avway, for shee cryeth after vs. But hee answered and sayde : I am not sent but too the lost sheepe of the house of Israell. Then came shee and vvorshipped him, saying : Lorde helpe mee. Hee answered and sayde : It is not meete too take the Childrens bread and cast it too Dogges. Shee answered and sayd : truthe Lord, for the Dogges eate of the crummes vvhiche fall from their maisters table. Then Iesus answered and sayd vntoo hir : O vvoman great is thy fayth : be it vntoo thee euen as thou vvilt. And hir daughter vvvas made vvhole, euen the same time.

The exposition of the text.

The Gospel perteyneth specially too vs that bee Gentiles. For the example of this heathen woman, teacheth that the Gentiles are receyued. For as he receyued and helped hir when she did call vpon him : so will hee also receyue vs. For there is no accepting of persons before GOD, according as Peter sayeth: Of a truthe I perceiue that God is no accepter of persons, but in euery nation whosoever feareth the Lord, and vvorketh righteousnesse, hee is accepted vvith him. And this is the vnnchangeable decree of God, that as hee casteth away and damnieth all unpenitent persons: so as many as repent & by faith call vpon God, are receyued thzough the only mediator Iesus Chryste, and saued by the onely godnesse of God. Of vvhiche decree wee see an example in this woman, who beeing vnder the crosse calleth vpon Chzist and is herd,
and

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and being iustified by fayth is saued according too this saying of Joell : Euery one that calleth vppon the name of the Lord shall bee saued. The places are thre.

- 1 What is true and wholesome repentance.
- 2 Why Chryst put back this woman.
- 3 A liuely image of the Church.

Of the first.

It is in any wise necessary, that men be taught rightly concerning true repentance. For vnlesse true repentaunce bee in place, no man can bee saued. Therefore wil I tel clereely and distinctly what helthful repentance is : how it is made : and of what partes it is made perfect.

Christian and helthfull repentaunce is out of all dout the turning of man vnto God, that he may become a new creature, too liue according too his will, as muche as may bee in this infirmitie. And (too speak moze plainly) helthful repentance is a true sozynesse for displeasing God, with a desire and hope of forgiveness, for the sacrifice of Gods sonne, and with singuler wil and endeuer too eschue synne from thenceforth, and too make his whole life afterward allowable bee for God.

That this is the true definition of helthful repentaunce, it may bee shewed by the onely testimonie of Ezechiel. For this Prophet in his .xviij. chapter sayth thus. Turne and repent yee of all your iniquities, and your iniquities shall not bee too your decay. Cast from you all your vngodlynesse, and make vnto your selues a new hearte and a newe spirite. In this testimonie are conteyned thre things. The firste is, a calling too repentance : No man shall come vnto mee (sayth the Lord) but hee whom my Father draweth. The seconde thing is the promise : Your iniquitie shall not bee youre decay. The third is, the description of repentance : Doe yee penance, or repent yee (saith hee.) His meaning is therfore that wee should bee soz for Gods displeasure. Cast from you all

A. v.

your

The seconde sunday in Lent.

your vngodlinesse: by this he requireth a thūning & hatred of sin. When hēe saith: Turn yē vnto God, he requireth faith, without the which no mā can turne vnto God. For by faith (as saith Paul) we haue accessē vnto God. Moreover where as is added, make to your selues a new harte, and a new spirite, hēe requireth that wēe should become a new creature, liuing according to Gods wil. Whereupon it is gathered that the true and helthfull repentaunce, is a hartie sorinesse for Gods displeasure with a desire and hope of forgiuenesse and an earnestt endeuer to eschue all sin, and to make the whole life from thenceforth allowable before God. This thing we may see plainlier in this notable example. Dauid after his horrible fall into aduoutrie and murther, repented him according to the fashion expressed in the Psalm. First he saith Haue mercy vpon mee O God, according to thy great mercy. Her hēe both soroweth for his owne miserie, that he had so lewdly offended God, and also acknowledgeth God to be merciful. Whereby there was in him desire and hope & lively trust of the Messias. Now how great his sorow was, and how great his faith was, whereby he ouercame the sorowe, the same Psalme declareth in many wordes. And where as hēe addeth in the same Psalme: Create a new spirite in my bowels: hēe desireth to become a new creature. Such examples as this, there be many: as of Adam, Manasses, Peter, the theefe, and Mary Magdalene, and others: whiche things it behoueth vs to thinke vpon, that by their example wēe may bothe be taught what true repentaunce is, and also repent vs earnestly as they did.

Although that by the things whiche wēe haue said, it may be matly wel vnderstood, how true repentance is done: yet wil I shew it more distinctly. For nothing is more necessary to man, than by true repentāce to be reconciled to God, and to be saued. To the intent therefore that wēe may knowe how true repentance is done, seauen pointes are to be obserued.

First

The second Sunday in Lent. 86

First the knowledge of God, who requireth obedience. This is fetched out of the table of the ten commaundementes: I am the Lord thy god that brought thee out of the lande of Egypt. &c. Here god requireth an acknowledging of him selfe. Secondly foloweth what maner of obedience he requireth: Thou shalt haue no strange gods before me. Thirdly the threathings that are added, doe testifie that he condemneth disobedience. Visiting (sayth he) the iniquities of the fathers vpon the childeen vnto the third & fourth generation. Lastly also it is to be knowne concerning God, that he is mercifull, according to the voyce of the gospell. Therfore before the entrie be set open to true repentance, there is required the knowledge of god, who looketh for obedience, iudging and condemning disobedience in good earnest, and againe, pitying and receyuing sinners into his fauor, for the mediators sake.

2 After this knowledge, must folow an examinatio of our doings by y^e law of god: and euery precept is to be considered seuerally by himselfe. First therfore in this examination, see whether thou make such accompt of God, that thou trust too him only: see whether thou feare him, loue him, worship him with all thy powers: see whether thou halowest his name: whether thou extol him, praise him, and cal vpon him, according as the precepts of the first table commaund thee. After the same maner must thou make thine examination in the second table concerning thy neibor. &c. By this examination thou shalt come to the knowledge of thine owne filthinesse & iust damnation for offending God. And such an examination demaundeth God at our hands, as oft as the Scripture exhorteth vs to repentance.

3 This examination being made by y^e knowledge of sin, & y^e iudgemēt of god, ther ariseth a great fearfulnesse in y^e conscience, which fearfulnes is augmented by y^e circumstances of Gods iudgemēt, which are these present calamities, the tyranny of the diuell, the paines of hell, eternall death and damnation.

4 In

The seconde sunday in Lent.

4 In this great terrour infinite persons should perishe, if Fayth rescued them not. For in this terroz, by the beholding of Gods mercy promised for Christs sake, is conceived trust of remission of sins. And so man wresteth himselfe as it wer out of hell, and taketh holde on the hande of Gods sonne, who haleth him out of hell. Here the minde thinketh vppon Gods promises, looketh vpon the sonne of God hanging on the crosse for thy sinnes and mine, heareth the voyce of Joel most full of comfort, saying: turne too the Lorde your God, bicause he is gracious and mercifull, slow to wrath, & swifte too pitie, and one that beareth with your naughtinesse. Let the examles of these promises be considered, that wee may be strengthened by them.

5 The sinner knowing this mercie of GOD, conceyueth hope of forgiveness, and begynneth openly too bewaile his sinne: he confesseth his lewdnesse vnto God, and with earnest prayer and a feruent hart, floeth vnto Gods mercy.

6 He that in this wise ascendeth by these degrees, first acknowledging Gods iudgement and mercie according as is already set forth, he by this confidence is assayed of his sin, and iustified before God, not through his owne righteousness, but through Christs, whiche is imputed to euery one that beleueth. For our true iustification is the absolution from sinne, of the person that beleueth in Christ, the imputation of Christs righteousness vnto him, and the accepting of him freely vnto life everlasting, for Christs sake.

7 He that is iustified by fayth, and adopted the Sonne of God, and regenerate, yeldeth thanks too God, extolleth god, and amendeth his whole life from that tyme forward. Now heit too the intent these things may be the clærelier vnderstood of vs, I will propounde an example of helthful repentance, whercof you haue heard: and that shall be Manasses king of Iuda: in whose helthful repentance, all these things are too be seene, according as it appeareth in his Prayer.

For first when he sayth: O Lorde almighty, the God of
our

our fathers Abraham, Isaac, and Jacob, whom all men fear, and tremble at the countenance of thy maiestie. Importable is the wrath of thine indignation vpon sinners, but vnriseable and vnserchable is the mercy of thy promise: for thou art the moste high Lorde, gracious, merciful, and full of compassion, and sovy for the naughtinesse of men.

In these wordes of Manasses, is first an acknowledging of God.² A testification of due obedience.³ A confession of gods iudgement against sinners. 4. An acknowledging and setting forth of his mercy.

Then foloweth the second thing, that is to wit, the examination of Manasses his doings by the rule of the lawe: For thus he saith: I haue sinned aboue the numbze of the sand of the sea, my sinnes are multiplied O Lord.

Thirdly, how great terrour was in his harte, hee sheweth when hee sayth: And I am not worthe to beholde and looke vpon the high heauen, for the multitude of mine iniquities.

Fourthly, in these terrours he rayseth him self with thinking vpon Gods mercie, and sayeth: And nowe I bowe the knees of my hart, praying vnto thee O Lord, who haste promised repentaunce and forgiveness of sinnes to them that haue sinned against thee.

Fifthly foloweth entreatance of forgiveness: Wherefore I pray and beseeche thee, forgive mee Lorde, forgive mee, and destroye mee not together with my sinnes, neyther bee thou angry with mee for euer for my euil doings: For thou arte GOD, I say the God of the repentant: shewe all thy goodness vpon mee.

Sixthly hauing prayed in this wise, he firmly beleueth him selfe to be heard and iustified. Wherefore hee addeth. For thou shalt saue mee vnworthy person, according to thy great mercy. Here Manasses being iustified by sayth, becometh a new creature.

Seuenthly, after this free iustification, ensueth amendmēt in his whole life. Wherevpon it foloweth in his prayer. And
I will

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I will euermore praise thee all the dayes of my life : bicause all the powers of heauen praise thee, and vnto thee bee glory for euer and euer. Amen.

This maner of repenting haue al the saints euer folowed. Dauid acknowledged God: he acknowledged gods iudgement: he acknowledged his mercy: he examineth his owne doing: he is afrayd for sinne: he lifteth vp him selfe with confidence of mercie : he prayeth forgiuenesse : he is iustified by faith: and being iustified, he prayseth God. These things are to be seene in the. 51. Psalme.

We haue herd what repentance is, & how it is don. Now is to be lerned, which are the chief parts of it. They are counted three: which are sozinesse, faith, and newnesse of life.

Vnto sozinesse are required the first three things: whiche are the knowledging of God, the examining of the deede, and the terrour of conscience for sinne.

Vnto faith are required the three nexte, that is : thinking vpon mercy, desiring of forgiuenesse, and iustification.

Vnto newnesse of life is required the last thing, whiche consisteth in framing the hart, the tung and the life according to the law of God,

Of the second.

It is written in this gospel, that Christ put back this woman. Why did he so? Why sayde hee that hee was not sent but to the lost shep of the house of Israel: Is not he the same Lord that saith: Come vnto me all ye that labour, & are heavy laden, &c. I answer: The Lord did not this without great causes. First hee did it, that the womans faith might by this delay bee exercised and increased. Secondly, that shee mighte bee an example of godlinesse, against the stiffnecked Jewes which despised Christe. Thirdly that the Lord might shewe how hee would bee overcome of vs by the importunatenesse of our prayers. Fourthly that by this example, hee might teach the present beholders, a true experiment of godlinesse.

But

But the Lord assigneth an other cause why he put back this woman. For he sayth: I am not sent but too the lost sheepe of the house of Israel. I answer: Chryst sayth not this as though he denyed the Gentiles access vnto his grace: For that same woman was an Ethnick: But there are other causes. First hee meaneth here, too note the obstinate malice and vnthankfulnesse of the Iewes, who acknowledged not Chryst that was sent peculiarly too them. The seconde is, for that the selfe same Chryst should preach Gods word to the Iewes before his death, who after his death should giue commaundement too preach it too the Gentils. For the Lord had forbidden his Gospell too bee preached too the Gentils, before his death. But after ward when he was risen from death, hee gaue this commaundement too the apostles: Go ye into the whole world, and preach the gospell too all creatures. This commaundement doth manifestly declare, that Chrysts benefites belong both too the Iewes and Gentiles: that is too say, that all as well of the Iewes as of the Gentiles that receiue Chryst, and truly repent, are partakers of Chrysts benefites, so that by his blood all their sinnes are washed away, and finally at the last day all shal rise ageine too blisset immortallitie and euerlasting life. But they that refuse too receiue chryst, lining without repentance: they without mercie shal bee punished in euerlasting paines with the diuell. For as the Lord hath bin, is, and wil bee mercifull too al that repent, without any respect of persons: So hath he bin, is, and will bee an vntreatable iudge too them that repent not, not passing whither wee bee Kings, noble men, Citizens, or countrey folke.

Of the thirde.

A most goodly image of Chrysts Church, and of euery member of the same, is described in this woman of Cananie. For first as this woman of Cananie is overwhelmed with misery: so also is the Church and euery member thereof. Here vpon Paule sayeth: All that will liue godlyly in Chryst

The second Sunday in Lent.

in Chryſt muſt ſuffer this perſecution. This dothe Chryſte teache, when he biddeth vs take his yoke vpon vs. For God will haue vs nowe become lyke vnto his ſonne in afflictions and miſeries, as well as we ſhall become like vnto him in time to come in glorie Rom.8. Secondly the church in theſe calamities prayeth for helpe. For the church hath none other refuge than prayer vnto God, wherby helpe is obtained. Thirdly chryſt ſeemeth too turne away his eare, when we do not out of hand obtaine that we would haue. Fourthly the church (after the example of this woman) ceaſeth not too pray, but continueth in prayer vntil it haue obtained that which it deſireth.

Moreouer, euery ſeueral member of the church hath here too learne by. Firſt, let euery one of vs acknowledge himſelfe too bee a Cananite, that is to ſay vngodly, and vnworthy of Gods grace. Secondly, let him crie out with this woman: Haue mercy vpon mee, haue mercie vpon mee. Thirdly, if thou bee tried, yet continue thou after the example of this woman. If he here thee not to day or to morrow, yet ſhall not thy prayers be in vayne, but they ſhall bee heard in deede for chryſts ſake, if thou pray with fayth as this woman did. Fourthly acknowledge thy ſelfe with this woman too bee a Dog: but yet ſuch a dog as is fed with the crummes that fall from his maiſters table, and therefore continue in prayer. Fifthly, it will befall too thee, as it did too this woman, whiche erewhile was called Dog, and anone was acknowledged for a daughter. So great is the mercie of God, to whom bee honour and glory world without ende. Amen.

The thirde Sunday in Lent.

¶ The Goſpell. Luke.xj.

ANd he vvas caſting out a diuil, and the ſame vvas dumme: And vwhen he had caſt out the diuil, the dumme ſpake, and the people vvondered. But ſome of them ſayd: he caſteth

casteth out diuels through Beelzebub the cheefe of the diuels. And other tempted him, and required of him a signe from heauen. But he knowving their thoughtes, sayde vnto them: Euery kingdome diuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also bee diuided against him selfe, howe shall his kingdome endure? Because yee say I cast out diuels through Beelzebub: If I by the helpe of Beelzebub cast out diuels, by vvhose helpe doo your children cast them out? Therefore shall they bee your iudges. But if I vvith the finger of God cast out diuels, no doubt the kingdome of God is come vpon you. VVhen a strong man armed vvatcheth his house, the things that he possesseth are in peace. But vvhen a stronger than he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse (vvherin he trusted) and diuideth his goods. Hee that is not vvith mee, is agaynst mee, and he that gathereth not vvith me, scattereth abroad. VVhen the vncleane spirite is gone out of a man, he vvalketh through drie places seeking rest. And vvhen he findeth none, he saith: I vvill returne ageine intoo my house vvhence I came out. And vvhen he cometh, he findeth it svept and garnished. Then goth he and taketh too him selfe seuen other spirites vvorse than him selfe, and they enter in and dvell there. And the ende of that man is vvorse than the beginning. And it fortuneth that as he spake these things, a certein vvoman of the company lift vp her voyce, and sayd vntoo him: happy is the vvomb that bare thee, and the paps vvich gaue thee suck. But he sayd: yea, happy are they that heere the vvord of God and keepe it.

The exposition of the text.



His Gospell (deere beloued) sheweth plainly the cause why Chryst came into the worlde and toke mans nature vpon him: that is too twit, both too begyn a new kingdome, and also too abolish the kingdome of the diuel. And this is it that God speaketh of in the third of

M. i.

Gene.

The third sunday in Lent.

Genesis: The seede of the woman shall treade downe the serpents head. Which wordes John interpreteth when hee sayth: Chryst appeared to destroy the woorkes of the diuell, that is to say, the diuels kingdome, whiche beginneth with sinne, is buylded vpon sinne, and finished with endlesse damnation. Of this kingdome of Sathan Chryst in his Gospell sheweth himselfe to bee the destroyer, by deliuering a man that was possessed of a diuell. For in as much as he driueth out the diuell: first he giueth vs to vnderstande, that hee is stronger than the diuell, and secondly that he is his enimie. Also by this miracle he sheweth him selfe to bee the sauour of mankind. Moreouer here is shewed the vnthankfulnesse of the world toward their sauour, when the wicked Iewes ascribe Gods woorkes vnto Sathan. Lastly in the end of this Gospell, the woman by hir outcrie ministreth occasion vnto Chryst, to shew the true blessednesse. For where as the woman cryeth out: Blessed is the wombe that bare thee: he answereth: Nay rather, Blessed are they that heere the word of God, and keepe it. The pointes hereof are foure.

- 1 The difference betwene the kingdome of Sathan, and the kingdome of Chryst.
- 2 The strife betwene the Iewes and Chryst, wherein the Iewes finde fault with Chrysts doing, and he defendeth the same.
- 3 What shall become of those whiche hauing receyued Chryst, shake him off ageyne, and serue Sathan.
- 4 What is true blessednesse and felicitie.

Of the firste

Chryst vvas casting out a diuell. These wordes do openly testifie, that the kingdome of Chryst, and the kingdome of Sathan are two sundrie kingdomes, and that there is betwene these two sundrie kingdomes, the greatest difference that may bee, in so muche as it is not possible for them to agree together, When saying that Chryst and the diuell are two

two most puissant kings, of two mosse diuers kingdomes, we wil speak of both, that men may vnderstand how much euil is in the kingdome of Sathan, and how much goodnesse and felicitie is in the helthful kingdome of Chyriste.

As concerning the Deuil, these foure points are to be considered. First, who he is. 2. What he dooth. 3. Why he dooth. 4. Why God suffereth him to doo it.

Who is he then? As in respect of his nature, he is the creature of God, as are the Angels of God. As in respect of his inclination and of his forwardnesse (whiche he hath of himselfe) he is a lyer, a murtherer, and a thiefe, delighting euermore in manslaughter, and lying: and coueting nothing so much as the euerlasting destruction of mankind. That the Deuill is suche a one, we are taught by his craftinesse, with whiche he deceyued Adam and Eue.

What dooth the Deuil? We see in this Gospell, that he maketh this wretched man blinde and dumbe. Consider here (I pray you) the cruel tyrannie of the Deuil against this miserable soule. First he stoppeth by his eares. Why? least he should hear the word of God. And why desireth he that? because he knoweth that the first step to Heauen is to heare Gods word. For neuer man yet (being of yeres of discretion) attayned to saluatiō, without hearing the word of God. For the Gospell (saith Paule) is the power of God to saluation, to euery one that beleueth. Secondly he besiegeth his hart, that the word may haue no place in it. And why dooth he so? Because he knoweth that without faith (whiche cometh by hearing the word) no man is iustified. For as Chyrist sayth: He that beleueth not, the wrath of God abideth vpon him. Thirdly he maketh him dumbe: Wherefore? that he should not confesse Chyrist his sauioz. For he knoweth that no man is saved without confession of the mouth. For thus sayeth Paule in the tenth vnto the Romaines. With the hart we beleue vnto righteousnesse, and with the mouth we make confession to saluation. Fourthly he maketh this miserable

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creature blinde, that hee should not see. And why so? Because he should not see Gods woꝝks whiche shew foꝝth Gods glorie, as Dauid witnesseth when hee sayeth: The Heauens declare the glorie of God, and the firmament sheweth his handy woꝝks. Beholde, Sathan closeth vp all the wayes of saluation from this wretched man.

Wherefoꝛe dooth this spiteful creature so? First because hee him selfe is damned, and hathe no hope of saluation. Secondly hee beareth suche a hatred too Chꝛyste, that hee cannot away with his kingdome. Thirdly, hee is inflamed with vnappeasable hatred towards mankinde, in so muche as hee coueteth too haue them al damned euerlastingly, as wel as him selfe. And therefore is it that Peter sayth. 1. Pet. 5. The Deuil goeth aboute like a rozing Lion, seeking whome hee may deuoure.

But why dooth GOD giue Sathan this leaue, too trouble menne in suche wise? First wee haue merited this punishment foꝛ our owne sinne. Foꝛ what euill so euer happeneth vnto vs, wee muste ascribe it vnto oure selues, and seeke the cause of it in oure selues. Secondly God suffreth it too the intent wee may learne how greate Chꝛystes benefites are too wards his church. Foꝛ no man better vnderstandeth the commodities of libertie and helth, than hee that hathe sometimes felte the hardnesse of imprisonment, and the paynes of sicknesse. Thirdly that against the Deuil wee should call vppon Chꝛyste, who onely is able too ouercome him. Fourthly, that wee shoulde fence oure selues against him with fayth, according too this saying: Whom withstand you strong in fayth. Foꝛ Fayth is the ouercommer of the woꝛlde, as Iohn saith: This is your victorie that ouercometh the woꝛld, euen your fayth. Fifthly that beeing deliuered from the tirannie of Sathan by Chꝛists pꝛesence, we may both acknowledge y Chꝛist dwelleth in vs, according too that whiche is wꝛitten in the 2. Reg. 17. that all the earth may know that there is a God in Israell, that is too say, in the Church: and also that wee may magni-

magnifie God which deliuereth vs.

Of the Diuell we haue heard, who he is, what he doth, why he laboureth the destruction of the Church, and wherefore God permitteth him so to do. Nowe let vs heere of our king Chryste, of whom I will speake, who he is, what he doth, and why he doth.

Who is Chryst? God and man, bozne of the father before all worldes, euerlasting God, with the euerlasting Father and the holy ghost, according as we confesse in our Creede, who came downe from heauen for our saluation, and tooke mans nature vpon him, to the intent he might by his death, deliuer vs from endlesse death and punishment.

What doth hee? What doth this present Gospell teache vs. First he openeth this deaf mans eares: Secondly, he casteth the diuell out of him: Besides that, he lozeth his tong that he may speake. And also he openeth his eares. The self same thing doth he dayly in his church. First he openeth our eares that we may heere Gods word. Therfore who soeuer heareth Gods word willingly, let him know that his eares are opened: and contrarywise, he that heareth not the word willingly, let him knowe that his eares are stopped still by Sathan. Wherefore who so hath not yet eares to heere, let him flie to Chryst, who only can open them. Secondly he deliuereth the harte from the diuel, that we may beleue. For in the sixth of John, Chryst teacheth that sayth is the worke of God: for thus he sayth: This is the worke of God that we beleue in him whom he hath sent. Then if thou beleue not, the diuell stil possesseth thy hart. Wherefore thou must go to Chryst, who only can ouercome him. Thirdly he lozeth thy tong that now from henceforth thou mayst with thy mouth confesse him, magnifie him, and call vpon him.

And wherfore doth Chryst so? First, bicause he is a louer of men, whose nature he tooke vpon him, at suche time as he was conceyued man, and bozne of the virgin Mary. Secondly, bicause he is the enemye of the Diuell. Thirdly, bicause it

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is his office or charge too invade the kingdome of his enemye the diuel, too put his sayd enemye to the spoyle, & too rewarde all that beleue in him with euerlasting life.

Now by these things it appereth howe great difference there is betwene the kingdom of the diuel and the kingdom of Chryst. In the diuels kingdome is sinne and death: In Chrysts kingdome is righteousnesse and lyfe. In Sathans kingdome is damnation: in Chrysts kingdome is saluation, and acquittall from damnation. In Sathans kingdome is darknesse: In Chrysts kingdom is perpetuall light. In Sathans kingdome is torment: In Chrysts kingdome is ioy. In Sathans kingdom is too bee seene the diuell with al damned soules: In Chrysts kingdome the saintes enioy the syght of God, and the glozie of immortallitie, through Iesus Chryst. Herby therfore we may be admonished, both with how great heede the kingdome of Sathan is too bee shunned, and with how great diligence we must indeuer too bee made citizens of the blisfed kingdome of Chryst.

¶ Of the second.

The Iewes seeing this dede of Chryst (as the ministers of Sathan) do set themselues with might and main against Chryst, and say: he casteth out diuels by Beelzebub prince of the diuels. See how great the malice of the world is. Too the intent it may die in his owne sinnes, it ascribeth the worke of God too the diuell. What lining creature woulde ryse vp with so great madnesse agaynst Chryste, if hee were not styred thereto by the spirite of Sathan. Howbeit Chryste in no wise beareth that reproche of God at their hande, but with moste strong argumentes confuteth this diuelishe blasphemie.

The first Argument is: No man can by one diuell driue out an other: Ergo you doe lewdely too affirme that I caste out diuels in the name of Beelzebub. For if one Diuell should worke agaynst an other, and cast out one another, the Diuels kingdome should not bee stedfast. But now we see
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the kingdome of Sathan too bee moſte ſtable and ſtrong. For euery kingdome deuided within it ſelfe, ſhall bee made deſolate. For wherſoeuer is diſcorde, there is aſſured deſtruction too bee looked for.

The ſecond argument is: If I caſt out diuels in the name of Belzebub, your ſonnes doe alſo caſt out diuels in the ſame name. But this by your owne iudgement is falſe. For you affirme them too caſt out Diuels by the power of God: wherefore you doe wickedly too ſay, that I caſt out Diuelles in the name of Belzebub.

The thirde argument is: I caſt out Diuels by the finger of God, that is too ſay, by the power of God: *Ergo*, you doe falſly aſcribe my worke too the Deuil.

The fourth argument is: A ſtrong perſon is not overcome but of his ſtronger. The Deuil is overcome by mee: for I caſt him out & ſpoil him: *Ergo* I am ſtronger than hee. VVhen a ſtrong perſon armed kepeth his houſe, the things that he poſſeſſeth, are in peace. Who is that ſame ſtrong armed perſon: the olde ſerpent. Hee keepeſh his houſe as long as he dwelleth in the vnbeleuers, and while hee blindeth mennes ſenſes that they acknowledge not Chryſte. And then are all things in peace whiche hee poſſeſſeth, when the word of God is put to ſilence, and mens traditions ſounde abzode. But as ſoone as the ſword is drawne, whiche is the word of God, by and by the Deuil is compelled too giue place: For Chryſt (who is in the word) is ſtronger than Sathan.

The fifth argument is: He that is not vvith mee, is againſt me, and he that gathereth not vvith mee, ſcattereth. That is too ſay: The Deuil ſcattereth the church, & I gather the church together: *Ergo* there is no agreement betwene mee and the Deuil. And that the Deuil ſcattereth the church, he proueth by a moſte goodly ſimilitude.

¶ Of the third.

W^Hen an vnclean ſpirite is gone oute of a man, that is, when the Deuil (who of him ſelfe is vnclean, & wont

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by many meanes too defile the mindes of men) is gone out of a man, like as hee is now by my power cast out of this wretched man that was possessed : What dooth hee then? He vvalketh by drie places, seeking rest : and finding none, hee sayeth : I vwill returne intoo my house from vvhence I came . Hee walketh by drie places, that is too say, by hartes that are not watered with the riuer of the holy Ghoste . What is ment by his seeking rest , and finding none ? By this phrase of speaking is signified his endeuer : for it is not inough for him too haue done harme, vnlesse hee may doe moze harme. So great a desire hath hee too destroy men. He is not contented too possesse many hartes, but hee muste also returne ageine too those from whiche he was expelled before. Whereupon hee sayth: I vvil returne intoo my house, from vvhence I came. By these words is giuen vs too vnderstand, y he ceaseth not too tempt those that are purged by Fayth, but laboureth too enter intoo the hartes of them ageyne , too the intent too carrie them away from the kingdome of Chryste : and if hee bring that too passe, the end of that manne becommeth worse than the beginning , bicause he becometh a new the enimie of Chryste, and expulseth the holy Ghoste : And hee shal suffer sozer punishment, if hee cast not out the Deuil agein by true repentance . Let vs marke then how perillous a thing it is for them that haue once professed them selues Chrystians , too put their necks ageine vnder the Devils yoke. For as suche men doe molte greuously sinne against the holy Ghoste : so must they also stand in feare of molte greuous punishment. Therefore they that are touched with any care of their Salvation, let them speedely amende, and fight stoutely against Satan, that he cast them not againe hedlong intoo the gulf of sinne.

¶ Of the fourth.

IT came too passe that as he spake these things, a certaine woman in the company, lifting vp hir voice, sayd vntoo him. Blisfed
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is the wombe that.&c. But he sayde: yea rather bliffed are they that heare the woord of God and keepe it. **H**er first woe may marke the diuersitie of mennes iudgementes concernyng Gods woord. Some wonder at the woorde, and loue it, as this woman did. Some speak euil of it, as they did ageinst whom Chryst dealeth here. For there haue bin alwayes suche herers of the woord, fro the beginning of the world. Caine despised the woorde, and Abel loued it. Noe loued it, and all the whole world beside despised it. In the time of Jeremy, se we or none receyued the woorde of the Prophets with frute: but the most part chose rather to return to their olde Idolatrie. **H**erupon they say to Hieremie: When we made sacrifice to the Quene of Heauen, (that is to say, to the Sunne) all things went wel with vs. We had abundance of Corne, &c. After the same manner say the men of our time. When we hearde Masse, and gaue to Monkies, all things were better cheape, the feare of GOD was greater, and there was more loue betwene man and man. This is the thanke that the world yeldeth to God for his wel doing. We giueth vs the woord of saluation, and we had leauer haue mens dreames. We offreth it to vs freely: and we wil earne it with the geuages of the Monkies. But let vs leaue these things, & harken vnto Chryste. Bliffed are they (sayth he) that here the woord of God and keepe it. These wordes are few, and haue a great promise annered to them.

What maner of woord is that woord of GOD: It can bee none other, than that which the prophets haue deliuered vs: Chryste hath confirmed with his owne blood: and the Apostles haue taught. What maner of woorde is that: The summe therof is conteyned in the instructio of our childre, called the Catechisme: and these are they: The ten commaundemets, the Articles of our beleefe, the doctrine of the Sacraments, & the doctrine which ye hear euery Sunday out of the Gospel: that is to wit (in one woord) the same doctrine that the Prophets, Chryste, and the Apostles taught. This woord will hee

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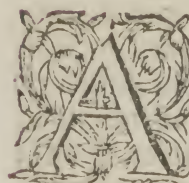
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haue herd: *Ergo*, he wil also that there be minissers & pastozs that are able too teache this word. For seeing that hee giueth his word, and effecteth soule helth whiche is receyued by faith through hearing: it is needfull that there bee persons that can teache this word. How be it, for as much as it is not inough that the word bee taught and herd, vnlesse it be also kept: the Lord addeth, and keepeth it. What is too keepe the word? It is too lerne the word that is herd, too hold it, too beleue it, and too performe true obedience vnto God through faith. So did our father Abraham. He herd the word, he held it, he beleued it, yea and yelded such obedience too it by faith, that he would at Gods appointinent rather sea his onely begotten Sonne, than bryake Gods commaundementes. But who is hee amongst vs, that yeldeth this obedience vnto God? wee will bee called Abrahams childzen, but wee wil not treade in our fathers footsteps. What promisseth hee too them that heare it and obey it? Blissed are they sayth hee. &c. They are blissed, that is too say, set free from al wretchednesse, from sinne, and from damnation. Blissed, that is too say, infeofed in euerlasting life and glorie through Iesus Chryste oure Lord, who with the father and the holy Ghoste liueth one God, woꝛlde without end. Amen.

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called Midlent Sunday.

¶ The Gospell. Iohn. vi.

fter these things Iesus vvent his vwaye ouer the Sea of Galilee; whiche is the Sea of Tyberias; and muche people folloved hym, bycause they sawe his miracles ywhiche hee did on them that were diseased. And Iesus vvent vp into a mountayne, and there hee sat vwith his Disciples. And Easter, a feaste of the Ievves vvas nie. VVhen Iesus then list vp his eyes, and saw a greate companie come vntoo him, hee sayde vntoo Phillip: vvhence

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whence shall wee buy bread that these may eate? This he sayde too proue him: for he him selfe knewe vvhath he vould doo. Philip aunswered him: Tyvoo hundred penyvvorth of breade are not sufficient for them, that euery man may take a little. One of his disciples (Andrevve Simon Peters brother) sayeth vntoo him: There is a lad vvhich hath fve barley loaves, and tyvo fishes: but vvhath are they among so many? And Iesus said: Make the people sit dovne. There vvas muche grasse in the place: So the men sate dovne, in number about fve thousande. And Iesus tooke the breade, and vvhhen he had giuen thanks, he gaue too the Disciples, and the Disciples to them that vv ere set dovne, and likewise of the fishes as muche as they vould. VVhen they had eaten ynough, he sayd vntoo his disciples: Gather vp the broken meate vvhich remayneth, that nothing bee lost. And they gathered it togither, and filled .xij. baskets vvith the broken meat of the fve barley loaves: vvhich broken meat remayned vntoo them that had eaten. Then those men (vvhhen they had seene the miracle that Iesus did) sayd: This is of a truth the same prophete that should come intoo the vvorld. Therefore vvhhen Iesus perceyued that they vould come and take him too make him king, he departed again intoo a mountaine him selfe alone.

The exposition of the text.

THe summe of this Gospell is, that Chryst doth here by his dede and example confirme the doctrine which he taught, in the .vi. of Mathew: First seeke ye the kingdome of God, & the righteousness of him (that is to say of God) and all things else shall bee cast vnto you: to y intent that we being instructed by Chrysts word and miracle, shoulde cast off the care of the belly, and folowe Chryst into the desert, leaving all care for our selues vnto him, according to his commandement: cast thy care vpon the Lorde, and he shall nourishe thee. The meaning therfore of all this whole Gospell, is to teache

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teache, that they which heere, loue, and keepe the word, shall not perish for want of foode, because Chyist taketh vpon him to care for them. The places are these.

- 1 That God hath care for them that follow him.
- 2 The circumstances of this present miracle, and the vse thereof to vs wards.
- 3 The deede of this people that wold haue made Chyist king, and of Chyists fleeing.

¶ Of the second.

In this first Doctrine many things offer themselves to be weyed: of which euery one doth minister some Doctrine and admonition. As are Chyists iourneying and working: the earnestnesse of the people to heere him: what moued the people so to do: what profit redoundeth therby to the people, and what wee ought to lerne by the example of the people, and the deede of Chyist.

Chyist iourneying is shewed in these words: Iesus went his way ouer the Sea of Galilee, which is the Sea of Tyberias. This Tyberias was a Citie builded by Herode nere vnto Iordan in the honoꝝ of the Emperoꝝ Tyberias. In this iorney of Chyists there is to be marked the end and the example thereof. The end of it was to spread abroad his Gospell by teaching and miracles. The example is, that we woulde follow Chyist, euery man in his vocation, not sparing our selues, but night and day by land and by sea endeuer to answer our calling. And this example is not to be followed by the ministers of the word only, but of all men, according to the manner of eche mans vocation.

What doth Chyist in this iorney? Mark in his .6. chapter sayth, that Chyist had pitie vpon them, because they were as sheepe that had no shepherd, and that he began to teach them many things. Mathew addeth that he was occupied all day in healing the diseased. Here do foure things offer themselves to be weyed. First, Chyists loue. Secondly, the cause of this loue.

loue. Thirdly, what wee be without the ministracion of the word. Fourthly, what is the end of the ministerie.

When Chyriste taketh pitie of the people, we are admonished too think how like a father he is minded towards vs, as who is sozry for our miseries. This is it that the Apostle saith too the Hebzeues: we haue a high pœeste that can suffer with vs in our infirmities. The cause why he pitied the people, is shewed by Marke. Bicause (sayth hœ) they were as shæpe that haue no shepherd. But what are shæpe without a shepherd? Wretched & redy too take harme by thæues & wolues. Now when the Lorde sayd these things, the people was by false teachers led away from the true seruice of GOD vnto sundrie superstitions, the frute whereof is the losse of their soules, like as wee erewhile tasted vnder y Popedom, wher in sted of the true seruice of GOD, there were broughte in too the churche moste horrible superstitions: Paying vnto Sainctes, heathenische abusing of the Sacraments, Purgatorie and other bables, whiche would GOD did not stick stil in many mennes mindes at this day. Wœreby therfore wee may lern, what men be without the ministerie of the word: namely y they be as shæpe straying in a wilderness, where they are euery moment in very great danger of thæues and wolues: or rather (too tell all at one word) wheras is not the word of God, there is no saluation. Also wee may learne heer the end of the ministry of the word. Men without the word are as shæp that go astray without a shepherd. Ergo, the word is too them as the shepherds staffe, wherwith men are gathered togither out of the wilderness too their owne shepherd. Also it is fodder wherewith they are refreshed and nourished. And it is the salue wherewith our soules are healed. Too be short, it is the immortall seed by which we growe bp new ageine too eternall life, when we belæue the word that is preached. It is easy then too vnderstand hœreby, how needful a thing the word of God is.

The earnestnesse of y people too hear Chyrist, is also declar

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red heer. A great company (sayth the Euangelist) followed him, yea & that far into a desert place from the Cities, where was neyther meat nor drinke. Beholde the exceeding greate earnestnesse where through the people were so ioyful to heer Chryst, that they seemed too haue no care at all of their body. The day was far spent sayth Mark.

Why the people folowed Chryst in this wise, John declareth in this dayes Gospel, when hee sayth: bicause they sawe the miracles that he wrought. And his miracles were partly a witnesse of the power of the Godhed in Chryst, and partly as it were certeine seales of his doctrine, and tokens of his exceeding great good wil towards men. For the people came too the thinking vpon these thre things by the signes & miracles whiche the Lord wrought.

The people then by this their folowing after Chryst reaped this profit, that they came too the knowledge of their saluation. For when he had by wonderful miracles confirmed the doctrine that he had taught them by mouth: they gaue credit too his word, by which faith all those were saued that continued in it vntoo their end. Besides this, many receyued coropozall benefites at his hand. For he healed suche as were diseased accordyng as the other Euangelists make report.

Now now, is this example of the people too bee folowed of vs: first wee folow the example of this people, if wee heer Gods word diligently, and beleue the same, as ouercome by Chrystes miracles wherwith hee hath confirmed the truth of his doctrine. Secondly wee shall folowe the example of the people in this, that they obey the rule which Chryst giueth in the .6. of Math: for thus saith Chryst. First seek the kingdome of God, & his righteousnesse, & all the rest shall bee cast vntoo you. This order is too be obserued diligently of all the godly. The first care muste bee for the kingdome of God, & the righteousnesse of God. And then also they must labour accordyng too the state of their calling. For thus sayeth the Scripture. In the sweat of thy browes shalt thou eat thy bread. And in
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the Psalm it is sayd: Thou shalt eate of the labours of thy handes. Also Paule sayeth: He that laboureth let him eate. So is laboure appoynted to all men, how be it according to every mannes estate. For the laboure of a shepherd is one: of a plowman, another: of a king, another: and of a Chaunceloz and Senatoz, another. But all men must beware that they work not after carnalitie, which thing they do, that care first for the belly, and last of all for the soule. Therefore let him that beareth an office, thinke thus: My Lord Chryst sayeth: First seeke the kingdome of God and the righteousnesse of God, and afterwarde seeke the rest of things necessary to liue by. I will obey this commaundement of my Lorde, assuring my selfe that he wil verily performe that which he hath promised, how much so euer reason & the whole worlde grudge against it, and endeuer to ouerturne this order appointed by Chryst. God feedeth the birdes: and why should he not feed mee that am obedient to him? He giueth mee a body: and why should he not giue me rayment? He giueth mee life: and why not foode? He giueth euermoring things: and why not temperance in all things? Whosoever therefore is godly, must folowe this rule of Chryst: First seeke Gods kingdom and his righteousnesse, and all things else shall be cast vnto you. But (alas for sorrow) many offende against this rule. For first they offende, whiche not onely here not the worde of God them selues, but also are a let vnto others, that they should not here it. Like as vngodly husbands do, whiche withhold their wyues from hearing Gods worde, for couetousnesse of their owne gayne. Thus by their rather boldnesse they rush into Gods office, & maliciously despise Chrystes commaundement: whereby it cometh to passe, that whatsoeuer they go about hath ill successe. First they meene to provide for the body, and afterwarde (if they can finde any leysure) they haue a little regarde to the soule. I gather (wyl some saye) for my Wyfe and my Childzen. Thou dost well, and I allowe thy meaning: for Nature teacheth
and.

The fourth sunday in Lent.

and reason perswadeth, that the husband should care for his wife and childzen. And Paule sayth: He that neglecteth his owne, is worse than an infidell. But gather thou according to Chrysts rule, and the example of this people. First seeke the kingdome of God: and next be diligent in thy vocation. If thou doe otherwise, thy childzen shall haue small ioy of thy labours. For thy labour is cursed, and cursed is the frute of thy labours, and it shall not profite thy childzen. For this is a most true saying: The thirde descent enioyeth not the goodes that euill meanes haue got. Experience teacheth, that the goodes which are euill gotten by the parents, are for the most part wastfully and shamefully spent by their childzen among harlottes in bzoethelhouses, in tauerning, in quarelling and bzauling. Wherefore if wee haue any liking of goodliness, let vs folowe Chrysts rule, and the example of this multitude. Which thing if wee doe, wee shall seele Gods hand to bee bountifull towards vs.

¶ Of the second.

Now let vs looke vpon the circumstances of this present miracle, which are many. First the Lord sayth to Philip: From whence might we buy bread that these may eate? Why is this put too by the Euangelist? And he sayd this too trie him, that is too say, to proue what sayth he had, who ere while hadde scene the water turned into wyne at Cana in Galilee.

But what answer maketh Philip? Twoo hundreth peny-woorth of bread vould not suffice them, that euery one might take a little. Here Philip being forgetfull of the miracles that he had scene before, calleth his owne reason to counsell, as if he should say. It is a great company, and it requireth a great summe of money to suffice them, and we haue in maner nothing. For it is too no purpose to make questions of bying bread, it is to no purpose to stand debating this or that, where impossibilitie letteth.

But there cometh another Disciple named Andzew, and sayth,

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sayth, *Hære is a boy that hath five barley loues & two fishes:* But these are nothing for so great a company. This disciple is past hope as well as his fellow.

But what sayth Chryste too this geere? He sayth too them, make the folke sit downe: as if he had sayd, for asmuch as it seemeth a thing impossible too your iudgement, that so great a company should hære be saued from perishing for hunger: I whow haue sayd vnto them & you, seeke first the kingdome of God and his rightuousnesse, and all things else shabe cast vnto you, will shew by dæde, that my promis is not vain: doo you no moze but bid the people sit downe too eate.

Hære the disciples obey their maister: and to the nûber as it were of five thousand men do settle them selues to their repast, looking too be fed by miracle.

When they were set downe, Iesus tooke those five barley loues and two fishes, and first blessing them, and giuing thanks, distributed as much as he listèd to his guesstes. And af ter that they were suffised, he said too his disciples. Gather vp the broken meat that remaineth, that nothing be lost. And they obeying him, gathered vp twelue baskets full of broken meat. We see the miracle wherby Chryst confirmeth his diuine power, his promis, and his office. What must wee lerne hæreby? Many wholsome doctrines may bæ gathered hereof.

First hære is confirmed that which we haue heard in the first place: namely that they which folow Chryst, shal not perish for wât of foode, according as you haue herd alredy. Secondly by this miracle is confirmed Chrystes loue towards them that folow him. Of which thing also we haue herd in the first doctrine. Furthermoze, by this miracle wee are assured, that Chryste (contrary too the iudgement of reason) can helpe when he will. For like as the kingdome of Chryst and the kingdome of the woꝛlde are diuers: so maye other things bæ done in Chrystes kingdome, than can be done in the kingdome of the woꝛld. For hæe that is chiefe in Chrystis

P. J.

king

The fourth Sunday in Lent.

kingdome is almightie, whose will is a dæde. For (as Dauid sayth) he hath done all things whatsoeuer hee woulde, both in heauen and earth. Therefore when the Gospell setteth befoze vs the wonderfull woꝝkes of God concerning the resurrection of the dead, the lyfe euerlasting, the eternall punishment of the wicked, and such other things: we must not call our owne reason too counsel, to demaund of it what can be done: but wee must aske the question at Gods woꝝd only. For if God say ought too vs, by and by wee must call too mynde his mightynesse and his truth. In as much as hee is mighty, nothing is too him impossible: And bycause he is true, whatsoeuer he sayth, is assured and stedy. For he sayth: Heauen and earth shall passe, but my woꝝdes shall not passe.

Wee are taught also by thys miracle and dæde of Chrystes, that God wil with his blissing encrease the smal thinges of the godly. For suffisance consisteth not in the greate abundance of things, but in the Lordes blissing whiche only maketh men rich. Wherebpon Chryst in the .xv. of Luke sayeth: Mans life consisteth not in the abundance of things that he posselleth. And Dauid in the hūdyed and one & twentith Psalmes sayeth: and there is abundance too them that loue thee. Oftentimes it falleth out, that some poore man fearing God, is better fed with bread and potage, than a wicked rich man with his daintie dishes and swate wines. The poore Lazarus was better fed with the crummes which hee coulde scarce come by, than the rich Glutton wyth his delicate fare. Let euery one of vs thinke bypon these things aduisedly, and wayt patiently for the Lordes promise, that hee may blisse our laboures, and encrease our breade. For he commaunded vs too pray and say: Gyue vs this day our dayly bread.

Quermore Chrystes dæde teacheth vs too gyue God thanks for his gifts when wee go about too vse his heauenly benefits, and too desire him that he will halow his gifts with
his

his blissing. For the creature of GOD is made holy by the word, and by prayer, according as Paul teacheth in the first to Timothie and the fourth Chapter. But it cometh too passe, that many, because they knowledg not Gods benefites, and much lesse yeelde thanks to the gyuer, are either needie, euen in great plenty of things, or else are pressed with great pouertie. Wherefore I exhort you to folowe this example of Chryst, as often as you meane to vse Gods good gifts. And let this suffice for this present miracle. Now ensueth the third place.

Of the thirde.

When they had seene (sayth the Euangelist) the miracle that he had wrought, they sayde: Of a truth this is that Prophet that should come intoo the worlde. Therefore Iesus knowing that they would come and take hym vp too make hym kyng, fledde ageyn intoo a Mountaine by himselfe alone.

There are two examples propounded: one of the multitude, and another of Chryst. In the multitude wee see two things: The one is that by the miracle they acknowledge the Messias. Which thing is wel done of the people. For the Prophet Esay foretold it should come to passe that when the Messias came into the worlde, he should worke great miracles, by the which he should be known. Thus far therfore the people iudged aright. The other that wee see in the people, is the error of the people in iudgement. Who perceiuing by the miracle that Iesus was the Messias, would haue made him kyng. But Christes kingdom is not worldly, according as he himselfe sayd vnto Pilate: My kingdom is not of this worlde. The people would faine haue bin thankful to Chryst, but they shewed not their thankfulnesse according too knowledg. Whereby we may lerne of this multitude too be thankful too God: howbeit in as much as they were ouershot in their doing, let vs embrace Gods word for a rule of thankfulnesse.

P. G.

But

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But when Chryste vnderstood the vnskillful zeale of the people that were minded to make him their Kyng, he fled into a mountaine, and suffred not himselfe too bee made king by the people. What may we lerne heerby? first that which I spake of euen nowe, that Chrysts kingdom is not worldly. Next, that wee must couet no honoz contrary to our vocation. Let every man content himself with that degre of estimation that he is called vnto, & not take vpon him an other mans office, for desire of estimation. But let every one of vs in his own vocation looke vnto these thre things. First let vs labour lustily in the feare of God. Secondly, let vs not seeke the praise of y multitude, if we shal haue don any good. Thirdly, let this be our purpose, to serue God and his church in the feare of God. They that doe otherwise, doe nothing aright, but offend God, and vtter their owne pride, whome God suffreth oft to slide, that their folly may be known, and so may suffer punishment for their presumption. That the which thing happen not vnto vs let vs pray God to gouerne vs with his spirit, to whom the only and euerlasting god, bee honoz, praise and glorie for euer and euer So be it.

The fifth Sunday in Lent commonly

called Passion Sunday.

The Gospell. *John. viij.*



Hiche of you can rebuke mee of sinne? If I say the truth, vvhy doo yenot beleue mee? He that is God, heereth Gods vwords: yee therefore heere them not, bicause ye are not of god. Then aunsvvered the Ievves, and saide vntoo him: Say vve not vvell, that thou art a Samaritane, and hast the Diuel? Iesus ansvered, I haue not the diuel: but I honor my father, & yee haue dishonored me. I seeke not mine ovvn praise, there is one that seeketh and iudgeth. Verily, verily,

verely I say vnto you, if a man keepe my saying, he shall neuer see death. Then sayde the Iewes vntoo him: Now know we vnto that thou hast the deuyll. Abraham is dead, and the Prophets, and thou sayest: If a man keepe my saying, he shall neuer taste of death. Art thou greater than our father Abraham vvhiche is dead? And the prophets are dead: vvhom makest thou thy selfe? Iesus answered: If I honor my selfe, myne honor is nothing: it is my father that honoreth mee, vvhich you say is your God, and yet ye haue not knowen him, but I know him. And if I say I know him not, I shall bee a lyer, like vntoo you. But I know him, and keepe his saying. Your father Abraham vvas glad to see my day: and he saw it, and reioysed. Then sayde the Iewes vnto him. Thou art not yet fifty yeare old, and hast thou seene Abraham? Iesus sayd vntoo them: Verely, verely, I saye vntoo you: Ere Abraham vvas borne, I am. Then toke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

The exposition of the text.

This Gospell conteyneth a singular Doctrine concerning Chryste, and a gaynsaying of the same doctrine by Chrysts enemies. For lyke as Chryst defendeth his owne person, office, and doctrine, and pointeth out the true fountayn of saluation: so the Iewes Chrystes enemies set them selues against the person, office and doctrine of Chryst, and pleade against him with thre arguments which Sathan hath vsed from the beginning of the worlde forth. And those thre weapons are these: Hypocrisie, Sophistrie, and Tyrannie. This Gospell therfore conteyneth the discription of two Kingdomes, that is to say, of Chrystes, and of Sathans. For as Chryst heer mainteineth his owne kingdome: So the champions of Sathan maynteyne their maysters quarel. But because it is for our behofe to harken what Chryst sayeth, rather than what Sathan thynketh agaynst it: I wil propound

¶.ij.

two

The fifth Sunday in Lent.

two lessons out of this gospel grounded vpon Chrysts wordes, and shew what his enemies answered and dyd ageynst eyther of them. The places are two.

- 1 That lyke as Chryste is the true Messias: so euery one that heareth him not, is not of God.
- 2 That hee whiche keepeth Chrystes wordes, is set free from eternal death. And in these two chiefe lessons of this Gospell, I will set forth the strife betwene Chryst and the Jewes, in declaration wherof, many particular lessons do offer themselves.

¶ Of the firste.

OF the first lesson there bee two parts. One, that Chryst is the true Messias: the other, that he which heareth not Chryst, is not of God. Concerning the first part, the texte hath thus. VVhiche of you can rebuke mee of sinne? If I speke the trueth vwhy doo not you beleue mee? The Jewes had found faulte with Chrystes doctrine, bicause Sathan and his seruantes hate the truth. Chryst confirmed his doctrine, by innocencie of life, the recorde of the Prophets, and sundry miracles, so as the Jewes might haue knowne hym to bee the true Messias, and also haue beleued in hym to theyr saluation. Therfore when as they throught the inslind of Sathan, for hatred to Chrystward, and of loue to their owne false doctrine, whiche they had receiued of their forefather, did with all their powver set themselves agaynst Chryste: Chryste on the other syde thirsting mannes saluation, defended his owne innocentnesse, doctrine, and office, to the intent he might at least wise, yet win some of his foes vnto God, and call them backe from falling headlong into damnation. First therfore he asketh if any man can finde faulte with his conuersation. VVhich of you (sayth he) can reprove mee of sinne? As if he had sayd: I haue liued openly amōg you without faulte from my cradle, so as none of you is able to reprove mee of any sinne. Nowe sayng that so
to do

to do is the propertie of the Meſſias, why do you not acknow-
ledge mee too bee the Meſſias that was promiſed long agoe ?
For none is cleere withoute Synne, but the Meſſias onely.
In as muche then as none of you is able too conuide me
of linne, yee do ſo liſhely : not onely for that yee acknow-
ledge mee not too bee the Meſſias, but alſo for that you con-
demne mee of linne. Herevntoo he addeth concernyng his
doctrine. If I ſpeake the trueth vntoo you, why beleue you
mee not ? As if he had ſayd, In aſmuch as I do by innocencie
of lyfe, by record of the Prophets, and by many miracles co-
firme my doctrine too be ſo true, that whither you will or nil
yee confeſſe it to be true : why beleue you mee not ? Hee is
worſe than mad that perſecuteth that thyng as falſe, whi-
che he knowes to be true. But this is the nature of men.
He that is nozeled in naughtynelle of a childe, is hardly re-
claimed from his errour. So great a mater it is too bee enu-
red too a thing from the ſhell. But what may wee lerne heer
of Chryſt and the Jewes ? Of Chryſt, all miniſters of the
woorde may lerne, ſo too frame their life and doctrine, that
no man may haue aught too reprove, eyther in theyr lyfe or
in their doctrine. For albe it that only Chriſt was pure from
all linne : yet notwithstanding thoſe that will teach his goſ-
pel with frute muſt be cleere from open crimes. For the Doct
ſayeth aright : *It turneth too the teachers ſhame, When hee hym-
ſelfe is found too blame.* For how (I pray you) can a tippling
Preſt fynde fault with tiplers ? How dare a whozechun-
ter chaſten whozemongers and aduouters ? Howe ſhall a
couetous perſon condemne couetouſnelle : or an uſurer, uſu-
rie : or a quareller, quarels : or a proud man pride ? In fine,
he that will rebuke others, muſt be faultleſſe himſelfe. As
for thoſe that ſay, do as I teach, but do not as I do : they are
not the miniſters of Chryſte, but of ſathan. For no man
is too be accounted too teach, vnleſſe hee expreſſe the ſame
thyng in hys life, that hee teacheth in his wordes. For ſo
dothe Paule teach Timothy : *Woe thou (ſayeth hee)*
ſ. iij. a patern

The fifth Sunday in Lent.

a paterne to the flocke: That is to say, expresse the thing in life, that thou teachest in word, that the hearers may behold in thee a lively example of thy doctrine. Whereupon Paule sayeth of himself: Be ye followers of mee, lyke as I am of Chryst. Moreover, they that here the Gospell, must learne somewhat of these Jewes. Not too set them selues ageynste Chryst and their teachers as they did: but to take warning at their damnation, and so too repent, that they may be saved by the benefit of Chryst.

On the other part of the first lesson, the text speaketh in this wise: He that is of God, heareth the vooord of God, and the cause why you heere not, is for that yee are not of God. He assigneth the cause why the Jewes so maliciously despised Chrystes doctrine: that is to wit, for that they were not of God but of Sathan. He speaketh not here of mans nature which in very deede is of God, but of mens maliciousnesse, which is of the diuell. For this maliciousnesse maketh men unwilling to heere Gods word. Here let every man examine himselfe, and deeme of himselfe, whether he be of God, or of the Diuell. For he that with a good will heareth Gods word, hath Chrystes recorde that he is of God. Contrarywise, he that despiseth the word and persecuteth it, is undoubtedly of the Diuell: though the vngodly are not willing to heere of this. But in lyke maner as the Jewes do here persecute and slander Chryst that told them this: so in lyke wise are the ministers of the Gospell persecuted at this day by those whome in their sermons they declare to be of the Diuell. What then say the Jewes here? They answered and sayd unto him: Say wee not vwell that thou art a Samaritan, and halt a Diuell? This is the craft of Sathan: when he can not deny the truth, he falleth to flat rayling. So also standeth the case at this day: when men are not able to deny, but that it is Gods word wherby their wickednesse is reproved: by and by they fall too rayling, and seeke for some what too carpe at in the ministers of the Gospell. But what doth

doth Chryst heer? He answered: I haue no diuell but I honor my father, and you dishonor mee. And I seeke not myne ovne glorie, but there is one that seeketh and iudgeth. In this answer Chryst first denyeth himselfe to haue a diuell, whiche thing the Lord confirmeth heerby, that he seeketh Gods glorie, which they do not that haue made a couenant with the diuell. Afterward he turneth the slander vpon the Jewes, when he sayth: And you haue dishonored mee that honour God. For those that rayle vpon them that honor God, must of necessitie bee led by the Diuell. further more when he addeth: I seeke not myne ovn glorie, but there is one that seeketh and iudgeth: He remoueth from himselfe the desire of vaine glorie, and in his dutifullnesse commendeth himselfe to his father. By this answer of Chrystes, the ministers of the word may lerne three things. First (as much as may be) to defend themselves from the slanders wherewith they are charged, least their ministry should be abased, when they themselves are brought in contempt. Secondly, to cast those railers in the teeth with their owne sinnes, because they make warre, not so much against men, as against God himselfe. And thirdely, not to seeke their owne glorie, but the glorie of God, and to perswade themselves assuredly, that God defendeth their innocencie.

¶ Of the second.

Of the seconde lesson the Lordes wordes speake in this wise: Verely I say vnto you, if any man keepe my sayings, he shall not see death for euer. These wordes are to bee thoroughly well weyd, as which conteine the highest benefite of Chryst towards men, that is to wit, that he which keepeth Chrystes sayings shall not see death for euer. Howbeit to the intent wee may the better vnderstand these things, I will shew forth in order what they conteyn. For the first thing to be obserued here, is Chrysts othe. The second what maner a ones wee bee without Chryst. The third, what wee obteyn by him. The fourth how we may be able to bee

¶ v.

come

The fifth Sunday in Lent.

come partakers of Chrystes benefits.

His othe is to this end, to assure vs of Gods truth ageinst all the doctrines of men and devils, against the reason of the flesh, yea & against the whole kingdome of the Devil, which consisteth of Sophistrie, Hypocrisie and Tyrannie. For it is not possible that the sonne of God should deceyue, who hath warranted his doctrine by so great an othe.

What maner a folke haue we without Christ: By Christ it cometh to passe that we see not euerlasting death. Wherefore without Christ we are gilty of euerlasting Death. Now as there are foure kindes of Lyfe, so are there foure kindes of death also.

The first is the lyfe of nature, wherby we naturally liue in this world. This life simply in respect of it self is good, because it is the gift of God, which hee promiseth in the fourth commaundemente: but it varieth according to the state of men. Vnto Abraham it was good because hee vsed it to Gods glorie. But vnto Pero it was euil, because hee abused it, both to the reproch of God that gaue it, & also to his owne damnation. Ageinst this natural life is set naturall death: which of it self is euil, because it is the punishment of sinne. Notwithstanding, it varieth according to the states of men. For lyke as vnto Abraham, this death was a passage vnto a better life, and therefore was good vnto him: so vnto Pero it was the gate of Hel, and therefore to him it was euil.

The second life is of sinne, namely wherby sinne liueth in man, and reigneth thzough his lussis, as it doth in all the vngodly. This is alwayes euil, because it tendeth to dānation. Ageinst this is set the death of sinne, wherby sinne is mortified in vs: which thing cometh then to passe, when we liue in true repentance & the feare of God. This death of sinne, is euermore good, because it is the passage to eternal life.

The thirde life is of grace, wherby Christe lyueth in vs thzough grace. This is euermore good, because it is Gods gift.

gift, and the way too glorie. Ageinst this is set the death of grace, that is to say, the pziuation of grace: whiche thing commeth too passe when we slide backe ageyne into sinne, and cast away sayth. This is allwayes euill, bicause it is the way into hell.

The fourth life is the euerlasting lyfe, by which the godly shall liue with God and his Angels in endlesse blisse. This life is most excellent good. Ageinst this is set euerlasting death, which is endlesse damnation. Into this endlesse death are all men subiect without Chryst. For vnlesse we bee deliuered from this death by the benefite of Chryste, it shall bee our perpetual reward for sinne: as Paule sayth too the Ro: manes the. 6. chapter. Such are we without Chryst: that is, wretched, damned, and gilty of eternall death.

But what doe we become through Chryst? That dothe Chryst assure vs of by his othe, namely that being deliuered from euerlasting death, we are rewarded with eternal life, in which shal be ioy without end.

Howe are we made partakers of Chrystes benefites? This Gospell aunswereth. Verely verely I say vntoo, if any man kepe my saying, he shal not see death for euer. Then is this great treasure in Chrystes wordes: which who so kee- peth, hath Chryst, who only is the way too life. What is too keepe the word of Chryste? It is too heere it, too lerne it, and too belæue it according to this saying: He that belæueth in the sonne hath life euerlasting. Why so: bicause hee that belæ- ueth is iustified by his owne faith, that is to say, is set free from sinne, endued with the rightuousnesse of Chryste, and accepted too eternall life for Chrystes sake. He therfore that coueteth eternall life, let him marke well the things afores- sayd, let him liue in continual repentance, let him heere Chry- stes word, let him belæue it, and let him cōtinue in the faith, euen vnto death. So shal it fall out, that this naturall death shal be vnto him a passage vnto eternall life

But

The fifth Sunday in Lent.

But what say the Jewes to this healthfull Doctrine of Christes? Chryst saith: He that kepeth my vword, shall not se death. The Jewes answere, now wee know wel thou hast a Deuil, Abraham and the Prophets are dead, and thou sayest if a man keepe my word, he shall not tast of death for euer. Art thou greater than our father Abraham, who is dead: &c. Whom makest thou thy self? As if they had said: If thy word bee of such power, that they which heer thee shall not taste of euerlasting death, surely thou art greater than the prophets and our patriarch Abraham, which are dead, but this is false: for thou art not greater than Abraham. *Ergo*, it is false that thou sayest, he that kepeth my saying, shall not tast of death for euer? Therefore thou art a blasphemmer of God and hast a Deuil. Christ answereth, and sayeth: If I glorifie my selfe, my glory is nothing, that is too vvit, by your iudgement. It is the father that glorifyeth mee. The meaning of these words is this: The only begotten sonne of God is greater than the seruants of God, or than the adopted sonne of God. I am the only begotten sonne of God, according as the father himself witnesseth by his own voyce and works. But the Prophets and Abraham are Gods seruants and Gods children by adoption: wherefore I am greater than Abraham and the Prophets: *Ergo*, it is no maruel though my word bee of greater power than theirs. Then vsed they a poynt of Sophistrie. For, that which Chryst spake of the euerlasting death, they construed of the naturall death, howbeit maliciously. Wherefore Chryste proceedeth to reprove them, saying: If I say I knowe him not, I shall be a lyar as you are. For you say you know him whom you know not. But what is it to knowe god? First it is to know who he is, that is to wit, the father, the sonne, & the holy Ghost. Secondly to beleue in him. And thirdly to order a mans life according to his wil.

Howbeit, because the Jewes glozied of their father Abraham, Chryst proceedeth to shew how vaine this boasting is and sayth: Your father Abraham vvas glad to see my day, and

and reioyced. In these words Chryst teacheth three things. The one, that he was before he tooke māns nature vpon him, that is to say, from euerlasting, God euerlasting. The other, that Abraham beleued in him. For too beleue in Chryst is spiritually too see him. And Chryst is seene three ways: in body only, as the Iewes saw him that talked hier with him: in spirite only, as Abraham & wee y beleue in him, doe see him at this day: both bodily & ghostly at once, as the saints y wer cōuersant with Chryst vpon the earth, & as wee that beleue in him, shall behold him with our bodily eyes, after the Resurrection of the dead. The middle seeing and the last seeing are healthfull: but the first is not healthful. Thirdly Chryst in these words teacheth, that the Iewes doe not tread in the steps of their father Abraham, of whom they make so great braggs. For Abraham acknowledged Chryst, and beleued in him, and was glad of it. But the Iewes doe neyther beleue in Chryst, nor are glad of him, but rather condemn Chryste. And therfore they make a false brag of Abraham. But what answer make the Iewes to this? Thou art not yet fiftie yeere olde, and hast thou seene Abraham? As muche too say, as Abraham died two thousand yēre ago and moze, therfore thou couldest not see him, bicause thou wert not as then. Chryst answereth: Verely, verely I saye vntoo you, before Abraham vvas, I am. These words teache three things manifestly concerning Chryst. Firste that he is very God. Secondly that he is very man. And thirdly that God & man Chryst are not two persons, but one onely diuine person, which tooke mans nature vpon it, too the intent he might become a sacrifice for the sinnes of the worlde. But what dyd the Iewes in this case? They tooke vp stones too throwe at him. Here is described the last refuge of Sathan, whiche is Violence & Tyrannie. Wytherto they dealt against Chryst with rayling, hypocrisie, and sophistrie: and now in the end they take them too their weapons. But Chryst hideth himself, and getteth him out of the Temple. In whiche dede he teacheth

Palme Sunday.

cheth two things. One is, that the church is preserved by the power of God, against the tirannie of the worlde and the deuill. Another is, that he will not haue his word nor himselfe in his word, to bee among those that persecute him openly: but only among them that receiue and loue him. To this mediator with the father and the holy ghost, bee honour, praise and glozy worlde without end, Amen.

Upon Palme Sunday.

The Gospell. Math. xxi.



And vwhen they drevv nigh too Ierusalem, and vvere come too Bethphage vntoo mount Oliuete, then sent Iesus tvvoo of his disciples, saying vntoo them: go intoo the tovvne that lieth ouer against you, and anon you shall finde an Asse bound, and a colte vvith hir: loose them and bring them vntoo mee. And if any man say aught vntoo you, say yee the Lord hath need of them: and streight vvay he vvil let them go. All this vvas done, that it might be fulfilled vvich vvas spoken by the Prophet, saying: Tell yee the daughter of Sion: behold, thy king commeth vntoo thee meeke sitting vpon an Asse and a colte, the foale of an Asse vsed too the yoke. The disciples vvvent and did as Iesus commaunded them, and broughte the Asse and the colte, and put on their clothes, & set hym theron. And many of the people spred their garments in the vvay. O-ther cut dovvne branches from the trees, and strevved them in the vvaye. Moreouer, the people that vvvent before, and they that came after cried, saying: *Hosanna* too the son of Dauid: Blissed is he that commeth in the name of the Lord: *Hosanna* in the highest. And vwhen he vvas come too Ierusalem, all the Citie vvas moued, saying: vvho is this? And the people sayde, This is Iesus the Prophete of Nazareth, a Citie of Galilee. And Iesus vvvent intoo the Temple of God, and cast out all them

them that solde and bought in the temple, and ouerthrevve the tables of the money chaungers, and the seats of them that sold Doves, & sayd vnto them. It is vvritten: My house shalbe called the house of prayer, but yee haue made it a denne of theecues.

The exposition of the text.

This gospel is red twice a yere, that is to say the first Sunday in Aduent, and vpon Palme Sunday, but not for one selfesame cause. For vppon the first Sunday in Aduent it is red, bycause the Prophecie of Zacharie pzecheth in it of the Lords conning into the world, who should bee the king and Sauioz of them that trusted in him. And this day, it is red for the Story, which was done this day, namely the sixth day before he suffered.

The summe of this Gospel is, that Chryst sitting vppon the Asse and hir colte which the Disciples had brought vnto him, rode toward Hierusalem, about whom the people went crying. Hosanna to the sonne of Dauid, strewing boughes, & spreding their garments in the way. And also that when he was come into the Temple, he dzaue out the biers and sellers. &c. The places are thre.

- 1 The description of Chryst the king and of his kingdom.
- 2 Of the citizens of this kingdome, and of their duetie.
- 3 Of the things that were don in the Temple, after that Chryste was entred into it.

¶ Of the firste.

Of this read in the first sunday in Aduent, which is there the second place.

¶ Of the second.

This was the third place in the first Sunday of Aduent: from whence you shall fetch the exposition vnto the title concerning the vse of the Lords conning.

¶ Of

Palme Sunday.

¶ Of the third.

THe thirde place is the storie of those things that hapned in the temple after that Chryst was entred into it. This storie may bee deuised into foure parts, which are these.

- 1 The driuing of the byers and sellers out of the temple, and the reason therof.
- 2 The healing of the lame and the blinde in the temple.
- 3 The defence of the childzen that cried Hosanna, too the sonne of David.
- 4 The fretting of the Princes, the Priests, and Scribes ageinst Chryst.

¶ Of the first parte.

THe Euangelist declareth, that the Lorde entred into the Temple, and draue out the byers and sellers: and moored, that he addeth the cause of his so doings, when he sayth: My house shall be called a house of Prayer, but you haue made it a denne of theeues. In this dede are three things too be weyed. First the occasion of the dede: Secondly the dede it selfe: and thirdly, the signification of the dede. The occasion of the dede was the vninsatiablenesse of the priests, who ordeined these things for this cause, that they which would offer, should for money haue at hand what so euer they would wish for. For as much as the couetousnesse of these men is too be condemned, the ministers of the Gospel must take heed to themselves, that they seeke no fetches too pill the people, as it fel out in the poperie, where they had Passes, pardons, and other trumperie too sell, to the damnation of themselves, and of others. Secondly, Chrystes dede is too be weyed. For in this dede he testifieth himselfe too be a king and high Priest, and a looker to the religion of God. Otherwise he had not of his own priuate authoritie put too his hand, but had vttered the grace of his mynde by wordes only. This dede of Chrystes must aswell the godly magistrate, as the ouersers of Gods religion folowe, that there
bee

be no defiling of Gods religion in the churches of christians. Other that haue not this authoritie, must be sozry and testifie it in woꝝds that they disallow the coꝝruption of gods seruice. Thirdly the signification of this dede is to be weyed. For as the temple was defiled: so he ment that there should be a spirituall purging of the temple by his owne death and glorious resurrection.

Moreouer in the cause of this dede (which is expressed by these woꝝds, my house shal bee called a house of prayer, &c.) we may lerne two things. First that the temple is the visible seat of Gods seruice. For all be it that euery place be a temple to the godly, in as muche as it is lawfull for them to call vppon God euery where: yet notwithstanding, the temple or church, is the common place wherein we must assemble to pray, and to doe other things that pertain to the outward discipline of godlinesse. Another is that wee should reuerence the churches that are appoynted to Gods seruice, and keepe them cleane from Idols and Idol seruice. But (alas for sozow) the Popish superstition sticketh so fast to the ribbes of a nūber, that they cannot abide that an Idol should be pulled out of their church. But herof shal more be spoken at an other time.

Of the second.

The second part of the things done by Chryst in the temple, is, that he healed the lame and blinde that came vnto him. By which deed he testifieth, first that he is the true Messias. For the Prophet Esay foretold, that when Messias was come, he should worke such miracles. Secondly this dede sheweth that the office of the Messias is to destroy y^e woꝝkes of Sathan. For when Chryst taketh away the disease he remoueth the cause also: and the cause of all diseases is sinne. Thirdly he sheweth by an outward token, how men should vse y^e church: for the healing of bodily diseases, is a representation of the cleansing of mennes soules from spiritual filthi-

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nesse. Therfore the church must be appoynted too this purpose, y we may be purged there frō our spirituall diseases: which thing is then done, when we belēue the woꝝd that is there preached, and by belēuing are washed from our sinnes with the bloud of Chꝛyst, according as Iohn sayth: The bloud of Iesus Chꝛyst clengeth vs from all iniquitie.

Of the third parte.

When the children cryed in the temple, Hosanna too the Sonne of David, and that the Pharisees chid them: Chꝛyst tooke vpon him to stand in defence of the children and iustifieth their doing by record of the Scripture. Haue yee not red (saith he) Out of the mouth of babes and suckelings hast thou made perfect thy prayse.

Here wee haue to lerne of both: that is to wit, of the children, and of Chꝛyst. Of the children first, let our childꝛ lerne too know Chꝛyst, and to set forth his praise. If oꝛ seeing that Chꝛyste sayeth, that the kingdome of heauen belongeth too children: vndoubtedly his will is, too be praysed and magnified by the faith and by the voyce of children. But alas, there be many children which not onely are Ignorant of Chꝛyst, but also are so leudly brought vp, that they learne nothing, but too sweare, too lye, too talke ribaudy, & too practise other naughtinesse: who shall not onely be punished themselves one day for their lewdnesse, but also their parentes shall be punished of God, for that they haue so wickedly neglected the children that God hath giuen them to bring vp in nurture and godlynesse. Ageine, we may lerne of the children, to confesse Chꝛyst in the middes of his enemies: Here were present the Pharisees and Scribes the chāf Gouernours of this common weale, who persecuted Chꝛyste, and were angrye with all those that yelded any honoꝛ vnto Chꝛyst. Yet could not this cruelnesse so abashe the children, but that the moze they were forbidden, the moze they cryed oute. If oꝛ suche is the strength of sayth, that whersoever it be, it can not be hidden, but alwayes bursteth out into the praise of G D D.

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This dutifulnesse is required at all mennes handes, according to that saying of Paule in the .x. to the Romanes: with the hart we beleue vnto rightuousnesse, & with the mouthe is confession made vnto saluation.

By the doing of Chryst we may lerne, first that he will defend those that beleue him. And secondly, that after the example of Chryst according to the state of our vocation, we are bound to defend the innocencie of others, and specially to succour & maynteyne the godly, that they bee not oppressed and troden down by the wicked.

Of the fourth parte.

The fretting of the Princes, the Priests, and the Scribes against Chryst, was foretold long ago by the voice of god and the Prophets. For where as God in the third of Genesis told before hand that it should come to passe, that the seede of the woman shoulde treade downe the serpents head: hee meaneth that Sathan and his members heathenish and vngodly men, should persecute Chryst and his Church. And David in the second Psalm, not onely foresawe in Spirit this fretting of the Iewes against Chryste, when he sayth, why did the Heathen frette, and why did the people imagin vaine things? But also by the sayd place of Genesis, he promisseth it should come to passe, that the womans seede, (that is to say, Chryst and all that beleue in him) should ouercome Sathan & his members. Now in what thing this victorie consisteth, David in the same Psalm declareth, saying: Blissed are all they that put their trust in him. Wherefore let vs renounce Sathan and his members, and with strong faith leane vpon Chryst the vanquisher of Sathan, and giuer of eternall life, to whom be honoz and glozie for euermore.

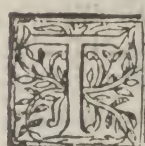
Of the Lordes supper, the first Epistle

to the Corinthians, and the .xj. Chapter.

That vyhiche I deliuered vnto you, I receiued of the Lord. For the Lorde I E S V S the same night in vyhiche hee vvas
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betrayed, tooke bread and vwhen hee hadde giuen thanks, hee brake it, and sayd: take yee and eate yee, this is my body vvhich is broken for you. This doo yee in remembrance of me. After the same māner also he tooke the cup vvhē Supper vvas doone, saying: this Cup is the new testament in my blud. This doo as oft as yee drink of it in remembraunce of mee. For as oft as yee shall eate this bread and drink of this cup, yeeshall sheve the Lords death til he come. VVherfore, vvho so euer shall eate of this bread & drink of this cup vnnvorthely, shal be gilty of the body and bloud of the Lord. Let a man therfore examin himself, & so let him eat of that bread, & drink of that cup. For he that eatēth or drinketh vnnvorthely, eateth and drinketh his ovvne damnation, bicause he maketh no difference of the Lords body.

The expolition of the text.

The cause why this feast is instituted, is that the storpe of the celebration of the Lordes Supper, should (as this day) be handled in the church, to the intent the true vse of this holy Supper may be vnderstoode. For when Chryst the day before he should suffer, instituted this supper, he gaue commaundement to his disciples, that they should keepe this supper in remembrance of him. VVherfore it must nedes be, that there are great & weighty causes why it should be nedfull to make great account of the institutio of this supper. For vnlesse we thorowly and with good hēd wey the causes of the institutio of this supper, we cannot sufficiently extol the godnesse of our sauour, who although he were in most grēuous sorow for his death which was at hād, wold notwithstanding institute this supper, & leaue it to his church, for a most assured pledge of our saluation purchased by him, wherein the memoziell of the couenant establihed betwēne God & man by the blud of Chryst, might be p̄serued for euer. Howbeit, to ȳ intēt wē may be the more distynally instructed cōcerning this supper,

3

I will propounde thre places, which by Gods grace I will expounde at this time. The thre places.

- 1 The circumstances of the institution of this Supper, and the signification therof, wheruppon shal bee gathered the full description of the same.
- 2 The true and lawfull triall of suche persons as meene to vse this Supper to their profit.
- 3 The right vse and lawfull meditation of this Supper.

Of the firste.

There be many circumstances in the storie of the Institution of this Supper, which I wil set forth in order, according to the text.

The first is of the time. For thus lie the words of the text. Our Lord Iesus Chryst in the same night that hee was betrayed For he instituted this Supper, vppon the Thursday late, before the next friday following that he should bee crucified. Wheruppon wee may gather two things. First how great it must needs bee that Chrystes loue was towards vs, who although he knew he should die the next day, would not withstanding institute this perpetuall remembraunce of his benefits. Another is, that the celebration of this Supper must bee kept by vs in true repentance, according as shall be said ageine after ward.

The second circumstance is of the guests that were at this Supper. The manner of the feast was Chryst: they that were at it, were his disciples good and bad. The good surely were very weake: and the bad was but only Judas the traitor. Whereby wee are taught, that Chryste will alwayes bee present at this Supper, and that this Supper pertaineth to Chrystes disciples. And although the wicked doe also mingle themselves in among the rest: yet notwithstanding this Supper turneth to their iudgement and damnation, as shall bee said ageine hereafter.

The third circumstance is of blessing. For he tooke bread

And say,

and

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and gaue thanks. If the sonne of God gaue thanks befoze he vſed things: what becommeth it vs to do.

The fourth circumstance is of the elements. For he vſed bread and wyne in the institution of this ſupper. For as the outward man is nourished with bread and wine: so the inward mā is ſpiritually fed with the body and blud of Chriſt.

The fiſt circumstance is of the things that are preſent inuiſible at this ſupper, as are the very bodye and the very blud of our lord Jeſus Chryſt.

The ſixt circumstance is the cōmandement: for he com- mandeth his Church to kēpe continually the ſame maner of celebꝛatting his ſupper. Do this ſaith he.

The ſeuenth circumstance is of the new couenant. This Cuppe (ſayth he) is the new teſtament in my blud. Why this ſupper is called the new Teſtament, it ſhall bee tolde you afterwarde.

The eight circumstance is the end for which the ſupper was inſtituted, whiche end is expreſſed in theſe wordes. Doo yee this (ſayth he) in remembrance of mee. That is to ſay, As often as ye vſe this ſupper renew yee the remembraunce of my benefiſts, that is to wit, of my death and reſurrection: and ſhelue yee forth my death till I come.

The ninth circumstance ſoloweth vpon the eyght, namely that the celebꝛation of this ſupper belongeth only to them that be of yeres of diſcretion, that may bee inſtructed of the Lordes death, and that are able to giue thanks openly to the Lord for his benefiſts.

Theſe are the circumſtances of this ſupper that are to be weyed diligently. Now will I ſhelue what things are ment by this ſupper. For as the Paſcall Lamb had many ſignifications in the old Teſtament: So alſo hath this holy ſupper of Chryſtis, which is ſucceeded in the place of the paſchall Lambe. Wherefoze as the Paſchall Lambe, firſt did put the people in mind of the benefiſt done in olde time, that is to wit, of their deliuerance from the bondage of Egypt: And
ſecond:

secondly confirmed the faith of them that used it : and thirdly shadowed the sacrificing of Chryst that was to come : and fourthly was a figure of the everlasting covenant betwene God & man: So also hath this supper sundrie significations : and that partly in respect of the time past, partly of the tyme present and partly of the time to come, and partly of the everlastingnesse. Whiche significations I will declare as playnly as I can, God further both mee in teaching, and you in hearing, that it may turn to Gods glozie, & to the healthfull instruction of our selues.

What is the signification of the supper in respect of the tyme past? If we looke back to the time past, this holy supper is a certeine calling to mynd of the Storie of our Lords passion, according to Chrystes commaundement: Doo yee this in remembrance of mee. As often then as wee come to the Supper, or other wise bee present at the celebration of the supper, wee must bee mindfull of the death, buryall, and resurrection of our Lord.

What is the meaning of the supper in respect of the tyme present? First it signifyeth that we are vnited and incorporated into Chryste, and that spiritually. For so teacheth Paule when he sayth, The Cup of Blissing vvhich vvee blisse, is it not the communion of Chrystes blud? The bread that vve breake, is it not the communion of Chrystes bodye? That is to say, the partaking of the body and blud of Chryst, maketh vs to haue a certaine communion with Chryst. Agein, it signifyeth that we also are vnited among our selues by the spirit of Chryst, as many of vs as are partakers togyther of this supper. Of which communion, the one lofe is a token, as Paule testifieth when he sayeth: bycause as there is one lofe: so wee being many are one body. For as the lofe is made of many cornes: so as many as communicate togyther, doe grow togyther into one body spiritually, the head wherof is Chryst: and this is the cause that Paule calleth the Supper a communion,

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Here,

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Hereupon one of the holy fathers sayth: The supper is called a Communion: first, for that by it we communicate wth Ch^{yst}: secondly, for that we be made partakers of his flesh and of his Godhead: and thirdely, for that by it we communicate and are vnited together one with another.

Moreover by this supper is ment, that we are spiritually nourished, and susteined or fed with the body and blud of Ch^{yst}. For like as bread and wine doe nourish, encrease, preserve, and comfort mens bodyes: So doth Ch^{ystes} body & blud nourish, encrease, preserve, and comfort our soules vnto euerlasting life, if so be that true fath be found in vs.

What is the signification of this Supper in respect of the time to come? This holy supper signifieth, that by the power of Ch^{ystes} body raised from the dead, our bodies also shal one day rise ageyn, that they may be made like vnto the glorious body of Ch^{yst}. Whereupon Paule sayth: If Ch^{yst} be risen agein, we also shal rise ageine, that we may enioy the continual presence of Ch^{ystes} body for euermore. Wherevpon certein of the holy fathers haue termed this Supper conduct money, because it putteth them that receiue it before their death, in mynde, that Ch^{yst} is vnto them the passage from these troubles, to eternal blisse.

What is the signification of the Lords Supper in respect of the euerlastingnesse? It is a perpetuall warrant of Gods fauour towards men, at no time subiect vnto chaunge, and therfore the Lord himselfe calleth this his supper the newe Testament, as which shall neuer become olde at any tyme. Now be it to the intent this thing may be vnderstood more cleerly, I will (as briefly as may be) declare what things are most meete in euery Testament, and how all those things which ought to meete in euery last wil or testamēt doe meete here: and moreover what the new testament is.

In euery testament or last wil, there be foure things. First the Testator that maketh the wil. Secondly the goods which the Testator bequeatheth. Thirdly the heirs that are made,
Fourthly

Fourthly the death of the testatour. And fifthly the conditions that are to bee kept of them that are made heires by the wil. In this new Testament the testatour is Chryst. The heritage is the possession of eternall life. The heires are the children of God, that is to say, al that beleue in Chryst. The death of Chryst the testatour folowed presently after. For he died, was buried, and rose ageine the third day. The conditions to bee obserued of the heyres that are named, are, that they should beleue in Chryst, and obey him, and continue in innocencie of life vnto the end: And if they fall into sinne, that they earnestly repent them befoze their death. Wherevpon wee may now in this wise conclude what the new Testament is. The new Testament is is an euerlasting covenant, stablished by the death of the Testatour Iesus Chryste, concerning the grace of God, the forgiveness of sinnes, and the free gift of eternall life promised to all nations & people that beleue in Chryst crucified.

Of the second.

When Paule sayth: Let a man examine himselfe, and so eate of that breade and drinke of that cuppe: for hee that eateth vnvorthely, and drinketh vnvorthely, eateth and drinketh his owne damnation. These words of Paule containe foure things. First that the vse of the Supper ought to bee in the church. Secondly that it is necessary for men to trie themselves befoze they vse this Supper. Thirdly that hee which receiueth thys Supper vnworthely, doth sinne most grievously. And fourthly, that this supper is to bee ministered onely vnto those that are able to examine themselves. I will speake of the second onely, that is to say: how euery man ought to examine himselfe, that mindeth to vse this Supper to his behoefe.

Now then must he proue himselfe, that will vse this supper: That doth Paule teach, the seconde Epistle to the Corinthians and y. xij. Chapter in these words: Examine your
D, v. selues

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selues whither you bee in faythe : examine your selues.
Know ye not your selues that Chryst is in you ? By which
wordes is vnderstode, that rightfull triall consisteth in this,
that true fayth and the presence of Chryste bee felte in vs,
that is to say, (to vse plainer wordes :) He is tried and co-
meth worthely to Chrystes holy Supper, that cometh to
it reuerently in the feare of God, in true repentance, in true
faith, and with a Godly purpose. And on the contrary parte,
he that preaseth to it vnreuerently without the feare of god,
without true repentance, without true faith, and with pur-
pose to sinne : cometh vnworthely, not making difference
of the body and blud of the Lorde, and hee eateth his owne
damnation. Therfore whosoeuer approacheth to this supper:
and hath a purpose to continue in his sinnes, he is a blasphe-
mer and receiueth the sacrament with Judas.

But to the intent the rude people shold not rashly presume
to come to this supper, the discipline of confession & absolu-
tion is instituted in our churches, to very good purpose. For
this discipline auaieth greatly to this, that a man may or-
derly examine himselfe.

Howbeit to y intent we may iudge aright, concerning co-
fession and absolution: first it is to bee known, that as there
be two sorts of confession, so there be two sorts of absolution
also. One kind of confession, is to God only : that is to wit,
when a man confesseth his sin before God, acknowledgeth
himself to bee a sinner, and desireth forgiveness for Chrystes
sake, & without such confession, none (of full yeres) is saued.
In this wise did Dauid confesse himself when he sayd: Haue
mercie on mee O God, for I haue sinned against thee. Enter
not into iudgement with thy seruant, for no man liuing shal
be iustified in thy sight. So confesseth Daniel himself, when
he saith: We haue sinned and done amisse with our fathers.
So did y publican whē he durst not lift vp his face vnto hea-
uen; but strake his brest, saying: O God be mercifull to mee
a sinner. Vnto this confession aunswereth the absolution that
is giuen

is giuen by only God. And this is done when a mā belæueth his fræ promise. For whosocuer belæueth, is iustified from sinne, that is to say, set fræ from sinne. For sith that sinne is a falling away from the lawe & will of God, with a binding vnto euerlasting death & damnation: vndoutedly absolution must be the releasing of the belæuing man, from that bonde wherby he is bound to euerlasting death and damnation. So was Manasses asloyled, so was Dauid, so was the thæfe vpon the crosse, so was Mary Magdalene. So are we asloyled dayly, when we say with a true heart, I belæue the remission of sinnes: and when we pray with faith, forgive vs oure trespasses. Let this suffice concerning the first kynd of confession, and the absolution of the same.

An other Confession is of Discipline, when a man for counsell, instruction, and confirmation of his faith, cometh to the minister of the Church, acknowledgeth himselfe a sinner, craueth comfort, and desireth to be instructed with Gods word, to the intent his conscience may be made quiet. In this case the minister of the word must instruct hym that so confesseth hym selfe. And if he knowe hym, he must lay before him the sinnes that he hath perceyued by hym. He must shewe him the greatnesse of Gods wrath towarde vrepentant persons. And on the other side, if in confessing himselfe, he be soze for his sinne, and promise amendement: he must comfort him with the promises of the Gospell. And if he say he belæueth the promises, the minister must in Chrystes name assure him that God is at one with him, and denounce vnto him the forgiveness of hys sinnes, in the name of the Father and of the Sonne, and of the holy Ghost: warnyng hym earnestly to shun sin heereafter, that the end of hym become not woyle than the begynnyng. And thus much concerning the seconde kinde of confession, and the absolution that answereth the same. As concerning the publike confession and absolutiō, I must entreat therof at another time: & also of the Confession y is made to the

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the brethren whom we haue offended.

Of the thirde.

Now remaineth that we tell whiche is the right vse and lawfull meditation of this holy Supper. When lieth this holy Supper of Chryst, is the Sacrament of our redemption by the sacrifice of Chryst: these things are orderly to be considered, and earnestly weyed in the receyving of this holy Supper.

First, the Communicants must call to minde the cause of Chrystes death, namely the synne of mankynd. Rom. 4. He died for our sinnes. Clay. 43. He smote him for oure iniquities.

The seconde thing that is to be thought vpon, is the ende of Chrystes sacrifice, whiche is: the redemyng of vs from the bondage of sin and death. 2. Cozinth. 5. For he hath made him to be sinne, which knew no sinne, that we by his meannes should be that rightuousnesse whiche is allowed before God. 1. John. 1. The blud of Iesus Chryste cleanzeth vs from all iniquitie. John the first: Chryst is the Lamb of God that taketh away the sinnes of the world.

Thirdly, by the excellencie of this sacrifice, we must consider how greate the wrath of God must nedes haue bin ageynst Synne, which could not be appeased by any other sacrifices, than the one sacrifice of the only begotten sonne of God.

Fourthly the exceeding greate mercie of God is to be thought vpon, who would receiue vs wretched sinners into fauour, for the satisfaction of his sonne.

Fifthly, the great loue of the sonne of God is to be thought vpon, who taking mans nature vpon hym, was content to become a sacrifice for vs, and to remoue gods wrath vnto himselfe, and satisfie Gods iustice with the punishment of the crosse. All these things will the sonne of God haue vs to thinke vpon, when he biddeth this supper to be made in remembrance of hym.

When

When wee thus muse vpon these things, beholding Gods wrath, there riseth vp a sorrowfulnesse: and by thinking vpon Gods mercie and the propiciatorie sacrifice, there springeth vp faith: out of both which, there issueth thankfulness, confession, patience and other vertues, of which this supper putteth vs in minde.

To bee short, as the Sonne of God maketh a couenaunt with vs to receiue vs mercifully: so let vs on the other side make a couenaunt with him to beleue him, and to receiue his benefits thankfully. Whiche thing that wee may vnfeignedly do, Iesus Christ the maker of this supper graunt vnto vs. And vnto him, with the father, and the holy ghost, bee honour and glorie for euer. Amen.

The Passion of our Lord Iesus Christ

according too the order of the storie, compiled by laying the foure Euangelists toogether.



And vwhen they had sung an hymn, Iesus going out, vvēt as he vvās vvōt ouer the broke Cedron intoo inount Oliuet, and his Disciples folovved him. Then sayde hee vnto them: All you shall suffer offence by mee this night. For it is vvritten, I vvil strike the shepperd, and the sheepe of the flock shall bee scattered. But vwhen I am risen ageyn, I vvil go before you intoo Galilee. And Peter ansvering, sayd vntoo him. Though al be offended by thee, yet vvill I neuer bee offended. Iesus sayd vntoo him: verely I say vntoo thee, that this night before the Cocke crowe tvvice, thou shalt denye mee thryce. But he sayd more earnestly: No though I should dye vvith thee, yet vvill I not denie thee. In likevvise also sayde all his other Disciples. Then came Iesus vvith them intoo a tovvne that is called Gethsemany, vvhere vvās a garden, intoo vvich he entred and

his

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his disciples with him. And Iudas the traytor knew the place, bycause Iesus had oftentimes resorted thither with his Disciples. Then Iesus sayde vnto them: Syt yee here, while I goe and pray yonder. And taking with him Peter, Iames, and Iohn the two sonnes of Zebedee, hee began too be abashed and too bee heauy, and too bee greuously vexed. And hee sayde too them: my soule is heauie euen vntoo deathe. Tarry yee heere and watche with me, and pray that yee fall not into temptation. And he went from them as it were a stones cast, and kneeling downe fell flat too the ground vppon his face, and prayed that if it were possible that houre might passe from him: saying: Abba father, All things are possible too thee. Let this cup passe from mee. Neuerthelesse not as I will, but as thou wilt. And he came to his Disciples, and finding them a sleepe, sayd vnto Peter: Simon art thou a sleepe? Coudest thou not do so much as watch one houre with mee: Awake yee and praye, that yee enter not intoo temptation: Verely the spirit is ready, but the fleshe is weake. Ageine hee went away the second time, and prayed saying: Father, if this cup can not passe from mee, but that I must needes drinke of it, thy will bee doone. And returning, hee found them ageine asleepe. For their eyes were heauie, and they wist not what to answere. Then leauing them, hee went his way ageine, and prayed the thirde tyme the same woords, saying: If thou wilt, thou canst remoue this cup from me: Neuerthelesse, thy will bee doone, and not myne.

And there appeered to him an Angell from heauen that comforted hym. And being stricken wyth sorowe, hee prayed very long: and his swet was as droppes of blud, tricklyng downe vppon the grounde. And when hee was risen vp from his prayers, and was come ageyne too his Disciples, he found them a sleepe for very pensiuenesse: And hee said vntoo the: Sleepe yee from henceforth, and take your rest. VVhy sleepe yee? it is ynough: Beholde, the houre is at hande, and the Sonne of man is deliuered intoo the handes of sinners. Vp
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let vs go: he is at hand that betrayeth mee. But pray yee least yee enter intoo temptation.

And by and by, while he was yet speaking, Beholde, Iudas one of the twelue, hauyng taken a band of men, and officers of the high Preefts, and the Phariseys, and the elders, and the Scribes, with a greate company folowing him came thither with lanternes and torches, with svvoords and clubs. Novve this traitour had giuen them a common watch woord, saying: V Vhomsoeuer I kisse, hee it is: Lay hands vppon him, & cary him away warely. Iesus therefore knowing al things that should happen vnto himself, went foorth, & said. V Vhom seeke yee? They answered vnto him, Iesus of Nazareth: Iesus sayd vnto them: I am hee. And Iudas that betrayed him stood amōg them. As soone therefore as he had sayd to them, I am he, they went backe, and fell downe too the ground. Then asked hee them ageyn, whom seke yee? And they sayd, Iesus of Nazareth. Iesus answered, I haue told you that I am hee. Therefore if yee seeke mee, let these men goe their ways, that the woord might be fulfilled which he hadde spoken: Of them whom thou hast giuen mee, I haue lost none. And Iudas stept out vntoo Iesus too kisse him: and cōing foorthwith vntoo him, sayd: Haile maister, & kissed him. And Iesus sayd vnto him: Frend, wherefore cōmest thou? Iudas, betrayest thou the son of man with a kisse? Thē came they too Iesus, & layd hāds vpon him, & toke him. And they that were about him seeing what was toward, said vntoo him: Sir, shal we strike with the sword? Simon Peter therefore hauing a sword, drew it and smote the seruante of the high preest, & cut off his right eare. And the seruāts name was Malchus. And Iesus answering, sayd: Giue me leue thus farre foorth. And he sayd vntoo Peter: Put vp thy sword intoo the scaberd. For al that take the sword in hād, shall perish with the sword. Dost thou not think that I can now pray too my father, & he will giue mee mo than twelue legiōs of angels? Shall I not drinke of the cuppe, whiche my father hathe giuen mee? How then shal the scriptures be fulfilled: for so it must needes

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come too passe. And as soone as he had touched the seruants care, he made him whole. And in the same houre Iesus sayde vntoo them that were come too take hym, namely too the cheef preests and the officers of the temple, and the elders: Yee come out vntoo mee with swordes and clubbes, as it were too take some theefe. I sate dayly among you, teaching in the temple, and ye stretched out no hand agaynst mee. But thys is your very houre, and the power of darknesse, that the scripturs may bee fulfilled. And all this was doone that the writings of the Prophetes might bee fulfilled. Then all his disciples forsaking him, fled. And a certaine yong man folowed him being naked, sauing a sheete cast about him, and the yong men caught hold of him. But he leauing his sheet behind him, fled away naked from them.

The band of men therefore, and the petycaptaine, and the officers of the Iewes tooke Iesus, and bound him, and led him away too Annas first. Annas was father in law too Cayphas, who was high preest for that yeere. And Cayphas was he that gaue the counsell too the Iewes, that it was expedient that one man shoulde die for the people. And they ledde him too Cayphas the high preest, where all the high Preests, the Scribes, and the elders were assembled. And Simon Peter and that other disciple folowed Iesus aloofe vntoo the Bishops palace. And that other disciple was knowne too the high preest, and entred with Iesus intoo the Bishops palace. But Peter stode without at the gate. That other disciple therfore whiche was known too the high preest, went out & spake too the wench that kept the doore, and brought in Peter. And the seruants and officers stode warming themselues at a fyre of coles beneath in the middes of the hall, for it was colde. And Peter also was standing with them, and warming himselfe too see the ende. The wench therfore of the high preest, which was the dorekeeper, beholding Peter warming himselfe by the fire, looked earnestly vpon him, and sayde: Thou also wart wyth Iesus, for thou art also one of this mans Disciples. But hee vtterly

utterly denyed it before them all, saying: VVoman I am not, I know him not, nor I wote not what thou sayest.

Then the high Preeft examined Iesus of his disciples and of his doctrine. Iesus aunswered him: I haue spoken openly vntoo the world. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resorte, and in secrete haue I spokē nothing. VVhy askest thou me? Aske them that herd me what I haue spoken too them. Beholde they knowe what I haue sayde vntoo them. VVhen he had sayde these woords, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou the high Preeft so? Iesus answered: If I haue spoken euill, beare witnesse of the euill, but if I haue spoken well, why doost thou smyte mee? Annas was he that had sent him bound to Cayphas the hye preest.

And Simon Peter stood warming him in the porche. And anon after his first deniall, as he went out intoo the porche, the Cocke crew. And an other wenche sawe him, and began ageine too say too them that stood by, this man also was with Iesus of Nazareth, and herevpon they sayd vntoo him: Art not thou also one of his disciples? and another sayd: Thou also art one of them. And he denyed it ageine with an othe, saying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certeyne o-ther man auouched with them that stood by, saying: Verily thou also art one of them. For thou art both a Galilean, and thy speeche bewrayeth thee. One of the high Preefts seruauants, (the Kinsman of him whose care Peter smote of) sayd vntoo him: Did not I see thee in the gardein with him? Then began he too curse and forswear, I knowe not this man of whom you talke. And immediatly as he was yet speaking, the Cocke crewe ageine. And the Lorde turning him selfe about looked vpon Peter. And Peter remembred the woordes of the Lorde Iesus, whoo had sayd vntoo him, before the Cocke crowe twise, thou shalt deny mee thryce. And he went out of the gate and wept bitterly.

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And the cheefe preefts and elders, and the whole counsell sought false witnesse ageynst Iesus, that they might put him too death, and they coulde not bring it too passe, no not when many false witnessses came in, for their allegations were not sufficient. At the last there came two false witnessses, and bare false witnesse agaynst him, saying. V Ve haue heard him say, I can and will destroy this temple of God that is made with handes, and in three dayes will builde vp another made without hands. And yet were not their witnessses sufficient so. And the cheef preeft rising vp in the middes, examined Iesus, saying: Answerest thou nothing? V Why do these men beare witnesse ageinst thee? But Iesus helde his peace, and answered nothing at all. Ageine, the high preeft asked him and sayde. Art thou that Chryst the sonne of the blisset? I adiure thee by the liuing God, to tell vs whither thou art Christ the sonne of the liuing God: Iesus saide vnto him: Thou hast saide, I am. Neuerthelesse I say vntoo you, hereafter yee shall see the sonne of man sitting on the right hand of power, and coming in the cloudes of the ayre. Then the cheefe preeft rent his garments, saying: he hath blasphemed, what neede wee witnessses any more? Beholde now, yee haue herd his blasphemie, what thinke you by it? And they all condemned him, saying. He is woorthy of death. Then the men that helde Iesus, mocking him did spit in his face, and buffeted him with their fistes. And other some couering his face, (specially the seruants) clapped him on the face with their hands, saying: Reed vnto vs Christ, who is it that strake thee. And many other things sayde they in scorne ageinst him.

And as soone as morning came, all the high Preefts and Scribes, and elders of the people, and the whole counsell assembled, and laid their heades toogether ageinst Iesus, that they might put him too death. And they led him intoo the consistorie, saying. Art thou the same Chryst? tell vs. And he saide too them: If I shall tell you, yee belecue mee not. And ageine, if I shall aske you any question, you will not answer mee, nor
let

let mee go. From this time shall the sonne of man be sitting at the right hand of the power of God. And they all sayde vntoo him: art thou then the sonne of God? who sayde: you say that I am. And they sayde: why seeke we for any further witnesse? For we haue heard it of his owne mouth. And the whole company of them rysing vp, led Iesus bound from Cayphas intoo the common hall, and deliuered him vntoo Pontius Pilate the President. And it was early dayes.

Then Iudas that had betrayed him, seeing that he was condemned, repented him, and brought backe the thirtie peeces of siluer too the cheefe Preefts and the elders, saying: I haue sinned in betraying the gittlesse blood. And they answered, what is that too vs? Looke thou too that. And casting down the siluer peeces in the Temple, he went his way and hung him selte with a halter: and as he hung, hee burst a sunder in the middes and all his bowels fell out. And the cheefe of the Preefts taking vp the money, sayde: it is not lawful too put them intoo the comon Treasure, bicause it is the price of blood. VVherfore taking counsell vpon the matter, they bought with those peeces of siluer, (whiche were the rewarde of iniquitie) a potters feeld too bury straungers in. And it was knowen too all that dwelt in Hierusalem, in so muche as that feelde was called in their moother tung *Akeldama*, that is too say, the feelde of blood, euen vntoo this day. Then was fulfilled that whiche was spoken by Ieremy the Prophete, saying: And they tooke thirtie peeces of siluer, the price of him that was solde, whom they bought of the sonnes of Israel, and gaue the money for a potters feelde, as the Lorde hathe appointed mee. How bee it the Iewes entred not intoo the common Hall, lest they might bee defiled, but that they might eat the Passeouer. Pilate therefore went out vntoo them, and sayd: what accusation bring you agaynst this man? They answered and sayd vntoo him. If this man were not an offender, wee would not haue deliuered him vntoo thee. Then sayde Pilate vntoo them: Take him you

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your selues, and iudge him according vntoo your owne Lawe. Then sayde the Iewes vntoo him: It is not lawfull for vs too put any man too death. Too the intent the woorde of Iesus might bee fulfilled, whiche hee had spoken, signifying what death he should die.

And the cheefe Preestes and elders beganne too accuse him greuously, and too lay many things vntoo his charge, saying: V Vee haue taken this man perverting our nation, and forbidding too pay Tribute vntoo Cæsar, and affirming him selfe to bee an anoynted King. Then Pilate went ageine intoo the common Hall, and calling Iesus examined him, saying: Arte thou that King of the Iewes? Iesus standing before him, answered. Speakest thou this of thy selfe, or haue others tolde it thee of mee? Pilate answered: Am I a Iewe? Thine owne nation and thy cheefe Preefts haue deliuered thee too mee, what hast thou doone?

Iesus answered. My kingdome is not of this worlde. If my kingdome were of this worlde, verely my seruants woulde fight for mee, that I should not be deliuered too the Iewes. But now is not my kingdome from hence Pilate therfore sayd vntoo him. Art thou then a King? Iesus answered: Thou sayest, I am a King. Too this intent was I borne, and for this purpose came I intoo the worlde, that I may beare witnesse vntoo the trueth. Pilate sayde vntoo him: what is trueth? And when he had sayde this, he came foorth ageine too the Iewes, and sayde vntoo them: I finde no faulte at all in this man. And when the cheefe Preestes and elders accused him, hee answered nothing. And Pilate examining him ageine, sayde: Answerest thou nothing? Beholde, Howe many matters they lay vntoo thy charge, heereft thou not? And he answered him not too any woorde, in so muche as the Presidente woondered verely fore. But they became more fierce ageinst him, saying: Hee hathe stirred the people, teaching throughe all Iewrie, beginning at Galilee euen vntoo this place. V Vhen Pilate herde speaking of Galilee, hee demaunded of him whither hee were
a man

a man of Galilee. And as soone as he knew that he perteyned too Herods iurisdiction, he sent him vntoo Herode, who also was at that time at Hierusalem.

When Herode saw Iesus, he was exceeding glad: for he had bin desirous of a long time too see him, because he had hard much of him, and he hoped he shuld haue sene some miracle wrought by him. And he asked him many questions. But he made him none answer. Also the cheefe Preefts and Scribes stood laying sharply to his charge. And Herode with his men of warre despised him. And when he had mocked him, he put a white garment vpon him, & sent him back again to Pilate. And Pilate & Herod were made frends among the selues the same day: for before that time there was grudge betwixt the.

Then Pilate calling together the cheefe Preefts & the Magistrates and the people, sayd vntoo them. Yee haue brought this man vnto mee as a peruerter of the people, and beholde in examining him before you, I find no fault in this man concerning those things that you accuse him of, no nor Herode. For I sent you ouer too him, and behold nothing woorthy of death is doone vnto him. I wil therfore chastise him, and let him go.

Now at that feast it was of custome, that the presidēt must let loose to the people, some one prisoner, whom soeuer they would demaund. Now he had at that time in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was cast into prison, for comitting murther in a tumult whiche he had rayfed in a certen citie. And the people crying out with one voice whollye together, began to aske importunately that he should doo as hee had alwayes doone vnto them. Therefore as they were clustered together, Pylate answered vnto them. Yee haue a custome that I should let one loose vnto you at Easter: therefore whither wil you that I let go vnto you Barrabas, or Iesus that king of the Iewes whiche is called Christe? For he knewe that the cheefe Preestes had deliuered him for enuie. Now as

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he was sitting in the place of iudgement, his wife sent vnto him, saying: Haue thou nothing too doo with that rightuous man, for I haue suffered many things for him this night in my sleep. But the cheefe of the preests & the elders stirred the people, perswading them too desire too haue Barrabas let loose to them, & too haue Iesus put too death. The president answering, sayd vntoo them: which of the two wil yee that I let loose vntoo you? And all the whole multitude cried out toogether, saying: Away with this man and let looce too vs Barrabas. And Pilate spake too them agein, and being desirous too haue let go Iesus, sayd: What wil yee then that I doo vntoo Iesus whome you call King of the Iewes? And they all cryed ageine: crucifie him, crucifie him. The sayd he too them the third time. V What euil hath he doone? I finde no fault in him woorthy death. I will therefore chastise him and let him go. But they cried out the more, saying: Let him bee crucified. And they cryed importunately vpon him, requiring that he might bee crucified. And the noyse of them and of the high Preefts preuayled.

Then Pilate tooke Iesus and whipped him. And the presidentes men of warre caryed him away intoo the Palace, whiche is the Counsel house, and called vntoo him all their band, and vnclothing him, put vpon him a purple garment: and plating a crowne of thorne, set it vppon his head, and gaue him a reede in his right hande, and bowing their knees before him, began to salute him in mockage, saying: Hayle king of the Iewes. And they buffeted him. And when they had beespitted him, they tooke the Reede and smote him on the head, and kneeling downe worshipped him.

Pilate therfore went forth ageine, and sayd vntoo them. Beholde I bring him out vntoo you, that you may knowe I finde no cause in him. Iesus therefore went forth wearing a crowne of thorne and a robe of purple. And Pylate sayde too the: Beholde the man. V When the high preests and officers saw him, they cried out, saying: crucifie him, crucifie him.

Pilate

Pilate sayd vntoo them Take you him, and crucifie him, For I finde no cause in him. The Iewes answered him: we haue a law, and according too our lawe he ought too die, bicause he hath made him self the sonne of God. VVhen Pilate had heard this saying, he was more afraid. And he entred againe intoo the common Hall, and sayd vnto Iesus. From whence art thou? But Iesus made him none ansvvere. Then sayde Pilate too him: speakest thou not too mee? Knowvest thou not that I haue power to crucifie thee, and that I haue power too let thee go. Iesus answered: Thou shouldst not haue any povver against mee, vnlesse it were giuen thee from aboue. Therefore he that deliuered mee vntoo thee hath the greater sinne. From that time forth, sought Pilate to acquit him. But the Iewes cryed out, saying: If thou quit him, thou art not Cæsars freend. For vvhoo so euer maketh him selfe a King, is against Cæsar.

VVhen Pilate herd that vvoord, he brought Iesus forth and sate down too giue iudgement in a place whiche is called *Lithostrotos*, and in Hebrew *Gabbata*. And it was about the sixt hour of the day of the preparation of the passeouer. And he sayd to the Iewes: Behold your king. And they cried away with him, away with him, crucifie him. Pilate sayd vntoo them. Shall I crucifie your King? The high Preestes answered, we haue no King but Cæsar. Then Pilate seeing hee auayled nothing, but that the noyse encreased more, willing too satisfie the people, adiudged him too bee dealt with according too their demaunde. And taking water hee washed his hands before the people, saying: I am gitleffe of the blud of this righteous person. Looke you too it. And all the people answering, sayd: his bloud be vppon vs and vppon our children.

And he let loose Barrabas vntoo them, whoo for insurrection & murder had bin cast in prison according to their demaund. And hauing whipped and mocked Iesus, he deli-

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uered him intoo their hands too be crucified.

The souldyers taking Iesus, put of his purple garment, and put vpon him his owne garments, and led him away bearing his owne crosse to be crucified. And as they were going out, they found one passing by, a man of Cyrene, named Simon, cōming from his ground, the father of Rufus & Alexander. Him they layde holde vpon, and compelled him to take vp his crosse. And they layd the crosse vpon him, that hee might carye it after Iesus. And there followed him a greate multitude of people, and women, that wept and bewayld him. Iesus turning him to the women, sayd vnto them. Yee daughters of Hierusalem, weepe not for mee, but weepe for youre selues, and for your children. For behold, the dayes shal come, in which they shal say: blessed be the barreyne, and the wombes that haue borne no children, and the breasts that haue not giuen suck. Then shal they begin too say too the mountayns fall vpon vs: and to the hilles, couer vs. For if they doo these things in a greene tree, what shall bee doone in the withered? And there were two other also led with him, that were offenders, to be put to death.

And they led him to a place whiche in Hebrew is called Golgatha, whiche is by interpretation a place of dead mens skulles. And there they gaue him eyzle or mirrhe wine mixt with gall, too drinke. And when he had tasted of it hee would not drinke.

And they crucified him in Golgatha, and with him twoo theeues: one on his right hand, and another on his left, and Iesus in the midst. And the scripture was fulfilled whiche saith, and he was acounted among the wicked. And it was the third houre when they crucified him. And Iesus sayd: Father forgive them, for they knowe not what they doo.

Moreover, Pylate wrote a title cōteyning the cause of his death, and they set it vpon the crosse ouer the head of Iesus: the wryting was this: Iesus of Nazareth kinge of the Iewes. This title did many of the Iewes read, bicause the place where
Iesus

Iesus was crucified was neere vnto the Citie. And it was written in Hebrue, Greek and Latin letters. Then sayd the highe Preefts of the Iewes vnto Pylate: write not king of the Iewes but that hee sayde: I am king of the Iewes. Pylate answered: That whiche I haue written, I haue written.

Then when the souldiers had crucified Iesus, they took his garments, and made foure peeces, vnto euery souldier a peece, and his cote also. But this cote of his was without seam, wouē from the top throughout. Therefore they sayd among them selues: Let vs not cut it, but let vs cast lots for it whose it shal be: that the scripture might bee fulfilled whiche was written by the Prophete, saying. They parted my raymente among thē, and vpon my cote did they cast lots. And they sate down and watched him there. And the souldiers verelye did these things, and the people stood looking on.

Also neer vntoo the Crosse stood the mother of Iesus, and his mothers sister, Mary the wife of Cleophas, & Mary Magdalene. Therefore when Iesus saw his mother, and the disciple whom he loued standing by, he sayde to his mother, woman beholde thy sonne. And afterward he sayd to his disciple, beholde thy mother. And from that houre the disciple took hir for his owne.

And those that passed by, rayled vpon him, wagging their heades, and saying: V Vo bee to thee that destroyest the temple, and buyldest it vp again in three dayes. Saue thy selfe. If thou be the sonne of God come down from the crosse. Likewise the highe Preestes iesting among them selues, with the Scribes & the elders, and the people sayd: he hath saued others but him selfe hee cannot saue. If this be Christe King of Ieraell, the beloued of God, let him saue him selfe, and let him come downe from the crosse out of hand, that wee may see and beleue him. Hee trusted in G O D, let him deliuer him now if he wil haue him: for he sayd, I am the sonne of God. The same thing also did the theeues that were crucified with him cast him in the teeth with, rayling vpon him. The Souldiers

P.v.

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diers also coming vnto him, mocked him: and offering him vinegar, sayd vntoo him: If thou be that King of the Iewes, saue thy self. And one of the offenders that hung by him railed vpon him, saying. If thou bee Christe, saue thy selfe and vs. The other answering, rebuked him, saying: Dooest thou feare God neither, seeing that thou art condemned as wel as wee? And wee surely are condemned iustly, for wee receiue according too our deedes, but this man hath doone none euill. And he sayd too Iesus. Lord remember me when thou comest intoo thy kingdome. And Iesus sayd to him: Verely I say vntoo thee, this day shalt thou bee with mee in Paradise.

From the sixth houre there fel darknesse vpon the whole earth, vntoo the ninthe houre, and the Sunne was darkened. And about the ninthe houre Iesus cryed with a loud voyce, saying: *Eli, Eli, Lamazababani*: which if a man interpret it, is. O God my God why hast thou forsaken me? Some of the standers by, when they hard him say so, sayd: Beholde he calleth for Elias. And Iesus knowing that as the all things were finished, too the intent the scripture might be fulfilled, said, I thirst. There was set by a vessel ful of vinegar, and by and by one of them running too it, took a spunge, and filling it with vinegar and Hysope, put it vpon a Reed, and put it to his mouth that he should drinke, and with the rest sayd: Let him alone, let vs see if Helias wil come and take him downe. Therefore when Iesus had taken the vinegar, he sayd: it is finished. And he cryed ageine with a loude voyce, saying: Father, intoo thy handes I commit my spirite. And as soone as he had spoken these woords, hee bowed downe his head and gaue vp the ghoste.

And behold, the veile of the Temple rent a sunder in the middes from the top too the ground, and the earth shooke, and the stones claue a sunder, & the graues opened, and many bodies of the Saincts that had slept arose, and going out of their graues, after his resurrection came into the holy Cite

tie, and appeered vntoo many.

And the Capteine that stood ouer ageinst him, and those that were with him watching Iesus, seeing that he had giuen vp the ghost with suche a cry, & seeing the earthquake, and the things that had bin done, were sore afraid, and glorified God, saying. Of a truthe this was a righteous man and the sonne of God. And all the company of the that were come toogether too behold these things, and had seene what happened, returned knocking them selues on the brestes.

There stood all his acquaintance a farre of & many women that had folowed him from Galilee, beholding these things. Among whom was Mary Magdalene, & Mary the moother of Iames the lesse and of Ioses, and Salome the mother of Zebedies tonnes, whiche women had folowed him all the while he was in Galilee, and had ministred vntoo him, & many other moe, that had come vp with him from Galilee too Hierusalem.

The Iewes therefore bicause it was the preparation of the passeouer, too the intent the bodies should not remaine vp-on the crosse on the Saboth day (for that Saboth was a hie day) desired Pilate that their legges might bee broken, and they taken downe. The Souldiers therefore came, and brake the legs of the first, and of the other that was crucified with him. But when they came to Iesus, & saw him already dead, they brake not his legs, but one of the Souldiers thrust him intoo the side with a speare, and by and by issued out bloud and water. And he that saw it bare witnesse of it, and his witnesse is true. And he knoweth that he sayth truthe, to the intent that you also may beleue. For these things were doone that the Scripture might bee fulfilled, yee shall not breake a bone of him. And ageine another Scripture sayth: They shal see him whom they haue perced.

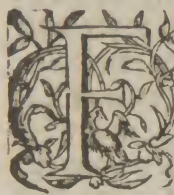
After this, when euening came, bicause it was the Easter euen which goeth before the Saboth, there came one Ioseph of Arimathæa, borne in Arimathæa a Cittie of the Iewes,
a riche

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a riche man, and a Counselloure, and a good and iust man, who had not consented to the deuise and deed of them. For he also was one of them that looked for the kingdome of god. For he was also a disciple of Iesus, but priuily for feare of the Iewes. He taking courage to him, went in vnto Pylate, and besought him that he might take down the body of Iesus. And Pylate wondered that hee was already deade, and sending for the Captain, enquired of him whither he were already deade or no. And when he knewe the matter by the Centurion, he gaue the body of Iesus vnto Ioseph, commaunding it to bee deliuered vnto him. And Ioseph bought a sheete. Thither came also Nichodemus that had come before vnto Iesus by night, bringing with him of Myrrhe and Aloes mingled together about an hundred pound weight. So they took downe the body of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the maner of the Iewes is to bury. There was in the same place where hee was crucified, a gardine, and in the gardine a newe Tumb of Iosephs, which he had hewen out of a stone, wherein as yet had neuer mā bin layd. Therefore bicause it was the Easter euen of the Iewes, & that the saboth day drew nere, they laid Iesus in it, bicause the tumb was nere at hand, & rolling a great stone to the mouth of the graue, they went their wayes. And there were presente Mary Magdalene, and Mary Ioses, sitting against the tumb, and other women, which also were come with Iesus from Galilee, beholding where and how his body was bestowed. And when they came home, they prepared spices and oyntments, and rested the Saboth day according to the comaundement. But the next day that foloweth the preparation of the passe ouer, the high Preefts and Phariseys came together vnto Pylate, saying: Sir, wee remember that this deceyuer while hee was aliue, sayd: After three dayes I will ryse agayne: Therefore commaund the Tumb to be garded vntil the third day, leaste peraduenture his Disciples doe come and steale him awaye, and say vnto the people, Hee is risen from the deade, and

and the last error shall be worse than the first. Pylate sayde vnto them: Yee haue a watche, go and make it as sure as yee can. Then they went their wayes, and garded the Tumb, sealing the stone, and setting watchmen about it, too keep it.

The expolition of the text.



As much as no worke is more wonderful than the worke of our redemption, which is the passion and death of our Lorde Iesus Chryste, according too that saying of Peter in the first chapter of his first Epistle: We are not redeemed with transitorie things, as Golde & siluer: but wth the precious blud of the vnspotted & vndefiled Lamb, namely of Iesus Christ: It becometh vs, right deer beloued brethren & sistern, to endeuer by al means possible to knowe the storie of this wonderful worke, specially seeing it is betaken vnto vs in the Articles of our sayth, where we professe our selues too believe in the sonne of GOD our Lorde Iesus Chryst, that suffred vnder Ponce Pilate, was crucified, dead and buryed. &c. And that too the end, that by the knowledge of this storie, sayth might bee stirred vp in vs by the holy ghost, wherby it may come too passe, that the frute of this wonderful worke may extend vnto vs.

Now bee it, too the intente I make the more distinctly and plainly speake of this wonderfull worke, I will deuise the whole doctrine of the Lords passion into three places or articles: whiche are these.

- 1 How many sundry wayes our Lorde suffred.
- 2 The estimation and frute of our Lords passion.
- 3 The godly and helthful meditation of our Lords passion,

I Of the first.

Because wee haue sinned bothe in bodye and soule, and that satisfaction must needs haue bin made for bothe: our Lorde Iesus Chryste suffered bothe in soule and bodye. Therefore I wil

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I wil speak of his suffering in bothe, namely of the soule and body of our Lord.

That he suffered in soule, hee himselfe witnesseth bothe in speeche and in outward apparance. In speeche, when hee saith: My soule is heauie euen vnto death: and vpon the Crosse: My God, my God, why hast thou forsaken mee: Herunto also dooth pertain the prophetic of Dauid concerning Chryste: The sorowes of Hell haue compassed mee aboute: that is to say, I was stricken with exceeding greate sorowes. Hee testifieth his sorowe in outward apperance at the graue of Lazarus, John the ij. and in the garden. At the graue, when hee thought vpon the Devils tirannie ouer mankinde, and the miserie of mankinde. For all the sorowes of minde, that Chyiste endured by the space of thre and thirtie yeres vnto his death, are part of the passion which the sonne of God suffered. In the garden hee sheweth, that the heauinesse of his minde was exceeding greate, when for the bitternesse of sorowe he sweat droppes of blood. It is a naturall thing for a man to weep, and sometime to sweat in excesse of sorowe at the hearing of some s diuine euill: but neuer was any man found yet, that sweat blood for sorowe: for no man is able to susteine so great sorowe.

If yee demaund the causes of this exceeding great sorowe: yee shall vnderstand that it is not one cause, but many: whereof the chiefe are these.

First the thinking vpon the tirannie ouer mankinde, and the exceeding great miserie wherewith all men were oppressed for falling from God.

Secondly, the thinking vppon Gods wrath, whiche it be-
hould him to sustaine for our sinnes whiche hee tooke vppon
him selfe. For all bee it that he were cleere from all sinne: yet
tooke hee vppon hym the gylte of the synnes of all the whole
world. And here vppon John sayeth: The Lamb of God tak-
eth awaye (that is to say, beareth in his bodie) the sinnes
of the world. The sonne of God therfore did in very deed feel
the

the wꝛath of his father. Which feeling stirred vp so great sorow in his most holy soule, that he sweat blud.

Thirde, y thinking vpon the punishment which he forsaue he should shortly the next day folowing suffer in his most holy body, and the reprochfulnesse that he should bee put vnto.

Fourthly, the thinking vpon y vnthankfulnesse of y most part of the weꝛld. For he forsaue it should come to passe, that many wise men, many me of power, & diuers others, shoulde take scorn of this his punishment which he should sustein to redeeme them, yea & that they should persecute him & his. He forsaue also, y the gretest part of the y beare y name of christians, should through their own wickednesse, vngraciously depriue theselues of this his benefit. Which four causes procured most bitter sorow in y hart of chꝛist. Vpon this our lordes sorow must wee also thinke, y wee may be stirred vp to fayth & godlinesse, least wee perish with y thanklesse woꝛld.

Let this suffice briefly to be spoken concerning the vexation of Chꝛys ts soule. Now wil I speake of the punishment of his body. For although that the vexation of his body began in the Dr stall, whe ther was no roome for our lordes mother in the Anne: and afterward whe at the eight day of his birth, he was let blud in circumcising: and so forth vnto the time that he was made a sacrifice for vs vpon the alter of y crosse: yet notwithstanding I will at this time intreate but of that punishment which he endured last of all. And although that by the storie which I haue alre dy recited, a man may easily vnderstande how sundry wayes our Lorde was afflicted in his most holy body: neuerthelesse I will gather into a short summe, that which is disper sed at large in the storie, & diuide it according to the state of the places, in whiche he was punished. The places are these: The gardin, the house of Caiphas, the consistorie of the pꝛiests, the house of Herod, the common hall, and *Salgata*, that is to say, the place without the Citie, where offenders were wont to be put to execution.

What suffered he in the Gardin: He was betrayed with a kisse:

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a kisse: the souldiers layde hands vpon him: hee was apprehended and piniond: he was led away like a theefe & a murderer: and there also all his disciples forsooke him.

What suffered he in the house of Cayphas? He was mocked with false witness: he was rayled vpon beyond measure: and he ratched a blowe of the p̄ests seruaint.

What suffered he in the consistorie of the P̄ests? He was charged with false witness, he was scoffed at, he was spit in the face, he was buffeted, he was stricken blindfold, and bidden gesse who strake him.

What suffred he in Herods house? He was scorned by the tyrant and all his whole court: and in token of vtter contempt, Herod clothed Iesus in a faire garment, and sent him backe again vnto Pylate.

What suffered hee in the common hall? There is he accused: false witness are brought in against him: he is demanded to bee crucified: for more despise, Pylates men of warre put a purple garment vpon him: A crown of thorne is set vpon his head: a reede is giuen him in his right hand: and in crouching & knelling vnto him, he is scoffed at with this taunt, Hail king of Iewes: they spit in his face: they buffeted him: his most holy head was strikē with cudgels: and in y end (at the request of the p̄est & the whole people) he was condemned to the crosse, a most vile kind of death.

What suffered he after his condemnation? There is laide vpon his shoulders, the tymer of the crosse wherevpon he should bee nayled: hee is crucified betwene two theues, to the intent he should bee deemed the wickeddest of them al: as he hangeth on the crosse there is giuen him vineger and gall to drinke: and at length in these most greivous torments, he dieth. Whereby it appereth how bitter punishment the sonne of God our Worde Iesus Chyist endured.

But of what things shall the greivousnesse of his punishment put vs in minde? Ware of many things, and specially of foure,

For first is scene the greatnesse of Gods wꝛath agaynst sinne. For our sinne had so prouoked the wꝛath of God, that it would not be pacified but by the sonne of god, who taking mans nature vpon him, supplyeth our rōme, and satisfieth Gods iustice.

Secondly here is scene the filthinesse of sinne. For according to the qualitie of the misdeede, doe the punishments also varie. A traytour is punished vpon the wheele: a thief on the galowes, a murtherer with the sword: and a childe of fending, with a rod. But the sonne of God suffered a moste shamefull death, and a death that was accursed in Gods law. By which thing is signified, holwe abhominable sinne is in the sight of God.

Thirdly is scene the humbling of Gods sonne, who was abased beneath all creatures: by whiche humbling of himselfe he testifieth his loue towards mankind, for the redēming of whom he abode so great things.

Fourthly, is scene the horrible and vnappeasable hatred of the Jewes agaynst the Sauioꝝ that was sent vnto them. And although nothing is here done more than God had determined should be done: (For Chrysts Passion was long time before prefigured and foretold by the holy Prophets of God, as Peter sayeth in y first Chapter of the first Epistle) yet notwithstanding the Jewes did not this thing to the intent to obey or accomplysh the purpose of God, but to satisfie their owne hatred. For the nature of the woꝛld is such, that if any man rebuke the wickednesse thereof any thing sharply, it seekes to rid them out of the way, to the intent it may sinne the more licentiously. Let this breue saying suffice for the first part.

Of the second.

We haue scene of what sort Chrysts passion was: now concerning that which I haue promised in the seconde place, I will shew what estimation Chrysts passion is of before God, and what frute groweth thereof.

D. J.

What

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What estimation then is it of before God? The passion of our Lord Jesus Christ is the sacrifice propitiatorie, where in the everlasting sonne of God becoming man, and being appoynted by God to be the everlasting priest, offered himselfe by the everlasting spirite to the everlasting father, that by this his oblation, he might pacifie Gods wrath, and make amends for the fault and punishment of mankind, to the intent that all which beleeue or shall beleeue in him, might by him be sanctified vnto eternal life, according to that saying of John in his. xviij. chapter: for these doe I sanctifie my selfe. Whereby is manifested how great is the estimation of our Lordes passion, and what frute redoundeth thereof to vs men, vpon condition that we rest vpon Christ by leuely fayth. Christ being ordeined mediator betwene vs and God, doth by his sacrifice (that is to say, by his death and passion) pacifie Gods wrath, & he himselfe being the priest, offreth himselfe vnto God: and that is to the intent to deliuer vs from deserved damnation. We see therefore that ther be fīue things in this sacrifice. First the priest is Christe himselfe. 2. The sacrifice or thing that is offered vp, is the Priest himselfe. 3. God is he to whom this sacrifice is offred vp. 4. The world is it for which this oblation is made. 5. The bargain & covenant is, that this oblation turneth to the welfare of the faithful only.

But howe can it come to passe, that the death of Christe alone shoulde make sufficient and full amends for the sinnes of the whole worlde? Beholde the Lambe of God (sayth John) which taketh away the sinnes of the world. For of the indiuidable and vnspeakable vnion of the Godhead and manhood in one person, groweth the worthinesse, estimation; and endlesse merite of all the workes and passions of Christe. Therefore when it is sayd, The sonne of man hath redeemed vs by the desert of his passion: a work of inestimable price and incomparable value is named, because the same sonne of man that hath suffered, is also God,

Alto

The fourth is, that the Jewes and Gentiles are made equal, according to that saying, Ephes. 2. For hee is our peace

which

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Whiche made bothe one and hath broken down the wall that was a stop betwene vs, and hath also put away through his flesh, the cause of hatred (that is to say, the law of commaundementes coneyned in the law wrytten) to make of twaine one new man in himselfe, so making peace that he might reconcile both vnto God in one body, through his crosse.

The fifth is, that death is abolished. *1. Cor. 15.* *O Death, I wil be thy death.* To be breife, Chrystes sacrifice is oure redemption. For it is the price payd for vs, wherewith God is pacified, man redeemed, the Deuil overcome: yea & all thinges in heauen & earth put vnder one head, which is Chryste. *Ephes. 1.*

Of the third.

The godly & helthfull minding of our Lordes passion may be brought into sixe partes, whiche Chyristen folk ought to think vpon, not only at this time, but all the tyme of their whole life. For the godly minding & weying of these partes, doth not onely confute those whiche in the Papacie thinke them selues to haue discharged their dutie, if they say ouer so many *Pater nosters* and *Aue maries*, kneeling before Idols, set vp for a superstitious seruice of God: but also wonderfully strengthneth and comforteth the godly. I wil therefore set out the sixe partes of this minding.

The first is, that therby wil come to our mind how great the wraoth of *God* must needes haue bin for the sinnes of men, which could not be appeased by the work of any creature, but that of necessitie the onely begotten Sonne of God must die to pacifie Gods wraoth, by making this rightful satisfaction for sinne.

The second is, that therby wil come to our remembrance how vnumeasurable and vnsercheable hath bin the mercie of God the Father, who rather would that his onely begotten Sonne should suffer moste bitter death, than that mankinde whome hee had created shoulde perishe. Peradventure thou mayst surmise that God could haue deliuered mankinde by
some

some other meanes. What art thou that wilt teache God what he might haue done : Think thou vpon Gods Justice and mercy together. For as his mercy moued him too saue : so his iustice moued him too looke for rightfull amends of the wrong. Man sinned : and for so doing he must either perish, or make amends. Powe, man being no more but man, could not satisfie Gods Justice : and other than man, none ought too doo it. Gods wil dome therfore found through mercie a remedie in this case, which was, that the eternal sonne of God should become man, by meanes wherof he both was able too satisfie Gods iustice, because he was God : and ought too doo it, because he had taken mans nature vpon him. Thus in Chrysts Passion appæreth mercie too bee mixte with iustice, and wisdom hath tempered them both.

The thirde is, that thereby will come too mynde the moste excellent and vnspeakable loue of the Sonne of God towards mankinde, who boughsaue too turne the wrathe of his Father too him selfe, and too abyde so slaunderous a Death : and that for his enimies, as Paule beareth witness. Rom. 5.

The fourth is, that thereby will come too minde the true meane whereby the frute of our Lordes Passion may bee applyed too thee, so as it may bee for thy soule health. This applying of it is brought too passe thre wayes : by the word, by sayth, and by the Sacrament. By the worde, as it were by the hande of GOD, is the benefite of the Lordes passion offered vnto thee, where and as often as the Gospell of Iesus Chryst is preached : and the ministers of the worde do in Gods steele shewe the frute of our Lordes Passion too all that heere the Gospell. Ageyne, when the benefite of the Lordes Passion is thus offered as it were by the hande of God : it must bee receyued by faith, as it were a certeyn hande of man, the which sayth the holy Ghost worketh in men that heere the Gospell, and obey it. Furthermore, it is sealed vp with either Sacramente, of Baptism, and of

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the

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the Lordes supper, and the strength and vse therof is painted out as it were in tables, like as wee heard yester day. Therfore when thou reherst the Article of thy belofe concerning the Passion of the Lord, perswade thy selfe firmly, and beleue most assuredly, that the sonne of G D D suffered death for thee. Which thing if thou do, thou art partaker of the Lords death, in so much that all the whole obedience of Chryst is thy acquitall from sinne, and thy righteousness. But there is a double obedience to be marked in Chryst: his obedience of the Crosse, and his obedience of the lawe, which was his perfect fulfilling of the same. Like as his obedience to the crosse, is our cleansing from sinne: so his obedience of the law, is imputed to vs for our righteousness. Rom. 5.

The fifth is, that when wee be thus made partakers of the Lords passion through faith: it wil come to our remembrance, what is the lotte of the godly in this lyfe. For like as Chryst hath suffered, so will he haue the rest of the godly to suffer, that they may be conformable to the image of the sonne of God. Whereupon Paule in the first to the Romans sayth: For therefore doe wee suffer with him, that wee may be glorified together with him.

The sixt is, that we shal call to minde what thing Chryste (who hath redeemed vs with his own blud) requireth at our hands. For now sith we are redeemed by him, wee must obey him. What willett he? First that wee should renounce his enimie the diuill. Secodly y we should flee sin, that we offend not God ageine wittingly and willingly with our sinnes. Thirdly that we giue our selues to holinesse and godlinesse, and that wee serue him in true feare all the dayes of our life. Which thing if wee do, wee shall obteyne the ende of our sayth, that is, the euerlasting saluation of our soules. Whiche God the Father graunt vnto vs, through Iesus Chryst our Lord. Amen.

Of

*The Storie of the Resurrection of our**Lorde Iesus Chryſt, compiled by laying together
with the foure Eaangelists.*

As soone as the Sabbath day was paste, Mary Maudelin, and the other Mary, which is called Iacobie, and Salome, and Ioanne, and the other women that were with them, which came with Iesus out of Galilee, brought and made ready sweete odours, that they might come and anoynt Iesus. For they had rested the Sabbath day according too the commaundement.

At euentide of the Sabbath which dawneth toward one of the Sabbaths, that is too say, very early in the morning before the breake of the day, while it was yet darke, the firste day of the weeke, they wente forth and came too the Tumb by the Sunne rising, bringing with them the odours which they had prepared. And beholde there was a greate earthquake: For an Angell of the Lorde came downe from Heauen, and coming too the Tumb, rolled the stone from the mouth of it, and satte downe vpon it. And his countenaunce was lyke lyghtening, and his raymente as white as Snowe. And the watchemen for feare of him were astonnied, and became as deade men.

And the women sayde among them selues: VVho shall rolle vs the stone from the mouth of the graue? For it was an exceeding greate one. And when they had looked backe, they sawe the stone was rolled from the graue. And entring into the graue, they founde not the bodye of the Lorde Iesus Mary Magdalene therefore ran too cary tidyns of these things. And it came too passe, that while the women were amazed in their minde at the matter, bycause they hadde not founde the body of Iesus: Beholde, two men stood by them in bright rayment, and when the women were afrayde, and cast down their coun-

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renauce too the ground, they sayde vntoo them : VVhy seek yee the lyuing among the deade? Hee is not heere : but is risen. Remember what he tolde you while he was yet in Galilee, saying : That it behoued the Sonne of man too bee betrayed intoo the handes of sinners, and too bee crucified, and too rise ageyne the thirde day. And they remembred his woordes, and departing backe from the Tumb, they afterwarde reported all these things too the eleuen, and too all the reste. And when they tolde these things too the Apostles, their woordes seemed too them too bee doting fooles, and they beleued them not. VVhen Mary Magdalen ran away (as it is sayde) shee came too Simon Peter, and too that other Disciple whom Iesus loued, and sayde vntoo them : They haue taken away our Lord out of his graue, and wee knowe not where they haue bestowed him. Peter therefore rose vp, and that other Disciple, and went too the graue. And they ran bothe toogether, and that other Disciple outran Peter, and came firste too the graue, and when hee had bowed him selfe downe, hee saw the linnen clothes lapped vp, yet wente hee not in. Then came Simon Peter following him, and entred intoo the graue, and sawe the linnen clothes lie, and the napkin that was aboute his heade, not lying with the linnen clothes, but wrapped toogether in a place by it selfe. Then wente in also that other Disciple which came firste too the Sepulchre, and hee sawe and beleued. For as yet they knewe not the Scripture that hee shoulde rise ageyne from the deade. The Disciples therefore went ageyne too their owne home. And Peter maruayled at that which had happened,

Mary stode without the Sepulchre weeping. And as shee wept, shee bowed hir selfe intoo the Sepulchre, and sawe two Angelles in white, sitting the one at the heade, and the other at the feete, where they had layde the body of Iesus. And they sayde vntoo hir : woman, why weepest thou? Shee sayde vntoo them : For they haue taken away my Lorde, and I wotte not where they haue layde him. VVhen shee had thus sayde, shee turned

turned hir selfe backe, and sawe Iesus standing, and knew not that it was Iesus. Iesus sayde vnto hir. V Voman why weepest thou? whom seekest thou? She supposing he had bin the Gardener, sayde vnto him: Sir if thou haue borne him hence, tel mee where thou hast layed him, that I may fet him. Iesus sayde vnto hir: Mary: Shee turned hir selfe and sayde vnto him: *Rabboni*, which is too say, maister. Iesus sayd vnto hir: touch mee not, for I am not yet ascended too my Father. But go too my brethren, and say vnto them: I ascend too my Father and your Father, too my GOD and your God. This is that Mary Magdalene out of whom Iesus had cast seauen Deuils, to who when hee was ryfen, hee shewed him selfe first, in the morning the first day of the weeke. Shee going hir way, tolde the Disciples that had bin with him mourning and weeping that shee had scene the Lorde, and that he had spoken suche things vnto hir. And when they heard that he was alieue, & was seen of hir, they beleueed it not. And the women entring into the Sepulchre, sawe a yong man at their right hande clothed in a long white garment, and they were afrayde. For it was an Angel of the Lorde. And hee sayde vnto them: Bee not afrayed, for I knowe that yee seeke Iesus that was crucified: hee is not here: hee is risen as hee said: come and see the place where the Lord was put, and go quickly and tell his Disciples that hee is risen from death. And beholde hee wil go before you intoo Galilee, there yee shall see him. Loe I haue tolde you. And they departing quicklye from the Tumbe, wente their wayes with feare and great ioy, and ran to bring his Disciples woord. And they trembled and were amazed, and tolde no body anye whit of it, for they were afrayed. And as they wente too beare woorde of it too his Disciples, beholde Iesus met them, saying: All haile. And they came and hilde him by the feete and wooshipped him. Then sayde Iesus vnto them, bee not afrayde. Go and tell my brethren, that they go intoo Galilee, and ther they shall see mee. V Vhen they were gone, beholde, some of the keepers came intoo the Citie, and shewed vnto the highe Preeftes all

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the things that were happened. And they gathered them together with the Elders, and tooke counsel, and gaue large money too the Souldyours, saying: say yee that his Disciples came by night, and stole him away while yee slept. And if this come vntoo the Presidents cares, wee will appease him and saue you harmelesse. And they tooke the money and didde as they were taughte. And this saying is noyed among the Iewes vntoo this day.

The exposition of the text.

This feast is the highest of al feasts, wherin is set forth vntoo vs the Article of our Lords resurrection from the dead, & that the third day (according too the Scriptures) whom by his glorious resurrection, as hee was conquerour of death, sinne, and the Deuil: so became hee the redeemer of al them that shall not refuse too beleue in him. It is a custome in this feast too entreat (out of the storie of the resurrection) concerning the benefit or frute of the same, & of the vse thereof: all whiche things this present Gospell conteyneth. It is tolde by the Angel that Chryste is risen. This is the summe of the storie. The women are willed not too bee afrayd. This is the frute of this benefite: and the women seek Chryst raysed from death. By the example of whom is commended vntoo vs, the helthful vse of our Lords resurrection. And herefoze not without cause, Paule wryting too Timothy, sayth: Remember that Iesus Chryste is risen from death. For as the same Apostle saith in the. 10. too the Romans. If thou beleue in thy harte that God hath raysed him from death, thou shalt bee saued. How bee it too the intent this Article of oure sayth may be the better confirmed vntoo vs, I wil handle thre places in this sermon, whiche are.

- 1 How many wayes there are too proue the Lords resurrection.
- 2 Why hee arose the third day.
- 3 What is the frute of Chrystes resurrection.

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Of the firste.

By thre kindes of Testimonies is the Lordes Resurrecti-
on confirmed. For there are Testimonies that go before,
and that go with it, and that come after it: Of which I will
speake in order. Christ admonisheth vs in the xxiiij. of Luke,
that we should aduisedly wey the testimonies that went be-
fore the Lordes Resurrection, where he sayth: So is it writ-
ten, and so ought Christ to haue suffered and risen agein the
third day, and repentance and remission of sinnes to be prea-
ched in his name vnto all nations. But where is this writ-
ten? He himself answereth and saith: In Moyses and the pro-
phets & the Psalmes it is written of mee. Therefore in Moy-
ses, in the Prophets and in the Psalmes, must wee seeke for
the Testimonies that go before our Lords resurrection.

In Moyses there is a double kinde of Testimonie concer-
ning the Lords Resurrection. For it is both foretolde in ex-
presse wordes, & shadowed with many figures. The expresse
wordes are these: The womans seede shall breake the Ser-
pents head: that is to say, Christ shall ouercome the Deuil,
whiche thing could not bee done but by Christs rising agein
from death. For if Christ had taried stil in his graue, the de-
uill had had the vpper hand of Christ. For as long as Christ
lay in his graue, Christ had no victorie, that is, he had no tri-
umph. But as soon as our Lord opened his graue, and came
out of it aliue: he shewed him selfe conqueror and triumph-
er ouer Satan. Herevnto also pertaineth this saying. In thy
seede shall all the nations of the earth bee blessed. Now as in
death is the curse: so is blessing to bee seen in y life of Christ.
Also it is shadowed with figures in Moyses. Adam dying and
afterward being raysed ageyne, was a figure of Chryste dy-
ing and rising ageine. For thus sayth Augustine, Christes
resurrection was prefigurate in our first father Adam, be-
cause like as Adam rising after sleepe, knew Cue shaped out
of his seede: So Christ rising agein from the dead builded the
church out of the wound of his syde. Isaac also being laid vpon

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on the altar too bee sacrificed, and yet beyng deliuered by the Angell, was a figure of Chryste offered vp vpon the Crosse, and afterward rayled from death by the power of God. Joseph being cast into prison, & afterward brought forth vnto high honoꝝ, did betoken the death & resurrection of the Lord.

In the Prophets also are both sayings and figures of this Resurrection. Esai. 53. chapter. If he giue his soule for sinne, he shall see long lasting sæde, and the will of the Lord shall prosper in his hand. Daniell telleth openly that Chryst shall bee put too death, and that he shall reigne for euer. As eas also sayth, the thirde day he shall quicken vs. Among many o- ther figures are these. Sampson is shut within the Citie and the gates fast locked: And our Lord is closed in the graue fast sealed. Sampson breaking the lockes, and bearing away the gates, escapeth without harme. And Chryste breaking the powers of hell goeth out free. Like as the shippe should haue perished if Jonas had not bin cast out: so should the woꝝld perish if Chryst had not suffered. And like as Jonas was in the belly of the fishe thre daves, and afterwarde was cast out on lande. So Chryste was thre daves in the earth, and afterward came forth aliue out of his graue.

In the Psalmes also are Testimonies and Figures of Chrystes resurrection. The second Psalm entreateth alto- gither of the kingdome and preisthood of Chryst. The fiftene Psalm: Thou shalt not suffer thy holy one too see corrupti- on. The xxy. Psalm preacheth the Loydes Passion and re- surrection. The. Cx. Psalm. He shall drinke of the brooke by the wayes side: therfoze shal he lift vp his head. The same Dauid doth shadow the death & resurrection of the Lord. Da- uid fleeing so oftentimes, & at length being aduanced too the kingdom, was a figure of Chrysts abacemēt by death, & of his gloriificatiō by rising agein. Such maner of pꝛofes of y^e lords death & resurrection, there are many in Moyses & in the Pro- phets, and in the Psalmes: but I haue recited but fewe for thoꝝtnesse of time. To the furtherance heꝛof cometh it also y^e
Chryst

Chryſte oftentimes forewarned his Diſciples of his death and reſurrection.

Of teſtimonies that go with it, there be two ſorts: namely, expreſſe words, & ſignes. In this Goſpel the Angel ſayth: He is riſen, he is not heer. The ſigne was ſeen, the grane was emptie, there was an Earthquake: the Lorde ſhewed him ſelfe firſt too Mary Magdalene: afterward too the more part of the Apoſtles: and then too five hundred brethren: hee is conuerſant with his Diſciples fortye dayes: and at the ende (in the ſight of a great number) he aſcended viſibly into heauen, from whence (the .x. day after his aſcencion) hee ſendeth the holy Ghoſt according too his promiſe, whiche holy Ghoſt convinceth, Chryſt too have aſcended into heauen in deed, as triumpher ouer death and hel.

The teſtimonies that ſolowe, are of two ſortes alſo. The preaching of the Apoſtles whiche is confirmed wyth ſundry miracles, & afterward the recoorde of the whole Church confeſſing Chryſt their Lorde and mediator. Beſides theſe, there be other ſignes alſo. The inward ſigne, is Chryſts ſpirit in the harte of the beleeuers, whiche teſtifieth vnto them, that Chryſte liueth. The outward ſignes are Baptiſme, and the Lords Supper. For by Baptiſm is figured Chryſts death, buriall, and reſurrection, as Paule teacheth the .viij. too the Ro- maines. The Lodes Supper doth alſo repreſente vnto vs Chryſtes reſurrection. He that beleueth not theſe teſtimonies, going befoze it, with it, and comming after it, ſhall one day ſee him comming in the Clouds too be his iudge, whome hee acknowledged not too be his ſauour heer on earth.

¶ Of the ſecond.

Why aroſe he ageine the third day? Why did he not put it off till the laſt day, that we mighte haue riſen toogether with him? He roſe ageine the third day, firſt too fulfil the Prophecies. For it was tolde befoze by the Prophet Iſeas, and prefigured in Jonas, that he ſhould riſe ageine the third day

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day. Secondly to make good his owne promises. For he promised his Disciples, that after hee had bin deliuered to the Gentiles, and mocked of them, he should be put to death and rise ageine the third day. And he pzeuented not the third day, bicause all men might certainly know, that hee was dead in deed. Therfoze by lying foztie houres in his graue, he shewed himselfe to haue bin dead in very deede. And why he delayed not his resurrection til the last day, there are right weightie causes ready to be shewed.

The first is, bicause it was wzitten: Thou shalt not suffer thy holy one to see corruption. For Chrystes body might not rot in the graue. First for that it was made of the bloud of the moste chaste virgin by the woꝝking of the holy ghost. Secondly, for that as long as hee liued in this woꝝld, he kept it pure and vndefiled. Therfoze had it bin vnmeet that suche a body should haue become woꝝmes meat.

The seconde cause why hee delayed not his resurrection, is our hope. For thus sayeth Peter. Blessed be God the Father of our Lorde Iesus Chryste, for begetting vs ageine to a liuely hope, thꝛoughe the resurrection of Chryste from the dead.

The third cause is, that hee should be the first of them that rise ageine. For like as Adam was the first that appered in moꝝtall body by reason of sinne: so ought Chryste to be the first that should apper in immoꝝtall body, iustifying vs, and healing our bodies from eternall death.

And although we shal all rise ageine, and that others besides Chryst haue risen ageine: Yet is there exꝛeeding great difference betwene the resurrection of Chryste, and of other men. For first, Chryst rose ageine by his owne power, whiche thing no man coulde euer do, saue onely hee. Secondly the other that were raysed (as the widowes sonne, the ruler of the Sinagogs daughter, and Lazarus, and others) rose to die ageine. But Chryste rose to liue for euermore.

Besides

Besides this, Chrysts Resurrection differeth from the Resurrection of other men, in frute and efficacie. For Chryste by his owne power rayseth vp others, which thing was shewed in the Garden where he was buried, and rose ageine at the rising of the Sunne. Lastly Chrysts rising ageine differeth from oures in time also. For as it is already shewed, and as we knowledg in our Crede, Chryst rose ageyne the third day: but our Resurrection shall bee delayed till the last day. For then shall appere the euerlasting life and endlesse righteousnesse, which he shall giue to all his, that is to say, to all them that beleue in him. Thus much concerning the second place, why Chryst rose ageine the third day, and how his resurrection differeth from oures, that by the Resurrection of Chryst, we may conceiue liuely hope of the euerlasting and incorruptible heritage in heauen.

Of the thirde.

NOW remayneth the thirde place concerning the frute of Chrysts Resurrection, which is moze plentiful and abundant, than that it may bee expressed by mannes tung: Paule saythe, that by Chryste all things are restored in heauen and in earth. For first, Chryste by coming out of his graue, sheweth himselfe conquerour and triumphour ouer Death, Hell, and Sathan, and so maketh good the promise uttered concerning him in times past: The seede of the woman, shall treade downe the Serpents head: whiche Prophecie Iohn expounding, sayth: Chryst appeared to destroy the woorkes of the Deuill. Now bee it, as to vs warde that are men, for whose saluation he came downe from heauen, was made manne, dyed and rose ageyne, there are foure sundrye kindes of frutes of Chrystes Resurrection to bee considered. For Chrysts Resurrection is first our Iustification. Secondly, the power whereby sinne is subdued.

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subdued in vs: thirdly, an example of newnesse of lyfe, & the cause therof: and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these foure manner of frutes I will speake in order.

Wherefore the first frute of our Lordes resurrection, is the iustification of vs, of which frute Paule speaketh in y fourth to the Romanes, We died for our sinnes, and rose ageine for our iustification. And Daniell in his .ix. Chapter, Iniquitie shal bee taken away, and euerlasting righteousnesse shal bee brought in. To the intent this frute may bee the sweeter, we must consider of how great value it is. We are bozne in sin, and subiect to Gods wrath. Ephes. 1. We are all by nature the childezen of wrath: The rewarde of sinne is death. Ro. 6. fro this death are we deliuered by the resurrection of Christ. For by Christ we are quit from the gilt of sinne, and so consequently from eternall death. Herevpon commeth that saying in the Apocalips: Blisfed and holy is he that hath his part in the first resurrection: for vpon them hath the second death no power, but they shal bee priests of God & of Christ, and they shall reigne with him. For as the first death is by Adam: so the first Resurrection is by Christ. Herevnto also pertaineth this saying: Blisfed are they that wash their garments in the Lambes blud, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The second frute of our Lordes Resurrection, is, that it is the power whiche is shed into the beleeuers, which maketh them able to ryse from vices vnto vertue. This power is bestowed vppon vs in Baptism, and confirmed in the Lordes Supper. so that we bee not behinde hande with our partes. And yet this power is felt in those only, that are bozne agein of immortall life. 1. Peter. 1.

The thirde frute is the example. For as Paule sayeth: Christe rose ageine to the intent we might walke in newnesse of lyfe. Whose therefore that folowe their owne vices, liuing wickedly & vnclenly, doe testifie by their own doing, y they

they despise Chryste, whose Resurrection is set before vs, as a glasse to see how we ought to leade our life. For they think that Chryst was scourged, crowned with thornes, and shed his blud vpon the altar of the crosse, to the intent that they may giue ouer themselves to all outragiousnesse, tyzanny, pryde, and lusts: and after this maner (as much as in them lieth) they crucifie the sonne God of new agin. We therfore (who couet not only to be called, but also to be the same that we are called, that is to say, Christians,) must think vpon the mater as it is in deede: namely, that Chryst dyed for the clensing of suche mennes sinnes, as receiue ffaith with him and liue in true repentance, by mortifying the old man and quickening the new man. There bee foure euils wherewith men are burthened: ignorance, guiltinesse of sinne, vices, and feare of endlesse damnation. Ageinst ignorance, Chryste is vnto vs wisdom: whyle he by his Gospel instructeth vs of his will towards vs. For if we were not instructed concerning his will, by the word of god: our mind should be wraaped in continual darknesse, which darknesse is put away by the light of the Gospel.

Ageinst the guiltinesse of sinne, Chryste is vnto vs righteousness. For his obedience is imputed to vs that belæue, so as now wee may appeere in Gods sight, not as sinners, but as righteous persons.

Ageinst the vices and lustes naturally bred in our flesh, Chryste is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs through the holy ghost.

Ageinst the feare of endlesse damnation, Chryste is vnto vs redemption. These foure benefites of Chryst, doth Paule ioine togither in the first Epistle to the Corynthians and the first Chapter, in these words: God hath made Chryste vnto vs, wisdom, righteousness, sanctification, and redemption. We therfore that desireth this highest and utmost benefite, must speedely passe forth vnto it by the former, as by Roppes, for asone as any man hath lerned Chryst, he must

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belæue in him : when he belæueth in him, he must be sanctified with his spirite : that is to say, he must (after the example of Chryst risen ageyne,) lead a new life. After this new life, shall at lengthe folow full deliuerance in the last iudgement, when he shall render vnto euery man according to his deedes. Let this therfore wherof I haue now spoken, bee the thirde frut of our Lords Resurrection, namely that we liue a new life after his example. Wherevnto tendeth that saying of Paule: If ye be risen ageyn with Chryst, sauoz the things that are aboue.

The fourth frute of the Lords Resurrection is, that it is bothe the cause, and the warrant of oure Resurrection, by which the soules of the dead shall be ioyned ageyne to theyr bodyes at the second comming of Chryst, when he shall come to iudge the quick and the dead. Wherevppon Paule. 1. Cor. 15. chapter disputeth at large, and handleth this poynt: Chryst is risen from the dead, *Ergo*, we shall rise ageyn also. 1. Thes. 4. For if we belæue that Chryst Iesus died and is risen ageine, so shall God also reise vp with him, those that are salu'd a slepe thzough him: And Iohn in the. v. Chapiter. The hour shall come in which all that are in their graues shall heere his voice and come for the: They that haue done good, to the Resurrection of life, and they that haue done euill, to the Resurrection of iudgement. Here is mention made of a double resurrection, that is to wit, of life and of iudgement. The Resurrection of life, is that which he promised to them that haue done well. The Resurrection of iudgement is that which he threatneth to those that haue done euill. Hereunto also pertaineth that saying of Paule in the tenth to the Romanes. This is the word of faith which we preach. If thou shalt acknowledge the Lord Iesus with thy mouthe, and belæue in thy hart, that God hath raised him from the dead, thou shalt bee saued : that is to say, thou shalt rise ageine to the Resurrection of life and euerlasting saluation.

And

And these things are bræfly spoken concerning the Resurrection of our Lorde, wherby first of all is to be confirmed our faith, concerning the Article of the Resurrection. Secondly is to be confuted the erreure of the Iewes which denie Chrystes Resurrection. And so shall we be putte in minde of the frute of his Resurrection, that by the same we also may in this life rise from sinne, and at length in the last day, rise to the Resurrection of lyfe, through Iesus Chryst our Lord, to whom with the father and the holy ghost be honoz, praise and glozie for euermoze. Amen.

The second Holyday in Easter weeke.

¶ The Gospell. Luke. xxij.



And behold, two of his disciples went that same daye too a towne called *Emaus*, vvhiche was fro Ierusalẽ, about. lx. furlonges: and they talked together of all the things that had happened. And it chaunced whyle they commoned together and reasoned, Iesus himselfe drevv neere, and went vvith them. But their eyes vvere holdẽ that they shold not knowv him. And he sayde vnto them: vvhat maner of communications are these that yee haue one too an other as ye vvalke and are sadde? And the one of them (vvhose name was Cleophas) aunsvvered and sayde vnto him: art thou only a stranger in Ierusalem, and hast not knowvne the things vvhich haue chanced there in these dayes? he sayd vnto them: vvhat things? And they sayd vnto him of Iesus of Nazareth, vvhiche was a Prophet, mighty in deede and vvord before God and all the people: and hovv the high preefts and our rulers deliuered him to be condẽned to death, and haue crucified him. But vvee trusted that it had bin hee, vvhiche should haue redemed Israel. And as touching all these things, too day is euen the thirde daye that they vvere doone. Yea and certain vvomen also of our company made vs astonied,

R. ij.

vvhich

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which came earely vntoo the Sepulchre and founde not his bodye : and came saying, that they had seene a vision of Angels, vvhich sayd that he vvas aliue . And certaine of them vvhiche vvere vvith vs, vvent too the Sepulchre, and found it euen so as the vvomen had sayde, but him they savv not. And he sayde vntoo them : O fooles and slowv of hart too belecue all that the Prophettes haue spoken. Ought not Chryste too haue suffred these things, and too enter intoo his glorie ? And he began at Moyse and all the Prophets, and interpreted vntoo them in all Scriptures vvhich vvere vvritten of him. And they drevve nigh vntoo the tovvne, vvhiche they yvent vntoo. And he made as though he vvould haue gone further. And they constrayned him, saying : Abide vvith vs, for it dravveth tovvards night, and the day is farre passed : And he vvent in to tary vvith them. And it came to passe as he sate at meate vvith them, he tooke bread and blissed it, and brake, and gaue to them. And their eyes vvere opened, and they knevv him, and he vanished out of their sight. And they sayd betveene themselues : did not our harts burne vvithin vs vvhile he talked vvith vs by the vvay, and opened too vs the Scriptures ? And they rose vp the same houre and returned too Ierusalem, and founde the eleuen gathered to gether, and them that vvere vvith them, saying : the Lorde is risen in deede, and hath appeared to Simon. And they told vvhat things vvere done in the vvay, and hovv they knevve him in breaking of bread : and they beleued them not. And it vvas tovvard euentide the same day vvhich vvas one of the Saboth, and the dores vvere shut vvhere the disciples vvere gathered together for fear of the Ievves.

The exposition of the text.



He summe of this storie is, that Chyrist y same day y he arose, appered to two of his disciples as they were going to *Emaus* (now this *Emaus* was a town almost .y. miles of frō *Hierusalem*, and

and commoned with them concerning the Messias. **W**hen he had instructed, and made himselfe knowne too them in bzeaking of bzead, he vanished out of their sight. And they bbeing certified of his resurrection, returned by and by too Hierusalem, and tolde al that had happened unto the eleuen disciples. Now to the intent we may the easlier vnderstand this story, I wil distribute it into four parts, which are :

- 1 **W**hat these two Disciples did before Chryst came vnto them in theyr iourney.
- 2 **T**he talke betwene Chryste and his Disciples in the way.
- 3 **W**hat hapned in the house.
- 4 **W**hat those Disciples did after the Lorde had instructed them.

These partes haue euery of them their peculiar doctrines and admonishments, which we wil declare in the exposition of eche of them by themselves.

Of the first parte.

Two of them the selfe same day y the Lorde rose, went too a towne which was about thre score furlongs of, which make seuen thousand and foure hundred paces, that is to wit, about two miles, somewhat vnder or ouer. This was the cause of theyr talke. And as they vvere going, they talked of Chryst. Wherby we may lerne two things. First that occasiō of exercising godlinesse is not to be neglected. Secondly whe we haue gotten this occasion, that we must not bzeake it of, for matter impertinent and trifles. In these disciples we see thre things. First a token of godlinesse. Secondly weaknesse of Faith. And thirdly a wonderment at those things that had happened.

That they talked reuerently concerning Chryste and his doings, it is hereby too be presumed, that by this their communication, they allure Chryste vnto them. The weaknesse of their faith appæred, in that albeit they had herd

ii.ij.

before

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before of the Prophecies concerning Christ: yet were they somewhat slow to believe perfectly. So the Christen sayth hath his conception and his tenderesse, which is to be cherished with communication of Christ, until it may grow to some strength. Also they marvelled at those things that had happened. For nothing is more wonderfull, than for a dead man to come out of his graue alive. This wonderment was mixt with hope and feare, or with belêse and douting. For like as the fleshly vnderstanding and iudgement of reason prouoked them to dout: so the sparke of ffaith that was in them, resisted their douting, although very faintly. So cometh it often to passe in christen folkes. On the one side the flesh assaileth and striueth to drawe a man into wanhope. On the other side the spirit setteth himselfe against the flesh, sometime more faintly, and sometime more stoutly. Now be it to the intent the spirit yeld not to the flesh, it is to be quickened by with talking of Christ, that is to say by minding and heering the Gospell and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his fortieth and twelfth Chapiter: who speaketh thus of Christ. A brused Reede shall he not breake, nor quench smoking flaxe, but he shall utter iudgement in truth. These two similitudes teach, howe Christ dealeth with those that be his, in whom he findeth any spark of godlynesse. By the similitude of the brused Reede, he meaneth that he will not altogether breake and crush in peeces, those that are halfe broken already: but rather ease them, and beare wyth them, that he may preserve and encrease whatsoeuer good is in them. These two Disciples were halfe broken and not farre from a fall, so sore were they tossed with the wind of the flesh. But to the intent they should not fall, Christ beareth them up with his grace. Ageine the metaphoe of the smoking flaxe, is taken of matches, which by reason of the smoke that they send forth, doe not lightly go out, so there be any body by to put to his hand. Cūe so wher so euer there pæreth any spark
of

of godlynesse, Chyſte is ſtreight at hand, and cheriſheth and kindleth it, that they may burne moze clærely, according as wæ ſee in theſe two Diſciples. Hære from may wæ drawe moſt excellent comfort. Although we weake men doe ſtagger and halt, although wæ be already bzused and diſoynted: yet doth not he by and by caſt vs away as vtterly unproſitable: but beareth with vs a long time, untill he haue made vs moze ſtrong and ſtedie, ſo that wæ folowe the example of theſe Diſciples.

¶ Of the ſecond parte.

AND it came to paſſe that as they vvere talking and queſtioning one vvith another, Ieſus falling intoo theyr company vvvent vvith them. This dæde of Chyſtes, firſt cõfirmeth Chyſtes promiſe, which is: wherſoeuer two or thre bee gathered together in my name, there am I in the middes of them. Although this bee not done always bodyly: yet is it done in dæde ſpiritually, which thing the Lord mæneſh too ſhewe vnto vs by this bodyly preſence. Hæreby therefore wæ may lerne that which I warned you of in the former part of this ſtorie, that what ſoeuer they be that ſeeke reuerently after Chyſt, they ſet open the gate vnto Chyſt to help them, and by their godly exerciſes, procure him to be their teacher, like as on the cõtrary part heatheniſh men by their vncleane communication, forecloſe the gate that he can not come at them. This thing is auouched, not only by this example, but alſo by the ſaying of the Prophet Eſay. 66. Unto whom ſhal I haue reſpect, but too the poore and broken in ſpirit, and him that ſtandeth in awe of my wordes?

But what mæneſh the Euangelist by that he ſayth: Their eyes vvere hild leaſt they ſhoulde knowe him. Hæreby wæ are put in mynd of our weakneſſe. For neither our eyes nor our eares doe execute theyr duetye, unleſſe the mercey of G D D doe graunt them the power ſo too doe. And if the caſe

A. iiij.

ſtand

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It is so with the eyes of the body, much more true is it in the eyes of the mind. Whereby we may lerne three things. One is that the powers of our senses or of our mind are none at all, but if they be enabled from heauen. Another is, that we abuse not our mynd and our senses to the dishonour of our creator. For if we do, it is to be feared, least for a punishment he bereaue vs bothe of mind and sense. The third is, that we desire of him both the lightening & preservation of our wits to his glorie.

And he sayde vnto them. What maner of talke is this that you haue one to another as ye vvalke, & are sad? These words do sufficiently shew that which I sayde before, namely that thei wauered betwene hope and feare, and had not yet ouercome feare. Howbeit the Lord doth here strengthen these wauerers, according to that saying of Paul: The Lord shall not suffer you to be tempted aboue youre power, but shall with the temptation make a way for you to get out, that you may be able to endure it. Here had those two Disciples yielded, and their faith had bin quenched by temptation, (which thing they heauinesse witnesseth) if Chryste had not out of hand stept in, and vnderthorowed their downfall. Let vs also by these mennes example, and by Chrystes deede, comfort and raise by our selues.

And one of them whose name was Cleophas answering, sayd: Art thou alone a straunger in Hierusalem, and haste not knowne what hath bin done in these dayes? Cleophas marvelleth, that he alone knew not that which was knowen to the whole cite, and to all the straungers that were resorted thither to the feast of Passequer.

To whom he sayd: what things? as concerning Iesus of Nazareth. &c. The answer of Cleophas hath. iij. things in it. First it is an acknowledging of Chryll, & a witnessebearing of his innocencie: vwho (sayth he) was a Prophet, myghty in deede, and in woord, before God and all the people.

This discription containes three things touching Chryll.

First

First and for moſte, that Chryſt is a Prophete, that is to ſay, a teacher of Gods will ſente from God. Secondely, that he is not a Prophet of the baſer ſorte, but mighty in worke & word, that is to ſay, excellent in holynesse of life, and ablenesse of teaching. Thirdly is added (before G O D and men,) wherby is ment, that Chryſte in ſuche wiſe executed the office of a Prophete, that hee behaued himſelfe holily in all things, as in the eyesight of God. This acknowledging of Chryſt was great, although it were not full and perfect. The Phariseys, the high Prieſtes, Pilate, and Herode, did put Chryſt to death as a blaſphemer. Theſe diſciples beare witnesse that he was ſent of God. Whereupon we may deriue this doctrine, that in religion, not the iudgement of the great men, but the rule of Gods word is to be ſolowed. They were offended at the outward apperance of Chryſt: and theſe following the truth of God, did (as much as they could) ſet theſelues againſt theſe blaſphemers.

The ſecond thing that is the in anſwer of Cleophas, is the publiſhing of the Lords paſſion: wherin he declareth, both by whom he was condemned, and of what kynd of death hee ſuffered. Our high Prieſtes and Elders (ſayeth he) condemned him and deliuered him to death. He openly auoucheth that the high prieſts and elders are the enemies of Chryſt. Whereby wee alſo are admoniſhed to accuſe them openly, that perſecute the Goſpell, as the Pope doth, and many tyrantes in the worlde. Alſo he ſheweth what kind of death, he was put vnto, when he ſayth: And they crucified him: Thā the which kind of death, although there was none more reprocheful in the worlde: yet was not Cleophas therfore afrayd to count him a holy man.

The third thing that is in the anſwer of Cleophas, is the confeſſion of his beleeſe in Chryſt: VVe hoped (ſayth he) that he ſhould haue redeemed Iſrael. Cleophas confeſſeth openly that he beleeueth vppon Chryſt, whom the hygh Prieſts had put to death. And this is the nature of true fayth. For hee

R. v.

that

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that beleueth vnto rightuousnesse, cōfesseth with his mouth
to saluation.

The fourth thing that is in the aunswere of Cleophas, is
the strengthning of his weak sayth by the promise of Chryst,
and the witnesse of the women, by the vision of the Angels,
and the recozde bearing of certein of the Apostles. For when
Cleophas nameth the third day, he doth it for that the Lorde
had promised to rise ageyn the thirde day. This promise be-
leueth hee to be fulfilled, notwithstanding that hee bee to-
sed betwene hope and feare. But against feare, hee taketh
vnto him the nourishment of Faith, lest it should be utter-
ly quenched. And where as he telleth, that the body was not
founde by the women, and that there appered vnto them
a vision of Angels, and that the report which the women had
made of the emptie Tumbre, was auouched by the witnesse
of men: these things tende all to this ende, to perswade hym
selfe fully, that Chryst was risen againe. So the godly man
being doutfull betwene faith and feare, vnderproppeth his
faith, and to the uttermost of his power wzestleth ageynst
feare.

But what sayth the Lorde to thys geare? O fooles (sayth
hee) and slowe of harte too beleue the things that are spoken
by the Prophetes. Where first hath our Faith somewhat to
learne at Chrystes hande. Chryste verely findeth faulte
wyth those disciples for their slownesse, as well in lerning,
as in beleuing, yet doth he not cast them off for theyr wea-
kenesse. But rather (according to his owne custome) hee
chastiseth them after a fatherly sort, and helpeth their weak-
nesse: least being ouercome wyth feare, they should quench
the litle fyre of theyr sayth. For hee came to be a physitian of
the weake, and not to sozdow the weake with feare. Whereby
we may lerne, that Chryste will not cast off any man that
hath a small and weake sayth, so he suffer it to be strength-
ned and encreased by the word of God. But what thing fin-
deth he fault with in these two Disciples? with two things.

Agno

Ignoraunce or dulnesse in lerning and slownesse in belieu-
 yng the Prophetes. Dulnesse hyndered their vnderstan-
 ding and slownesse hyndered their Faith. For although they
 had a very little fayth, yet ought they too haue made grea-
 ter furtherance in it, for that they had not onely herd from
 their childhod the foresayings of the Prophetes concernyng
 Chryste, but also Chryste hymselfe foretellyng them what
 kinde of death he should bee put too, and that he shoulde (the
 thirde day after come out of his graue ageyne alyue. Where
 is our dulnesse also reproued, who haue herd the Gospell so
 many yeres together, and yet many are too bee found amon-
 gest vs, that haue not yet learned the Apostles Crede: of
 whom I am sore asfraid, vnlesse they amend betimes.

After that Chryste hath founde faulte with them, hee bee-
 ginneth to teach: Whiche is the poynt of a good schoolmas-
 ter. And therfore he sayth: Ought not Chryst too haue suffe-
 red thele thyngs, and so too enter intoo his glorie? **This is**
the ground that the Lord teacheth vpon: the meenyng where
of is this. Chryst accordyng too the foresaying of the prophe-
 tes, ought too suffer death vpon the Crosse, and afterwarde
 too rise from death, and to enter intoo his glozie. He oughte
 to suffer verely for our synnes, and to rise ageyne for oure
 iustification. Rom. 4. When seeing yee confesse mee too bee
 Chryst, yee must also know out of the Prophets that it bee-
 houed mee too dye, and ryse ageyne from the dead. This thing
 sheweth he also out of Moyses, and the Prophetes: but the
 Euangelist telleth not by what places of Scripture he did it
 Notwith standing, it is not too be doutted, but that he first of
 all expounded the promys concerning Chryst set forth vnto
 Adam: which is this: The seede of the womā shal tread downe
 the serpents head, and many such other, as you haue herd yee-
 sterday. Moyses (by the comandement of God) did set vp a
 bzazen serpent in the wilderness, & as many as looked thereon,
 were healed of theyr woundes. Whiche figure Chryste ex-
 pounding in the thirde of John, sayeth: Like as Moyses lifted
 by the

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by the serpent in the wilderness: so it behoueth the sonne of man to be lift vp, to the intent that all that beleeue in hym, should not perishe, but haue life euerlasting. Howbeit as hee was recityng these things out of Moyses and the prophets, they drew nere the towne that they were going too, and hee made as though he would haue gone further, but they constrained and intreated him too tary with them. Whereby wee may lerne what account wee ought to make of them that rebuke vs, when wee do amisse, and call vs backe into the way of sound doctrine. They do not heere giue Chryst taunt for taunt, & call him soe ageyn, but they acknowledge their owne folly, and yeld themselves too him easy too bee taughte, too the intent they may be deliuered from their erroure and folly. Thus do all the godly. On the contrary part, the vngodly treat and treat mad ageynst those that goe about to call the back into the way by shewing them their erroz, as we haue herd euen now that the Jewes did.

Of the third parte.

Now foloweth what was done within the house. And it came to passe (sayeth the Euangelist) that as he sate at meate with them, hee tooke bread and blisfed, brake it, and reached it too them, & theyr eyes were opened and they knew him. Where the Euangelist declareth, that the disciples knew the Lorde by breaking of bread. For as often as the Lorde tooke meate, he had bothe a peculiar maner of praying, and a singular gesture in reaching forth the bread. Which things because they had ofte marked in Chryst, they knew him thereby, for that being now raised from the dead, he kept the same maner that he had done before. Therefore lyke as the disciples knew Chryst by his gesture: so let vs as often as wee eate bread, learne by his example to offer thanks to him the authoz of life, which marke wil make vs knowne from heathenish men.

Forcouer as soone as Chryst was knowne, hee vanished out of

out of their syght: and they henceforth talked of him with moze sweetnelle than befoze. Did not our hart (sayde they) burn vwithin vs by the vvay, vvhy he spake vnto vs, and opened the scriptures vnto vs? Here wee may marke the frutes of Gods woꝝd in men. And albeit that Chryste nowe a days appere not vnto vs bodyly, and speake vnto vs mouth to mouth: yet notwithstanding he speaketh vnto vs by the ministers of his woꝝd, according as he sayth: He that heareth you, heareth mee. What is that frute? Whosoever heareth Gods woꝝd with his eares, and with his hart, in hym there is kindled a certeyne fyre, and his harte beginneth to glowe. Then lyke as hee that feeleth not this glowing in his hart when he heareth Gods woꝝd hathe eares, but not too heere: and a harte, but not too vnderstand: and that thzough his owne default, bycause he vnderstandeth the holy ghosst: So hee that feeleth this glowing in his hart, hath a witnesse of Chrystes spirit speaking in him, and that he hath a liuely & true faith. Wherefoze we are warned too heere Gods woꝝd in the feare of G D D, with greate reuerence and earnestnesse.

¶ Of the fourth parte.

ANd they rising vp the same houre, returned to Hierusalem, and found the eleuen gathered together. &c. These things teach, that that heate which is kindled in vs by the preaching of the woꝝd, is not ydle, but sheweth it selfe abzoade out of hande. For he that knoweth Chryste aright, coueteth also that others shoulde knowe him likewise, too the entent that many may glozifie him togethether. That such a heate may bee kindled in vs, our Sauour Iesus Chryst graunt, to whome with the father and the holy ghosst bee honoz for euermoze. So bee it.

The

The third Holyday in Easter

Week.

The Gospell. Luke..xviii.



ND as they thus spake Iesus himselfe came as they vvere set dovne, and stode in the middes of them, and sayde: Peace be vntoo you: and hee vpbraided them vvith their vnbeleefe and hardnesse of hart, bycause they beleeued not those that had tolde them hovv they had seene him risen from death. And they being amazed, and afrayd, thought they savv a ghost. And he sayde vnto them: VVhy are yee afrayd, and vvhy doo thoughts arise in your hartes? See my hands and feete, that it is I. Feele mee, and see, for a spirite hath no flesh and bones as ye see mee haue. And vvhen he had sayde thus, he shewed them his hands and his feete & his side. Then vvvere the disciples glad vvhen they savv it vvas the Lorde. And vvhyle they yet beleeued not for ioy, and vvondered, he sayde to them: Haue you any meat heer? And they offred him a peece of broyled fish, and a peece of a hony cōbe. And he tooke it, and ate it in the sight of of them, and sayd vnto them: These are the vvords that I spake vnto you, vvwhile I vvas yet vvith you, that all things muste bee fulfilled vvhicke are vvritten of mee in the lawv of Moyse, and in the prophets, and in the Psalmes. The òpened he their minde that they might vnderstand the scripturs, and sayde vnto them: Thus is it vvritten, and thus it behoued Chryst to suffer, and to rise agein from death the third day, and that repentance and forgiuenesse of sinnes should be preached to all people in his name, beginning at Hierusalem. And you are vvitnesses of these things. And he sayd vntoo them ageyne: Peace be to you. As my father sēt me, so send I you also. VVhē he had sayd so, he breathed vppon them, and sayd vntoo them: Take ye the holy ghoste. VVhose sinnes soeuer ye release they are released vnto them: and vvhose sinnes soeuer ye vvithhold, they are vvithholden.

The

The exposition of the text.



His is the fifth appæring of the Lord vppon the very day of Easter, in which he appæred to the Disciples that were talking of hym. For firste he appæred to Mary Magdalene, out of whom he cast seuen diuels. Secondly, he appæred to the women as they were returning from his graue. Thirdly he appæred vnto Peter. Fourthly vnto Cleophas, and his companion. And fiftly (as this texte sheweth) vnto the .xj. Disciples as they were talking togither of him. The places are two.

- 1 Chykses græting, and the testimonies wherby hys Resurrection is proued.
- 2 The necessitie of Chykses death and Resurrection, and vñse of the same, namely that repentance & forgiveness of sins must be preached to al natiōs in his name.

Of the firste.

Iesus stode in the middes of them, and sayd vnto them: Peace bee to you. The disciples being sorrowfull, talked of Chyke, who is present with them, according to his promise: whersoever two or thre are gathered togither in my name, I will bee in the myddes of them. For although this bee not done always in his bodyly presence, yet is it done, in very dede: For he will neuer do ageinst his promise. Nowe what he bringeth with his presence, his græting sheweth, where with he here comforteth his sorrowfull Disciples. For in as much as Chyke is giuen to bee a comfort to the sorrowfull, here he offreth peace, saying: Peace bee vnto you. This peace which the Lord wisheth to his disciples, is not comon, but heavenly: not of the world, but of the kingdome of Heauen: not betwene man and man, but betwene God & man. Howbeit to vñ intent we may vnderstand how great a good thing this peace is, whiche Chyke offreth to those that bee his, I will expounde more at large the things that come to hande.

The third holyday

hand in consideration of this peace, wherby wee may gather a full description of this peace.

Because peace is stablished betwene such as were at ods: first we must consider who are the parties that are at ods. These are two: God and man. God is happie & blissed without man: Man is miserable, and damned without God. The had God no neede to seeke peace with man: but man without peace with God is in extreme miserie, & therfore hath needs of nothing somuch as of peace with God.

Secondely, when parties are at variance, it must needes be, that there went some offence befoze. This offence taketh his beginning not of God, but of man. What is this offence? Sinne. This sinne was a certaine falling away from God to the diuell, vnto whome Man made himselfe subiect. Now how soze an offence this was, it is easie to deeme, by y greatnesse, by the manyfoldnesse, by the shamefulnessse, and by the penaltie therof. The greatnesse of it is, that the Creature offended and despised his Creator, who was the soueraigne goodnesse of man. The manyfoldnesse therof is too bee seene by the frutes. The shâfulnessse appæreth by the horrible defilement of all mankynd, which followed his offence. The penaltie was curse and damnation, besides innumerable calamities and miseries, wherewith mankind lyeth ouerwhelmed in this life.

The offence being known which hath made vs gods enemies, in the third place, is too bee considered the mediatur, who verily ought to be suche a one, as bothe coulde appease Gods displeasure and also make full amends for the wzong, that was done. Too pacifie the displeasure of GOD no creature was able: and too make amends for the wzong, God ought not. Therfore such a mediator was too bee sought, as both coulde by reason of his power, and oughte by reason of nature. When such a one was not to be had: the second person in trinitie, came into the woꝛld, and tooke mans nature vpon him, & became man Jesus Chryst. This Jesus Chryst
is

is ioyned too God the father in Godhead, and too man by his manhode. Wherefore he both coulde as God, and ought as man, bicause he tooke our case vpon him.

The mediator hath made amends for the wrong. For he hath taken vpon him our gyltinesse, for which he hath suffered punishment vpon the alter of the crosse, and hath satisfied Gods Justice. Howbeit forasmuch as we abide yet still defyled with sinne: Chryst during all his whole lyfe in this worlde, did continually obey Gods law fully and perfectly, whiche righteousnesse of his, he imputeth too all belauers, that they may be righteous in Gods sighte: And so with his oblation he pacifieth Gods wrath, and clotheth vs with obedience, that we may appeere righteous in Gods sight.

Amendes being made, attonement is begonne betwene God and man. For the father is appeased through the obedience of his sonne.

Howbeit, forasmuche as in all attonements, there must needs passe some couenant betwene those that are reconciled: the same thing is sene also in this place stablished betwene vs and God. For as on the behalfe of GOD, there is a franke and fatherly promise of mercy, according too this text, I will be thy God, and the God of thy seede after thee. Also, This is my beloued sonne, in whom I am well pleased: and agein: As truly as I liue, I will not the death of a sinner, but that he should turne and liue: so on mans behalfe there is faith, wherby the fatherly promise is taken, & wherby we are adopted too be the children of God, through his only begotten sonne Iesus Chryst.

And forasmuche as in couenants, seales are wont too be set too: these also are not omitted in this most high couenant. For there be thre seales. The first is Chrysts othe: Truly, verely, I say vnto you, he that belaueth in mee, hath life euerlasting. The second sealing is by the Sacraments of Baptism, and the Lordes supper, which are the most assured

S. j.

seales

The thirde holy day

seales of the couenaunt betwene God and man, and shal neuer bee cancelled, vnlesse man through his owne default, do cast away fayth. The thirde seale is the earnest peny of the holy ghoist, who beareth witnesse too our spirite, that wee are the sonnes of God. Herevnto also perteyneth that saying 2. Coz. 1. He hath sealed vs by, and hath giuen vs the earnest of the spirite in our hartes. These are the signes and seales wherewith the peace that is agreed vpon betwene God and man is sealed and confirmed, that it may stand stedfast.

Furthermore, least any man may surmise, that this peace perteyneth but too a certeyne fewe, the publishing thereof is too bee marked, which is vniuersall. For Chryste at his going by into heauen, gaue commaundement too his Disciples, that they should proclayme this peace ouer al the woorld: For thus sayth he: Go into the whole woorld, and preache the Gospell too all creatures. This peace therefore belongeth too all that receiue the voyce of the Gospel, and beleeue in Chryst, continuing so too the ende. For thus sayeth the Lord: Blessed is he that continueth too the ende. For it is not ynough for a man too haue begon wel, vnlesse he proceed forward from day too day.

If yee enquire after the frutes of this most amiable peace: yee shall finde them too bee many, both in this life, and after the resurrection. In this lyfe by the benefite of this peace, thou hast accesse too God as too a most meeke father, through Iesus Chryst. For thus sayth Paule: Wee being iustified by fayth, haue peace with God through Iesus Chryst, by whom also wee haue accesse too this grace in which wee stande. The second frute of this peace is a good conscience. For before, the conscience of sinne vexeth vs: but after wee seele this peace, our conscience is made good and chereful, as was the theues vpon the crosse, when he herd: This day shalt thou bee with mee in Paradise. After the same maner, when wee here in the Gospell, that remission of sinnes is denounced too them that beleeue: the conscience of the beleeuers becometh quiet.

With

With this good conscience is ioyned the ioye of the Spirite, whereby it cometh too passe, that wee glozie euen in the mids of afflictions, as Paul saith. Howbeit this glozyng and this ioy of Spirite is increased by thinking vppon the worde, by prayer, by vse of the Sacramentes, and by other godly exercises. After this frute followeth also a fourthe, namely brotherly loue. For when wee perceiue and feele by fayth, that God our common father is reconciled too vs by our common mediator: wee begin too loue one another, as coparteners of this common treasure. With this fourth frute, there goeth also a fifth, whiche is a glad departure oute of this life, according as Simeon (when he had seen Chryst the author of this peace) sayd: Now let thy seruant depart in peace: for mine eyes haue seen thy saluation.

The frute of this peace after the Resurrection, shall bee euerlasting ioyfulness, euerlasting gladnesse, and euerlasting fruition of the sighte of GOD, and of all the Saintes that haue liued from the beginning of the worlde too that day. This frute is no man able too conceiue sufficiently in this life.

Now that I haue somewhat largely spoken of those things that maete toogether in this peace, I will drawe into a bræfe summe or description, what this peace is. The peace betwene GOD and man therefore, is a mutuall agreemente of GOD and man. Of GOD accepting man into fauoure for Chrystes sake: and of manne, receyuing (by fayth) the grace that is offered him, and promising earnestly his obedience vnto GOD. Let this suffice concerning the peace which Chryst offreth heer, not onely too the eleuen disciples, whiche were then present: but also vnto vs, and too all that will receiue this peace when it is offered them by the preaching of the gospel. After this peaceable greeting, it followeth in the text, by what means Chryst proued him self too be risen againe fro death in dead. And hee sheweth that the same thing was so foretold in Moyses, in the prophets, & in the Psalms.

S. y.

But

The second holy day.

But for as much as you haue herd of these things vpon Easter day, and yesterday: I wil speak onely of the necessitie & vse of Chrystes death and resurrection.

¶ Of the second.

SO is it vvritten, and so ought Chryst too suffer and rise agein from death the third day, and repentance and forgiuenesse of sinnes too bee preached in his name too all nations, beginning at Hierusalem.

First therfore when hee saith, so is it wvritten: His wil is, that not reason, but Scripture should wey with vs, as often as the kingdome of God cometh in question: Where this is wvritten, hee addeth: saying: It must needs bee, y all things bee fulfilled in the law of Moyses, in the Prophets, and in y Psalmes. Therfore when any question is put forth concerning saluation, Moyses must bee called too counsell, the Prophets must bee read, and the Psalmes must bee perused: and consequently the wvrytings of the Euangelists and Apostles Whatsoever is repugnant too these wvrytings, muste bee rejected, as proceeding from Sathan.

What is wvritten: that Chryst ought so too suffer and rise from death the third day. When hee saith, So ought, it importeth a necessitie of Chrystes death and resurrection.

Why then ought hee? First that the scriptures whiche can not lie, might bee fulfilled. For like as G D D endureth for euer: so his word endureth for euer. And Chryste sayeth: Heauen and Earthe shall passe, but my wordes shall not passe. Secondely, this thing muste needs bee done, bicause God hath so determined. For it ca by no meanes be auoyded. but that that thing whiche God hath certainly determined, muste needs take effecte. Thirdly, it was of necessitie, that Chryst must suffer for the redemption of man from endlesse punishmentes, whiche they hadde deserued by their sinnes. For had not Chryste suffered, wee had abidden in our sinnes vnder the wvath of G D D. Fourthly it was of necessitie that

that Chryſt ſhould ſuffer, for the glozie wherewith hee was
to be crowned afterwarde. Fifthly, it behoued Chryſt to
ſuffer for our inſtruction & comfort. Forasmuch as he is our
head, it behoued him to leade vs the way, as well in perfe-
ction as in glozy. Sixtly, it behoued Chryſt to ſuffer, to the
intent & truth might anſwere the figures. For many figures
of the old Teſtament, did repreſent Chryſts death and Re-
ſurrection, of which is ſpoken vpon Eaſter day. Briefly (to
conclude in one word) Chryſt ſuffered, dyed, and roſe againe,
that Gods diſpleaſure might be pacified, mankind ſaued,
and the diuels kingdome deſtroyed.

Thus haue wee, of howe great neceſſitie it was, that
Chryſt ſhould dye and riſe againe. Nowe let vs heere what is
the frute and vſe of this wonderfull worke. Whiche thing
the Lord declareth in theſe words. And repentance and for-
giuenesse of ſins too bee preached too all nations in his name.
By theſe words is gathered, firſt what the Goſpell is, and
what is the effect of it. The Goſpell is a preaching of repen-
tance and forgiuenesse of ſinnes for Chryſts ſake. The ef-
fect of the Goſpell is, that deliuerance from ſinne and ſal-
uation happen through Jeſus Chryſt only. Howbeit to the
intent it may appere the moze playnly vnto vs, how great
benefites are offered vs by the Goſpell (all which I ye hidde
vnder theſe words of Chryſt:) I wil bring a ſomewhat moze
large deſcription out of the Scriptures.

The Goſpell is a generall preaching, wherein is ofte-
red the deliuerance from the curſe of the lawe, and Gods
wrath: and wherein forgiuenesse of ſinnes, Saluation and
Eternall lyfe is proclaymed to them that beleue in the
Sonne of GOD, for the Sacrifice of him, according to
the promyſes made in olde tyme to the Fathers: that the
glozie of Gods goodneſſe, might continually be publiſhed:
and that mozeouer men being deliuered by Chryſt, might
bring forth frutes meete for the Goſpell, and at length enioy
everlaſting life.

S. iij.

In

The thirde holy day

In this description is fyrst set forth, from what euils wee
be set free by meanes of the Gospell: that is to wit, from
the curse of the lawe, according to that sentence. Galath. 3.
Chryst became accursed for vs, that is to say, he took upon
him the curse that wee deserued for our sinnes, to the in-
tent wee might become heires of righteousness and blis-
syng. This thing also auoucheth Paule. 2. Cor. 5. where he
sayth thus: Him that knewe no sinne, he made sinne, that
wee might be made the righteousness of God in him.
This is as much to say, as Chryst whiche was free from all
sinne, became gilty for vs. Therefore is it well sayde, that
deliuerance from the curse of the lawe, is preached vnto
vs by the Gospell. Moreover bicause Gods wrath was ioyn-
ed with the curse of the lawe, wee are also deliuered from
Gods wrath when wee beleue the Gospell. He that beleu-
eth not (sayeth the trueth) the wrath of God abydeth vpon
him. Therefore he that beleueth, is no longer vnder
wrath, but vnder grace. Nowe where as grace reigneth,
there the diuels tyrannie hath no power, there is no sting
of euerlasting death, there is no feare of hel, from these euils
therfore doth the Gospell preache deliuerance.

But what are the good things that it bringeth word of? It
bringeth tidings of forgiveness of sinnes, of saluation, and
of eternall lyfe. Wee being gilty of sinne, are by nature
cursed and damned to euerlasting death. But nowe doth
Chryste in his Gospell, offer vs forgiveness of sinnes,
saluation, and euerlasting lyfe. Whiche good things hee
hath purchased for vs, by his death and glorious Resur-
rection.

We haue heard by what euils wee are set free by mea-
nes of the Gospell, and what good things are offered vs
by the same. Nowe followeth to whom these good things
happen, namely to them that beleue in the Sonne. This
is proued by many textes of Scripture. He that beleueth
(sayeth Chryst) hath lyfe euerlasting. Like as befoze this
sayth

sayeth goeth forgiveness of sinnes: so goeth there with it soule health. And Peter sayeth, that the ende of oure fayth is the health of oure soules. The same thing is mente here, when it is sayd. There must repentance be preached, wherethrough we sorrowe for oure sinnes, and flie vnto Chryste, who sayth: I came not to call the righteous, but sinners to repentance. After these things it followeth, by whose benefite we attayne so greate good things, namely for the sacrifice of Chryste, that is to wit, for Chrystes death and resurrection. Wherevpon Paule in the fourth to the Romanes. We dyed for our sinnes, and was rayled ageine for oure iustification.

And lest any man should think the Gospell to be a newe learning, I added in the definition, according vnto the promise made by the fathers in olde time. For both vnto Adam after his fall was the promise made in the third of Genesis, and it was often times after repeated & beaten into the Fathers heads, by the space of foure thousand yeres, til Chryste came in the fleshe. In the conclusion are added the endes for which Chryste came: first to deliuer vs from the iudgement of the law: secondly that they whiche are deliuered, shoulde bring forth frutes worthe of the Gospell: thirdly that they shoulde blaze abrode this so greate a benefite: and fourthly, that at the last they shoulde obtayn ful redemption in eternall life, through our Lord Iesus Chryste, to whom with the Father and the holy Ghost be praise, hono, and glory for euer and euer. Amen.

The first Sunday after Easter.

¶ The Gospell. John. ii.

THE SAME daye at nyghte, vvhiche was the fyrste daye of the Sabbothes, vvhhen the doores were shutte (vvhether the Disciples were gathered togyther for

S. iij.

feare

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feare of the Ievves) came Iesus and stooode in the middest, and sayde vntoo them: Peace bee vntoo you. And vwhen hee hadde so sayde, hee shevved vntoo them his handes and his side. Then vvere the Disciples glad vwhen they savve the Lorde. Then sayd Iesus vntoo them againe: Peace bee vntoo you: As my Father sent me, euen so send I you also. And vwhen hee had sayde these vvords, he breathed on them, and sayd vntoo them: receiue yee the holy Ghoste. VVhosoeuers sinnes yee remitte, they are remitted vntoo them. And vvhosoeuers sinnes yee reteine, they are reteyned.

The exposition of the text.



This Gospel conteyneth parte of the storie, that Iohn the Euangelist wote concerning the resurrection of the Lord, in whiche part the Lord testifieth by his visible and fleshely presence, by his word, deed, and miracles, that hee is risen from the dead. And betaking vnto his Disciples the ministerie of his word, hee auoucheth them to be blisseth that shall beleue in him. In the ende of the terte, is added the finall cause of all the holye Scripture. For thus sayeth hee: These things are writtten that yee may beleue, and that by beleuing yee may haue life in his name. Now hee it for asmuche as inoughe is spoken already the last weeke concerning the Lordes resurrection, I will not make any more processe about it at this time: but wil intreate of thre other places whiche are conteyned in this Gospel. The places.

- 1 Of the ministerie of the worde and of the power of the Church.
- 2 Of the confession of Thomas.
- 3 Of the end of holy Scripture.

Of the first.
The wordes of the terte concerning the ministerie of the word and the power of the Church, are these: Peace be vntoo

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vntoo you, as my Father sent mee, so send I you. VVhen he had sayde this hee breathed vppon them, and sayde vntoo them: Take ye the holy Ghost: vvhose sinnes so euer you release, they are released vntoo them, and vvhose so euer you vvith holde, they are vvith holden. *¶* Here haue wee few woordes, but they be pithie and conteine a plentiful doctrine, whiche all christians ought too knowe. *¶* Therefore I exhorte you too giue good ear, that you may vnderstand this doctrine. And too the intent that may bee down the more commodiously, I wil deuide these woordes wherby the ministerie is ordeyned, into foure parts. The first part: peace be vntoo you. The second part: as my father sent mee, so send I you also. The third part: hee breathed vpon them and said, take ye the holy ghost. The fourth part: whose sinnes so euer you release, they are released vntoo the, and whose so euer you vvith holde, they are vvithholden. Of these foure partes wil I speak in order.

The first part, namely the greting, Peace bee vntoo you, dooth not only comfort the Disciples that were then present, but also giueth courage too all that bee and shall be ministers of the woord in the Church. He that taketh vpon him the ministerie of the woorde, hathe by and by the Deuil his enimie, who continually lyeth in wait for his doctrine and life. If hee cannot corrupt his doctrine; he endeuozeeth too staine his life, that a man might deny the thing in his woorks, which he teacheth in his woordes. If the Deuil cannot defile his life, he layeth a snare for the doctrine, that men might be deceyued with erroneous doctrine, and so bee damned. In many hee defileth both life and doctrine. Besides that, the minister of the woord hath also the woold ageinst him, which assaileth him eft with Tirannie, eft with Hypocrisie, and eft with Sophistrie, that he might not execute his dutie aright.

What should the minister of the woorde doo in so great distress? He shall comfort him self with this saying of Chryst; peace bee vntoo you: and therewithall he shall pray vntoo God, that hee will keepe him in this peace, so as hee hinder not the

S. p.

course

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course of the Gospel eyther by his doctrine or by his conuersation. We shall set more by the peace of Chryste, than by all the delights and friendships of the world. Let this then bee the comfort of the ministers of the Gospel, whiche must fight against the crafts of the Deuil, the tirannie of the worlde, hypocrisie, and sophistrie.

The second part is: As my father sent mee, so send I you. How did the father send the sonne? The father sent the sonne to destroy the kingdom of the deuil, according to that saying The womans seed shall tread down the serpents head: Also, Chyist appeared to destroy the deuils words. What doth it not belong only to Chyist to tread down the serpents head? Doth it not belong only to Chyist to destroy the works of the deuil? Yes surely, only vnto Chyist. But in this so greate a worke, there need two engines: Sacrifice and Doctrine. Chyist was sent, that he alone by sacrifice should appease his fathers wrath, and banquishe the Deuil. Afterward, because this benefite is offered to men by Doctrine, he destroyed the work of the Deuil by doctrine also. Therefore was Chyiste sent for two purposes: to pacifie God by sacrifice, & to teach. For the first purpose, Chyist only was meet to bee sent: for the latter purpose, (that is to wit, to teach) were sent in olde time all the Prophets, and afterwarde the Apostles, and all men that are lawfully called to the office of preaching. Therefore as in respect of teaching, Chyist sendeth his disciples as hee was sent by the Father. Whereby wee may gather two things. First the difference betwene the kingdomes of the world, and the administration of the church: or betwene the gouerners of the world, and the gouerners of churches. For the ministers of the worde are not sent to bee Lordes on the earth. For Chyist took no Lordship vpon him: neyther are they sent to the pomps of this world which Chyist despised: but to teach the Gospel: to set vp the kingdom of God: and to preach saluation vnto men. Secondly hereby is to bee gathered what authoritie & word is of, whiche they preach that
are

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are called to the ministerie. As my father hath sent me (sayth he) so send I you, that you may speak, not in your own name but in mine. Wherevnto perteyneth that saying of the Lozde vnto his disciples. Math. 10. He that heareth you, heareth mee: and he that despiseth you, despiseth mee. Where haue they that teache the woꝝd, a comfoꝛt, and they that heere it a weightie admonition. For when these that teache the woꝝd godlily in lawfull vocation, do suffer any thing at the thanklesse woꝝld: they haue a comfoꝛte in this, that they beare the roome of Chꝛyste, and that Chꝛyste suffereth wrong with them, who wil in time reuenge himselve. And they that heere the woꝝd, are admonished first of the authozitie of the woꝝde, for they are bounde too heere the woꝝde none otherwise, than if they herd Chꝛyste himselve speaking. Next, they are warned too make accompt of the godly ministers of Gods woꝝde, as of Chꝛysts ambassadours. Besides that, they are put in munde of the penaltie which they incurre by the iust iudgement of God, as many as despise either the woꝝd pꝛeached, or the ministers themselues. Also the ministers of the woꝝd must consider too what degꝛe of woꝝship they are exalted, that they do not either infect the purenesse of the doctrine, or estraunge their hearers from them by their euill conuersation.

The thirde part. And vwhen he had said: he breathed vpon them, and said vntoo them. Take yee the holy Ghost. These woꝝds cōtein a singuler doctrine. For Chꝛist by these woꝝds sheweth from whence the woꝝde whiche is pꝛeached by the voyce of the ministers, hath his polwer and woꝝking, which vndoutedly is not inclosed in the voyce of y minister, noꝛ hāgeth vpon the holinesse and woꝝthinnesse of man: but all the power and woꝝking of the woꝝd proceedeth of the vertue of Chꝛists spirit. For when as Chꝛist heere breatheth vpon the disciples, and biddeth them take the holy ghost, he giueth too vnderstā, y the holy ghost shal alwayes be present at y ministry of the woꝝd: as if he had said: behold ye shalbe the ministers of the new testamēt, which shal build me a church in y woꝝld

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would by preaching the gospel, and I know how weak you are to go through with so great a work, specially seeing the deuill, the world, and all mannes reason shal set themselves ageynst you. Wherefore I wil that the holy ghost shalbe present in this your ministerie, by who your laboz shall become effectnall. For he by his power shall bring to passe, that my word which you shal preach, shal not return to you in vaine. Where we may gather a profitable doctrine and admonition. The doctrine is, that the holy ghost is tyed to the word, and wil be effectual by it. The admonishment or comfort is, that therby as wel the teachers as the hearers may rayse vp themselves at the presence of the holy ghost, ageynst the enemies of their saluation.

The fourth parte. Whose sinnes so euer yee shall release, they are released vnto them: and whose so euer yee shal withholde, they are withhelden. In these words he ordeineth and establissheth that spiritual power of the church, which we call the power of the keys, and the key is shewed wherewith the kingdome of heauen is opened and shut.

Notwithstanding, to the entent this most profitable doctrine may bee evidently vnderstood of al men, I will diuide it into certeine points, which are these: From whence is the power of the church: what it is, in whom it resteth, & where in it consisteth. These poynts being well vnderstood, there is no man but he shal handsomly perceiue, what and what manner of thing the Ecclesiasticall power is.

From whence then is this power? From God, by Iesus Christ. For if ye haue an eye no further than on mā, it is but a single ministerie. But if ye haue an eye to Christ, it is an high power, than the which there is none vpon earth, either greater, or profitabler, or of more worship. For Christ sitting at the right hand of the father in the throne of his maiestie, ordereth and directeth this power. He therefore that dispiseth this power, both is bereft of the frute therof, and also dishonoureth the sonne of God.

What is the power of the Church? It is the power of releasing

leasing & withholding sinnes that is too say, of preaching the Gospel, whiche who so beleueth, too him is the kingdome of heauen opened: and he that beleueth not, too him it is shewed that the kingdome of heauen is shut vp.

In whom resteth this power? In the Church. For when our Lord gaue the keyes too Peter and the other Apostles, he bestowed these keyes vpon the very Church, at the whiche the ministers fetch the keyes, as the handmayde hathe the keyes of hir mistresse.

In what thing consisteth the power of the keyes: In the effectuall working of the holy Ghoste, who in the woꝝde and by the woꝝde is mightie of operation, & worketh faith in the hearers of y^e woꝝde. So the woꝝde is as it were one key which the minister of the woꝝde occupyeth, and faith is another key which the holy ghost putteth too: and whē these keyes are put too both together: then is the kingdome of heauen opened.

Now that wee haue in this wise expounded these things, let vs wey the woꝝds of this text somewhat deaplyer. Firſte therefore when hē sayeth (whose so euer :) stay thy selfe and consider of this woꝝde (whose so euer.) Firſt that the promise of grace is vniuersall. Set thou this vniuersall promising against the temptation of particularitie, and include thy selfe within the generall promise. Next, set this woꝝde, (whose so euer) against the multitude of sinnes. And when thou art tempted, too despaire for the multitude of thy sinnes, let this promise of the Lord come too thy minde : whose so euer. &c. Wee sayeth not, if a man commit a few sinnes, or many : neyther sayth hē, if hē be a Jew, a Græke, a gentleman, a commoner, a rich man, or a poore man: but he saith, whose so euer. Moreouer this place doth vs too vnderstande, that absolution may be giuen both publikly and priuately. So Peter assailed thre thousand men openly, & also Cornelius priuately, in whiche sort the Prophet Iſaiah also assailed Dauid. The ministers of the woꝝde may vse that generall kinde of absolution, as often as they preach the Gospel: And they may vse the special kinde

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kind, when reason requires it: that is to wit, when any man desireth to haue priuate conference with the minister of the word, for the strengthening of his faith.

2 It is put in the text Sinnes, without any addition. Wherfore all kinds of sins are to be vnderstanded heer, which are foure. First corruption of nature: secondly the boughes that spring out of the euil root: thirdly the sinnes committed by error: and fourthly wilful sinnes. There is no sinne at al but it is forgiven, if forgiveness be desired for Chrystes sake.

The word Release, is to be marked, for whiche Mathew hath Loole. Chryst commaundeth his Disciples to release & loose sinnes. To release them as det: & to loose them as a pinching burthen. For sinnes are detts, because that like as detts do bind to painment: so sinnes binde men to satisfaction, vntill the penaltie be released. Sinnes also are burthens, because that as a heauie burthen weyeth him downe that beareth it: so sinnes wey men downe with the burthen of curse, and the sentence of the law, vntill Chryst come & take vp the burthen vpon him self. But what? Can mā vnbind & release sinns? God saith in. 43. of Esay: I am hee, I am hee that wipe out thine iniquities; and will not beare thy sinnes in minde. This text conuinceth that only God releaseth sinne. Ageine, wheras the Lord sayth heer, whose sinnes so euer ye shal release, they shal be released in heauen: I answer: Chrysts saying sheweth manifestly, that there is a double releasing: one vpon earth by the ministers of the word, and another in heauen whiche is don by God alone. Of this latter speaketh Esayas To be brese, God releaseth as Lord and owner, & the ministers of the word release as seruantes and messengers that declare the wil of their maister: whiche release is made by telling the wil of God. This is proued. Num. 6. wher the Lord saith in this wise: The priests shal put the name of the Lord vpon the children of Israel, but I wil blisse them. To vnbinde therfore (whiche is the duetie of the priest,) is to declare that God hath released the fault.

But

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But how do they withhold sinnes: by the word, and according to the word: that is to wit, what sinnes soever ye shall declare to be withheld by the word of god, they shall be withheld in heuen also. I haue spoken more hereof in the feast of the Lords supper: and therefore now I passe to the second place, wherof I will entreate very briefly.

¶ Of the second.

Concerning Thomas, we haue two things in this story, that is to wit, vnbeleefe and confession. His vnbeleefe he sheweth in these words: vnlesse I see the gash of the nailes in his hands, I will not beleue. He herd the other Disciples telling how they had seen the Lord, and yet he being vtterly vn- mindful of al the foretellings of the prophets, and of Christ, beleueth not. So soze doth mannes reason set it self ageinst God and his word in matters of saluation. Hitherto concerning his vnbeleefe: Now foloweth concerning his faith and confession. An eight dayes after, the Disciples were together againe in one house, and Thomas with them: And Iesus came when the gates were shut, and stode in the mids of them, and saide, peace bee vnto you: and he said too Thomas, bring thy finger hither, and see my hands, &c. And bee not vnbeleeuing, but beleue. When he had herd the Lords voice, and was consulted by the manifest signe, he conceiued fayth, out of which he vttered this confession, my lord & my God. At Thomas therefore we may lern. y. things: f^o whence faith is, & what is the true confession. Faith is of the word & of the signe, according wherunto we haue the gospel y most true word of Christ, and two most stately signes, Baptism and the Lords supper. This faith conceiued by the word & confirmed by signe, will vtter a true confession, suche as this is of Thomas, who crieth out here, my Lord and my god. This confession of Thomas, if it be well sifted, containeth foure things. For first it acknowledgeth Christ to be the same man that was slaine a thre daies before by the Iewes. Secondly whereas he calleth him God, he acknowledgeth his Godhead.

More

The firste sunday after Easter.

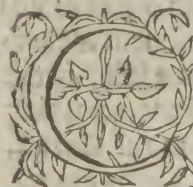
Moreouer whereas he sayeth not two Lordes or two Gods, but one Lord and one God: he acknowledgeth the vnitie of his person. Lastly whereas he sayth, my Lord and my God, he confelleth his office of redemption, vppon whom he also stayed himselfe by linely faith.

¶ Of the thirde.

Blissed are they that haue not seene and haue beleueed. This vniuersall doctrine concerning belæuers is too be obserued. For here Chryst by expresse words pronounceth them blissed that belæue, although they see not Chryst with their bodily eyes. Whereunto perceiveth al the whole Scripture, as he sayth. But these things are vwritten, that you might beleue that Iesus is the sonne of God, and that beleeuing yee might haue life in his name. The ende therefore of the Scripture, is, that we may belæue. The ende of sayth, is, that the belæuers should haue euerlasting life: to which bring vs Iesus Chryst the authoz of life, to whom with the father & the holy ghozt be honor for euermore. Amen.

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¶ The Gospell. John. x.



Chryst sayd vntoo his Disciples: I am the good shepheard: a good shepheard giueth his life for the sheepe. An hired seruant, and he vvhich is not the shepheard (neither the sheepe are his ovne) seeth the vvolfe comming, and leaueth the shepe and fleeth, and the vvolfe catcheth and scattereth the shepe. The hired seruant fleeth bicause he is an hired seruant, and careth not for the shepe. I am the good shepheard, & know my shepe, and am knowne of mine. As my father knowveth me, euen so knowve I also my father. And I giue my life for the shepe: and other shepe I haue, vvhich are not of this fold: Them also must I bring, and they shal heare my voyce, and there shall bee one fold and one shepheard.

The

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The exposition of the text.



The occasion why this Gospel is set forth in the church at this season, is this. We herd in y first holy day after Easter, to what ende it behoued Christ too suffer & rise ageine from death: that is to wit, that in his name, repentance & forgiveness of sinnes might be preached too all nations: through which preaching the kingdom of Sathā might bē destroyed, & the kingdōe of Christ set vp. Now in as much as this thing cannot otherwise bē brought to passe, than by faithful ministers of the word: (whō the scripture termeth shepherds:) It liked the church, as on this day to set forth the gospel concerning the chāf shepherd Iesus Christ, & his care toward his shēpe, and that to this intent, that the faithful ministers of the word might in their doctrine, life, and charge, folow the example of this shepherd. Witherto concerning the occasion why this present Gospell is red as this day. The summe of the Gospell is, that lyke as Christ professeth himselfe too be the true shepherd, and to haue a care of his shēpe: So on the contrary parte, he testifieth that there bē wolues that lie in wait for his flock, whom the hirelings seeing, doe flee away, & leaue the shēpe too be torne in piēces by the wolues: against the falsenesse of whom, the Lord promiseth that he himselfe will looke to his shēpe, & he declareth that he hath yet other shēpe which he will bring together, that there may be made one fold and one shepherd. The places are thre.

- 1 Of Christ the shepherd, and other true shepherds.
- 2 Of the Wolfe, the hireling & the fleeing of the hireling.
- 3 Of Christes shēpe, of their marke, and of the vntie of the shēpfold.

¶ Of the firste.

In the first place, concerning the shepherd Christ, we haue two things. The one is, what is his towardnesse: the other what are his benefits towards his church. Now as touching

Christ

Christ

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Chryſt the ſhepherd, wee muſt alwaies beare in mynd the confeſſion of Thomas which we herd an eight dayes ago. For whereas he ſaith my Lord and my God, firſt he confeſſeth him whom he ſpeaketh too, too bee the ſame man that had bin crucified and dead, whom he now acknowledgeth too bee riſen again from the dead in deede. Secondly he confeſſeth alſo the ſame mā to be very God: for he ſayth, & my God. Thirdly he confeſſeth this man & God to be one perſon. For he ſayth, not my Lords, but my Lord. Fourthly he confeſſeth this God and man, one perſon which is both God & man, too bee his ſauioꝝ. For he is my Lord & hath charge of mee: and he is my God that hath taken mee into his tutiion and ſauoꝝ. Therfore he confeſſeth Chryſt to be the true Meſſias and ſauioꝝ of the world, and conſequently that true ſhepherd that was promiſed of old time, of whom Zach. 10. I wil raiſe vp a ſhepherd vppon the earth. Him doth Peter call the ſhepherd & Biſhop of our ſoules. This haue I ſpoken breuely of Thomas confeſſion concerning Chryſt the ſhepherd, too the entent we may vnderſtande what is the towardneſſe or inclination of this our ſhepherd: Now let vs heer our Lords words. I (ſayth he) am the good ſhepherd, but what doth the good ſhepherd? The good ſhepherd giueth his life for his ſheepe. That is to ſay, he is a good ſhepherd, which loueth his ſheepe ſo well, that he wil rather ſuffer death, than leaue his ſheepe to be a pray too thieues, and to bee toꝝne of the wolues. This promiſe he confirmed alſo by his deede: for he ſuffered a moſt ſhamefull death for his ſheepe.

Wee haue herd how great Chryſtes loue is towards his ſheepe. Now that we may behold his benefits, which he beſtoweth of his more goodneſſe, we will apply the ſimilitude of a ſhepherd of ſheepe, to Chryſt our ſhepherd. What then doth a good ſhepherd? firſt he gathereth his ſheepe together: ſecondly he goeth before them: thirdly he leadeth them ſoꝝth into paſtures: fourthly he ſedeth them: fifthly he watcheth them: ſixthly he ruleth them: ſeuently he defendeth them: eighthly

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rightly he healeth them that bee hurt: ninthly he fetcheth in
the that stray, with his shepherds hooke: and tenthly he bring-
geth them home when he hath fed them. All these benefites
doth Chryst percurme spiritually too his church.

First therfore Chryst our shepherd gathereth his sheepe to-
gether. But he wth by the preaching of the Gospel. This begā
he too doo by and by after the fal of our first parēts. For in spi-
rit he was present with the Prophets, and gathered many
sheepe vnto him. Afterward he came himself, to sōke the lost
sheepe. And at this day he giueth preachers too gather sheepe
in his name.

Secondly he goeth befoze his sheepe. How? In persecution
and in glozie. In persecution whē he suffred diuers miseries
in this life, which the saints also must nēdes tast of. And in
glozy, when by rising ageine from death, he entered into the
glozy of heauen, whom in their time all shall solow, as ma-
ny as bee his true sheepe.

Thirldy he leadeth them fōrth too fēde into most plesant
and fine medowes, as Dauid saith in the. 23. Psalm: he made
me sit downe in well growen pastures, to the waters of re-
freshment shall he leade mee.

Fourthly, when he hath led them into the medowes, he
fēdeth them with his wōrde & with his spirit. With his spi-
rit, when he comforteth them and strengthneth them with-
in: and with his wōrd, when his gospel is preached, wherby
faith is conceiued too belēue vpon this shepheard.

Fifthly he watcheth them, & sitteth as it were in a watch-
toure too fozeſee that no body fal vpon his sheepe vnbeuares.
And this doth he by his Angels, by the faithful ministers of
his wōrde, by the godly Magistrate, and too bee short, by good
gouernoꝝ in families, common weales, and households.

Sixthly, he ruleth them, namely with his spirit, his wōrd,
and his discipline. Wher vpon Dauid saith: The Worde ru-
leth mee, and nothing shall be wanting to mee. In a place of
pasture hath he setled mee.

I. ij.

Seuenthly

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Seuenthly, he defendeth them. Whereupon Paule saith: if God bee on our side who can be against vs? And Dauid: Although I walk in the valey of the shadow of death, I wil not feare any harne, bicause thou art with me. Thy rod and thy staffe, they haue comforted me.

Eighthly, he healeth them that bee hurt: for as sheepe are oftentimes atteinted with thornes & venims, which are healed by the skilful shepherd: so Chryst our shepherd doth cure and heale his sheepe that are hurt with the thornes of euil conditions, and the venim of poysoned doctrine. Whereupon the. 146 Psalm saith: which healeth the wounded in hart & bindeth vp their sores. Czech. 34. I wil feede my sheepe, & I wil make the sit down: I wil seeke that which was lost, & I will bring againe that which was cast away: I wil binde together that which was broken, & I wil strengthen y^e which was weake.

Ninthly he fetcheth in them that stray with his sheephooke, while he lodeth them with the crosse, and as it were casteth a snaffle vpon their heads. If that good shepherd should not doe so, many sheepe would through the delights & prosperities of this world, bee led away from Chrystes flocke, and cast them selues into the mouthes of the wolues. Whereupon Dauid saith of himself: It is good for mee o Lord that thou hast brought mee low, that I might lerne thy Iustifications.

Lastly when he hath fedde them, he leadeth them home. Chryst gathereth, feedeth, defendeth, and cureth his sheepe in this world as in a wilderness of a forein realme. But at the last day he shall conuey his sheepe home, that is to say into their owne countrey, where the Godly shall enioy continuall peace and quietnesse with Chryst.

I haue spoken of Chryst the shepherd, of his towardnesse, care & benefits towards his sheepe, that is to wit, all that beleeue in him. Nowe will I adde somewhat concerning the shepherds that are ordeined vnder him to haue the charge of the Lordes flocke. And it were too bee wished that all hadde lyke Doctrine, conuersation, and regarde towarde theyr sheepe,

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Sheepe, as had that true Shepherd. But bicause that is not so, there are foure differences & kinds of Shepherds to be noted.

One kind is of them, that teach wel and liue wel, folowing the example of the cheef Shepherd. Suche were Esay, Ieremie, Ezechiel and the other Prophets. Suche were Paule and Peter: Such at this day are all godly parish priests and Bishops which shine befoze others in doctrine, conuersation, and profession. These are by David and Daniel compared to starres shining in heauen, where they be lightened with the euerlasting brightnesse of Chryst. These (as Paule sayth) are woorthy of double honoz. These build the Citie of God with both their handes.

The second sort is of them, that teach euill and liue euill. These are the woork, for they pull downe the temple of God with both handes. Of which sorte Peter and Jude the Apostles haue told vs that there should bee many in these latter times.

The third kind is of them, that teach well, but liue euill. Loke what these men build in the churche with their right hand, they pul it downe againe with their left, and they are altogether like the shipwrights that builded the Arke of Noe: for they preparing the Arke for others to saue them fro the flood perished themselues in the middes of the waues. Suche one was Judas in times past, & many such are found at this day. They say do as we teach, but folow not our woorks. Of these spake Chryst, saying: when the Scribes and Pharisees sit in Moyles Chaire, do as they bidde, but not as they do. The damnation of these men is iust. For they know & teach the things that are to be done, and yet they do them not themselves, wheras it is a shame for the teacher to be take tardie with the fault that he rebuketh in others. Therfore sayeth Barnard well. Shepherds must satte their sheepe with their owne exâples, rather than with the examples of other men.

The fourth kind is of them that teach euill, but liue well, so as they be not subiect too open crimes. These be hipocrites

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and

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& doo most harme of al. For whereas men gaze at the outward apperance of conuersation, they are easily drawn too embrace their doctrine also. Like as many of you in the papacie haue scene Monkes, that not only haue seemed holy to themselves but also haue sold their good works vnto others: so lie they in wait both for the soules of men and for their goods. Thus I haue spoken concerning the foure kinds of shepherds or teachers in the church, of whom the first only is praise worthy, and buildeth Chrystes church too the soul health of many, and that according to the doctrine and commaundement of our chief shepherd Iesus Chyist.

Of the second.

Now foloweth the second place concerning the wolf & the hireling. Of which the wolf teareth & destroyeth Chrystes sheep, and the other leaueth the sheep in danger, & giueth them ouer into the wolues mouth. For thus saith the text. But the hireling and he that is not the shepherd, vvhoo is not oovner of the sheepe, seeth the vvolfe comming and forsaketh the sheepe & runneth his vway, & the vwoolf catcheth the sheepe and scattereth them. Here it becometh vs to know, who is that wolf of whom the Lord speaketh, & after what maner he entereth vpon the sheepe, & when the hireling is to bee thought to flee.

Who is then this wolf that the Lord speaketh of here? It is the diuel. For as soon as man was created, he set vpon him by and by, assailed him, and threw him too the ground. So goeth he about hungry at this day, seeking who he may deuour, neither wil he cease as long as this world standeth.

By what meanes (I pray you) setteth hee vpon Chrystes sheepe? He setteth not vpon them one way, but he hath foure wayes too set vpon them. For he is wont to rush in among Chrystes sheepe, either by sophistrie, or Tirannie, or wickednesse, or Hypocrisie.

He setteth vpon them with Sophistrie, either when he disguiseth vices with the titles of vertues, or when in stead of Gods truth he sayeth in errors, to the intent he may destroy Chrystes

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Chrystes seely sheepe. To call vpon Saincts, & to enioy euerlasting life by our woꝝks, are most greuous sinnes: and yet he defendeth them as good doeds: and so of many other things.

He inuadeth Chrystes sheepe by Tirannie, when he bringeth too passe that they bee destitute of food and other helps of this present lyfe, or else when he assaulteth them with open warre, too the intent he may either trouble the purenelle of the Gospell, or else quite abolish it.

He inuadeth Chrystes flocke wth wickednesse & stumbling blockes, when he draweth many vnto naughtinesse, where: through the holy ghost is shake of, & me again brought in bondage vnto sathā. How many in these dayes are by this policy ouerthrowne, ther is no mā y^e seeth not. In what village reignes not enuie, backbiting, bibbing, whoꝝ hunting, & such of the horrible wickednesse: In as much as we see these thigs we haue an assured pꝛoof y^e sathā inuadeth chrystes sheepfold.

Also he inuadeth Chrystes sheepfold by hipocrisie, as ofte as he couereth most heinous offences with his outward pretence of holynesse: like as was wōt too bee in old time among the Monks, is yet still at this day among them that haue not yet laid away their Pharisaicall fashions.

We haue already by what ways the wolfe, (whiche is the Deuil) inuadeth Chrystes sheepfold. Now wil we speak of the fleeing of the hireling. For the hireling is he that is no owner of the sheepe, and therfore he runneth away when he seeth the wolfe make toward them.

But did not Chryst now & then flee? Did he not cōmand his disciples that when they wer persecuted in one city, they shuld flee into another? Did not Paul himself flee whē he was let down from the wal in a basket? Now in as much as it is certein y^e neither Chryst was a wolfe, nor the rest of y^e Apostles, it must nedes folow y^e this fleeing wherof y^e Lord speaketh heer, is not to be vnderstood of euery kind of fleeing. But it is to be known, y^e there is a fleeing of the body, & a fleeing of the minde. The fleeing of the body is sometimes lawfull, but the other is not. But what is the fleeing of the minde? It

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is

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is when one fleeth from doing his duetie. And this fleeing is of foure sortes, according to the wolues foure maners of inuading Chrystes shepfold. For what minister of the word so euer for any cause forbeareth to set himself against Sophistrie, tirannie, wickednesse and hipocrisie: the same is a hireling, and not a true shepherd. For the good shepherd first setteth himself against Sophistrie, by defending the true doctrine, and by rebuking and confuting the false. But the hireling at this inuasion of the wolf is afraid, & dares not defend y^e true doctrine, least he shuld lose some of his earthly comodities. Therfoze either he winketh at y^e false doctrin, or at least wise he reppoueth it not as he ought to doe: and in so doing he is said to flee, not in bodie but in mind, bycause he forsloweth his duetie, secondly the good shepherd will set himself ageinst tiranny. Howbeit bycause there be two kinds of shepherds, the one Ciuil, the other Ecclesiasticall, as the Ciuil shepherd must set himself ageinst Tirannie of wolues by the sword: so the Ecclesiasticall shepherd must set himself ageinst it by prayer. He that doth not this, is a hireling & not a shepherd. Thirdly y^e good shepherd shal set himself ageinst wickednesse by rebuking & excommunication them that giue offence to the church with their misbehauioz: like as John rebuked Herod, Chyist the pharises, & all the Prophets did set theselues ageinst the vices of their times. The deuil hath egged a faithfull persō too aduoutry, too incest, too couetousnesse, too vnlawfull lusts, or too bibbing. In this case the good shepherd stands not in feare of mē, but of God: and rebuketh mens vices according to his duetie. Contrariwise the hireling being careful of his own ease, dares not open his mouth. If he rebuke, hee doth it in general termes, but he dares not charge y^e offenders to their face, as did y^e Prophets & other true shepherds. But some such hireling might object: behold I am heer, I fled not. Augustin answereth him: because y^e hast hild thy peace, thou hast fled: and thou hildest thy peace because thou art afraid. Fourthly the good shepherd setteth himself ageinst hipocrisy, when

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When he plucketh of the visor of outward hypocrites, and bewrayeth how foule the face of sinne is. But the hireling ruuneth away from this wolfe, and dareth not displease any man, least men should hate him.

Now remaineth a question to be discussed, whether bodily fleeing be lawful at all times or no? Whereunto I answer. Any shepherd that gaddeth from place to place, either to encrease his living, or for werynesse, or for the unkynde dealing of men, is surely an hireling and no shepherd. Notwithstanding, if tyrants persecute a man, or lay wayte for his life, it is lawfull for a godly shepherde to flee the handes of the Tyrant, that afterwarde (if it may be) returning againe, he may do more good by his life, than he could haue done by his death. Now be it in this case Godlynesse muste be their rule.

Of the third.

The third place is of Chrystes sheepe, and of their mark, and that there is but one sheepfold and one shepherd. The sheepe of Chryst are all they that haer Chryst, and like sheepe do folowe him in true simplicitie, innocencie, meekenesse, and obedience. Neither are there any other marks to know Chrystes sheepe by, than deuotion toward God, charitie towards our neighbour, purenesse of conuersation, and a certeyne holy carefulnesse and forwardnesse in our vocation. And where as he sayeth he hath other sheepe, that muste be brought in to the same fold, he meeneth that there is one holy catholike Church of the Iewes and Gentyles together. And therewithal he expreth the maner how the sheepe shal be brought together when he sayeth: And they shall heere my voyce. The preaching of the gospell therfore, and the belouing of the Gospel when it is preached, causeth vs to be gathered into Chrystes sheepfold. They that vpon this place do gather, that before Downesday there shal be so greete agreement in true Religion, that there shal be no heresies nor schismes: are farre wyde. For all the sayings of the

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prophets teach the contrary. And Chryste, when, he sayde: Thinke yee that when the sonne of man cometh, hee shall fynde faith vppon the earth: ment it shoulde come to passe through persecution, that the most part should fall from the faith. And the nearer that the day of the Lord approacheth, so much the fiercer is the diuell, to trouble the litle flocke of Chryst with his sophistrie, tyrannie, wickednesse, and hypocrisie. Wherefore let vs praye to Chryste the Shepherd of our soules, that he will defende vs in so great perils, to the glozie of his name. To whom with the father and the holy ghost, be honour praise and glozie for ever. Amen.

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The Gospell. Iohn. xxi.



Jesus sayde vnto his Disciples: After a while ye shal not see me: and agayn after a while ye shall see mee, for I goe to the father. Then sayd some of his disciples betwene themselues: what is this that hee sayeth vnto vs? after a while yee shall not see mee, and agayne after a while ye shall see me, and that I go to the father? They sayd therfore: what is this that he sayth: after a while? wee cannot tell what he sayth. Iesus perceiued that they would aske him, and sayd vnto them: ye enquire of this betweene your selues, bycause I sayd: after a while ye shall not see mee, and ageyne, after a while ye shall see mee. Verely, verely, I say vnto you ye shall weepe and lament, but contrarywise, the world shall reioyce. Yee shall sorow, but your sorow shall bee turned to joy. A woman when she trauaileth hath sorowe, bycause hir houre is come. But assone as shee is deliuered of the chylde, she remembreth no more the auguishe, for Ioye that a man is borne intoo the world. And yee now therfore haue sorowe: but I

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but I will see you ageyne, and youre heartes shall reioyce, and your ioy shal no man take from you.

The expolition of the text.



This gospel is part of that sermon that Chyrist made to his disciples at his Supper, the day before he suffred, in which sermon he taught them many things. For he made mention of his owne office, death, tozments, resurrection, and glozification. Moreover, he reasoned concerning the Church what it is, and what should bee the state of it in this world: as that it shoulde haue aduersaries which shoulde assault it, and that it shoulde at length by faith ouercome all hir troubles: and vnto this parte pertaineth also this present Gospel. For he comforteth his Disciples, whome he perceyueth to be sadde for his foretelling them of his Crosse. He sheweth them before, that he would visit them ageinc, as he were risen from death. And he addeth a very goodly similitude of a woman traouelling of chyld, with whom the church shall tast the like fortune. For like as the sorrowful great belyed woman, taketh exceeding great comfort of the birth of hir chyld: Euen so the Church hauing wrestled out of the miseries of this present life, shall in the end enioy full glory with Chyrist, so shee continue stedfast in his faith vnto the end. The places are thre.

- 1 Chyrist's forewarning concerning his owne death and Resurrection.
- 2 The weaknesse of the apostles: and so consequently of all mortall men,
- 3 The Crosse of the Church in this world, and the glorious and ioyfull deliuerance of the same.

Of the firste.

Concerning the death and resurrection of Chyrist, I will speake somewhat breifly, bicause we haue herd all thinges alate more plenteously. After a vyhyle yee shall not see mee

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see mee, and ageine, after a vvhile yee shall see mee: for I goe too the father: Here doth Chryst somewhat darkly foreshew them his death and resurrection: But his meaning is this. After a vvhile (sayth he) yee shall not see mee, that is too say, I shall lye dead a thre days in my graue, so that you shall not see mee. And againe after a vvhile yee shall see mee, that is too say, I shall be raised ageine from death, and you shall see mee foztie days befoze I ascende visibly into heauen, and be taken away out of your sight by a cloude. And this is it that he sayeth bicause I go to the Father, that is too say, after my death, I shall passe from persecution to the glorie of heauen. What is he not pzesent with his churche after his ascension: Yes, he is pzesent according too his promise, euen vnto the end of the worlde. Howbeit not after a bodyly maner, but after a diuine and spiritual maner. For Gods word and the holy Ghost are the glasse wherin Chryst will be holden: and this beholding is sufficient, wherewith wee must be contented, vntill he himselte come to iudgement: for afterward wee shall enioy the sight of him for euermoze.

But why did he put his Disciples in minde of his death and resurrection? Surely there be many causes, of which the chiefe is this, which he alleageth in these words. I haue told you of these things before hand, that vvhē they bee come to passe, you may belecue. For mens minds are gretly strengthned, when they see things fall out according too that whiche was tolde them befoze. Neither dyd any thing moze raise the Apostles, than that they saw all things aunswerable too Chrystes foreshayings: wherby they might bothe vnderstand his Godhead, and thzoughly perceiue his office. Moreover the Lordes will was, by the often foreshayings too provide for the infirmities of his disciples. For this is the poynt of a faythfull maister, to haue a consideration of their capacity whome he taketh vpon him to teache, and too remedie theyr rawnesse by often beating the selfe same things into their heads. Besides this also, he therfoze foreshetold his death and

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and resurrection, to the intent his disciples shoulde knowe that he knew befoze of his owne death and resurrection, and that he willingly obeyed the father, euen vnto death, to the intent he might deliuer vs frō death. This sermon of Chrystes, is to be applyed vnto vs also: for not muche vnlke happeneth vnto vs. He seemeth to be a while from vs, when he leaueth vs comfortlesse weeping vnder the crosse. And afterwarde ageyne he is scene of vs, when he comforteth vs by the Gospell, and manifesteth the presence of his spirite in our prayers.

Of the second.

THe rawnesse of Chrystes disciples in matters of saluation is described in these words. VWhat is it (say they) that he sayth, After a while yee shall not see mee, and ageyne after a while yee shall see mee, and that I go to the father, vve know not what he speaketh. It is a greater wonder, that they being so often warned of the Lordes death and Resurrection, not only by types, figures and riddles: but also by expresse words, coulde neuer the more vnderstande him. What is the cause heerof? Surely, there are two causes. One is, for that an opinion once conceiued in the mynde, is not easily pulled out, specially if it haue taken deepe roote. The Iewes, yea and the Lordes Disciples themselves dreamed that Chrystes gouernement should haue bin ciuill, so as Chryste himselfe being made chiefe Emperoz, should subdue the whole world and reign ouer it, and that his disciples should haue bin next about him: whiche thing the mother of Zebedies children declared sufficiently, when she made request that the one of hir sonnes might sit at Chrystes right hande, and the other at his left. An other cause, is the dimnesse that is in all mankynd, wherby it cometh to passe, that no man is able to perceiue the things that pertain to God, vnlesse he haue the holy Ghost to be his teacher. Herby we may lerne, first to bewaile this our blindness. Secondly to here Gods word

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Worð more often, wherby we may bee deliuered from this
dimnesse of ignorance: and thirdly to craue of God that he
him selfe will teache vs according to that place of the. xlv.
Psalme: Leade me forth in thy truth, and teach me, be-
cause thou art the God of my saluation. God and rightfull
is the Lord, therfore shall he teach sinners in the way. But
wee must take heede that when the Lord teacheth, we shut
not the eares of our hert against his voyce, lyke as all they
do that heere Gods worde without frute. As for those that
so stop their eares against Gods voyce, they may at length
deserue to be left vp in their blindnesse and ignorance for
euer. God preserve vs that we incurre not this penaltie of
vnthankfulnessse, wherewith wee see many to be horribly
punished. For there are many too bee found, that if a man
aske them after the heering of a Sermon what they haue
brought away, haue not a worde to aunswer. But if yee que-
stion with them of talkes had at a feast, or in game, they can
rehearse you euery thing, so as they will not misse ye a worde.
What is the reason? In some folke, the cause of it is mannes
naturall dulnesse in matters of Saluation. In other some,
the cause of it is the punishment of sinne also: that heering,
they heere not, and vnderstanding they vnderstande not.
Wherfore right dære beloued, let vs fall to amendement
of lyfe, let vs call vpon God for help, and when wee seele in
our selues a wearinnesse of heering and learning the worde of
God. Let vs by and by think that the diuel layeth a snare for
vs, and let vs forthwith flee vnto Praier, beseeching God
that he will both teach vs, and also by his spirit make roome
for his worde in vs,

¶ Of the third.

Verely verely I say vnto you, that you shall moorne and
vveepe, but the vworld shall reioyce. And you shall be sadde,
but your sadnesse shall bee turned intoo ioy, He repeteth the
same thing that he had spoken a litle before, concerning his
death,

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death and Resurrection. For by thre signes which were set forth, he gaue an inklyng what should come after, although somewhat darkly. By the moorning of his Disciples, is signified the death and buriall of Chryste. By the gladnesse of the world is signified the triumph of the Jewes killing Chryst. For when they had put him to death, they thought theselues and their common weale to be out of all hazard. And when he addeth, Your sorow shall be turned into ioy. He signifieth that he will rise ageyne from death, whereby his disciples shall conceiue ioy. This selfe same thing declareth he by the similitude of the woman trauaylyng with chylde, who as long as she is in hir laboꝝ seeth greuous thowes: but as soone as she seeth the child bozne, she taketh so great ioye, that she vtterly forgetteth the paines that she felt a little before. After the same maner the disciples of the Lord felt gret sorow of mynde, when the Lord was dead and buried: but anon after, when the Lord was raised ageyne from death, for ioy they forgate the sorow past. And this is it that he sayth: And I will see you agein, and your hart shal reioyce, bicause you shal see me raised from death, and no man shal take your ioye from you: that is to saye, I shall die no more, that yee should be cast into heauinesse for my death: but I shall liue for euer, & so instruct you by my spirit concerning the knowledge of God, that you shall haue no more need to aske me any more questions. Thus haue we playnly seene the meaning of the Text. And now we are all these things to be applyed to the church of all times, whiche in this world shall be vnder the crosse, whyle the vngodly reioyce: Howbeit at length when Chryst appereth, it shall obteyne full & perfect ioy, whereof shal be none end. For these threedays wherin our Lord suffered and rose ageyn, are an image of the crosse of the church, and of the ioy of the world, that is to say, of the vngodly persecuting Chryste, and killing him in his members: & of the glorious deliuerance of the church, which shal at y time be full, whē our Lord shall come in the clouds with glory

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glozie and great power, and shall take vp those that bee his, into euerlasting ioy, and deliuer the vngodly to the diuell, to bee tormented with eternall paines.

For as muche then as this place admonisheth vs of the Crosse of the Church, and of the glorious deliuerance of the same, I will first shew what the Crosse is, and how diuers: next what are the causes of the Crosse: Then the difference betwene the crosse of the Godly, and the punishments of the vngodly: Also with what minde the Godly may beare the crosse: and lastly from whence comfort is to be sought vnder the Crosse.

What is the Crosse? It is any affliction whereunto the members of Christs Church are subiect in this world, whereof there seme to be foure differences. For the crosse of a godly person, is first either a grāse of mynde and affliction of body, and that for sundry causes: as for the receiuing of some losse, for the sorowfull mischaunce of some frend, for thirst, nakednesse, imprisonment, or torture, as holy Iacob had exceeding grāse of mynde for the losse of his sonne Ioseph: Ioseph suffered affliction of body in yprisō: Lazarus felt hunger and the perye of his byles at the richmans gate: and many are exercised at this day with sundry troubles and grāses both of mind and body.

2 D^r it is a most sharpe fight betwene the fleshe and spirit in the Godly. For the fleshe lusteth alwayes ageynst the spirit, and now and then getteth the vpper hand, seeming to giue the spirit an vtter ouerthrowe: as wee see in Dauid, who being overcome with the concupiscences of the fleshe, fell into the most heynous offences of murther and adoutrie, and had perished for euer, had he not bin called back to repentance, and the flesh subdued again vnder obedience of the spirit. Whereupon Dauid cryeth out, who shall deliuer mee from the body of this death: The grace of God, through Iesus Christ.

3 D^r it is a hardnesse and distresse of vocation in householde

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hold state, ciuil state, or ecclesiasticall state, that is to say, of priuate, publik, & ecclesiasticall state. How great a crosse euen the godly husbands & wiues feele, in bringing vp their children, and in seeking needefull things whereby to liue, they know that haue had the triall of it. Such as beare office, as kings, noble men, counsellors, and presidents, are not free from the crosse: at least wise if they be godly. So also godly bishops, parish priests, and the other ministers of the Churches, doe oftentimes feele a crosse, by reason of the difficultie of their office.

4 And else the crosse is a punishment for some certayne fault. Like as there be many causes of the troubles of the Church, of which causes I will now intreate.

What then are the causes of the crosse of the church: Certain causes of the crosse are within vs, and certain without vs. Within vs are three causes of the crosse: whereof the first is sinne inhabiting in vs, that is to say, originall sinne. If this sinne were not brydled, it woulde bring forth damnable frutes. The seconde is, Concupiscence shooting out of the same, as a flame out of fire: which flame vnlesse it were quenched with the water of the Crosse, woulde kindle the fire of hell. The thirde cause is, that there be in vs daylye backslidings, which originall sinne procureth by his concupiscences. Seuen times in a day (sayth Salomon) doth the righteous man fall, and riseth ageine. These dayly fallings doth the crosse say that is layd vpon vs by God to the intent wee should not be damned with the world in our sinnes.

Besides these, there are also causes of the crosse without vs, but of an other nature. For God of his fatherly goodnesse visiteth vs with his rod. For whomsoever he receyueth, him he chastiseth, with none other affection than the good father. Agein, the diuill lies in wait for the church, as wee see in Job, but God appointeth him bounds, beyond which he is not able to raunge. Moreover the limmes of the diuell, that is to say, tyrants and euill men in this world, which trouble the

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Church in this life. Also there be other causes of the crosse, which I will let passe, and speake of the difference betwene the crosse of the godly, and the punishment of the vngodly.

What is the difference then betwene the Crosse of the godly, and the punishment of the vngodly, sith we see as wel the godly as vngodly stricken with greuous miseries in this world: surely there be many differences.

The first difference is taken of the efficient causes. For as the affection of the godly proceedeth of the fatherly loue of the heuenly father towards his children: so the punishments of the wicked procede of the wrath and sore displeasure of the iust iudge god, who punisheth the wicked as his enemies and aduersaries.

The second difference is taken of the finall causes, for the godly are exercised with the crosse to their good: but the vngodly are stricken with punishmentes to their vndowing, vnlesse they amende.

The thirde difference is taken of the effects. For the godly do blisse God, and call vpon him in their crosse, as Job dyd. But the vngodly feare at God, and are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are distressed. The godly vnder the crosse do hope: the vngodly do despaire.

The fourth difference is taken of the time. The godly are afflicted for a shorthe time, that afterwarde they may be glorified with Christ their head: but the vngodly are wrapped in mischance for euer. Whose present affliction is as it were a handfull of their endlesse paines in hell.

The fifth difference is taken of the place. The godly are chastized in this world only: but the fire of the vngodly shal neuer be quenched. For here they are tormented with an euill conscience, and in the world to come they shal be overwhelmed with Gods cuerlasting wrath, and suffer punishment that neuer shal haue ende. So haue we the differences of the crosses of the godly, and the punishments of the vngodly.

ungodly. Now wil I adde a few things concerning the com-
forzte, wherewith the godly muste raise vp them selues vnder
the Crosse.

From whence then is comfozte to bee sought? First the
godly that is pzedied vnder the crosse, shall consider two thin-
ges in his affliction: namely iudgement, and mercie. Iudge-
mente, that hee is punished for his sinnes. Therefore sayeth
Chryste: Sinne not, leaste some woꝛser thing happen vnto
thee. And mercie, that hee is punished to the intent hee shoulde
turne and repent, according to this text. 1. Coꝛ. 11. When wee
are iudged of the Loꝛde, wee are chastized, that wee bee not
damned with this woꝛlde. Therfoze when the saythful is ex-
ercised with the crosse, let him seeke comfozte at the fatherly
mercy of God.

Secondly, the godly in his crosse, shall take comfozte by ex-
amples, whereof many are recited in the. xj. to the Hebrewes.
And Paule dooth oftentimes lay befoze vs the example of
Chryst, to which it behoueth vs to become confoꝛmable vnder
the Crosse, that wee may be gloꝛyfyed with him in time
to come. For the godly suffereth with Chryste, as it were a
meber of his. For like as Chryst suffered, first that hee might
obey the Father, and secondly, that hee mighte vanquishe and
condemne our sinne: so must wee also obey GOD vnder the
crosse, bothe to vanquishe and to condemn our owne sinne:
not by making satisfaction for it as hee didde, but by mortify-
ing it.

Thirdly, the godly shall setche comfozt at the endes of the
Crosse. For the godly is not chastized with the Crosse, to the
end hee should perrish: but to the end hee may bee holden in,
and as it were reyned with a certeine bydle from falling a-
way from God.

Fourthly, the godly shal cōfozt him self with the pꝛesence of
God: for thus saith God: I am with thee in tribulation. For if
God desceded vs not with his pꝛesence in our crosse, our harts

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would utterly faile, and wee should renounce our profession. Fiftly the godly shall take comforte at the promise of deliuerance, asuagement of paines, and at Gods helpe. Our fathers cryed vnto thee (sayeth the Psalme) and thou heardest them.

Sixtly, the godly shall seeke comfort by comparing the present affliction with the glory to come. The one lasteth but a moment, the other is eternall. Let this suffice concerning the crosse of the godly. GOD graunt vs grace to glorifie him with true patience vnder the Crosse, through our Lord Iesus Chryste, to whom be honour and glorie world without end. Amen.

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¶ The Gospel. John. xviij.

Iesus sayed vnto his Disciples: Nowv I go my waye vnto him that sent mee, and none of you asketh mee whyther I go. But bycause I haue sayed suche things vnto you, your harts are ful of sorow. Neuerthelesse I tel you the trueth, it is expedient for you that I go avay, For if I go not avay, that comforter vwill not come vnto you. But if I depart, I vvil send him vnto you. And vwhen he is come, he vwill rebuke the vworld of sinne, and of ryghtuousnesse, and of iudgement. Of sinne, bycause they belecue not on mee. Of rightuousnesse, bicause I go too my Father, and yee shall see me no more. Of iudgement, bicause the Prince of this vworld is iudged alreadie. I haue yet manye things too say vnto you, but yee cannot beare them avay novv: howv be it vwhen he is come (vvhiche is the spirite of truthe) he vvil lead you intoo all trueth. Hee shall not speake of him selfe, but vwhatsoever he shall heare, that shall he speak: and he vvil shevv you things too come. He shall glorifie mee for hee shall receiue of mine, and shall shevv vnto you. All things that the Father hathe, are mine: therefore sayde I vnto you, that he shall take of mine, and shevv vnto you.

The

The exposition of the text.



This gospel is a péece of that sermon that Chryſt made after Supper, the night befoze he ſuffred, wherein (as I tolde you this day ſeuennight) he warned his Diſciples aſoꝛehande of his Paſſion, Death, and Reſurrection: and diſputed of the perſecution and comfort of the Church, and the ſtate of his kingdome, of what ſozte it ſhoulde be vnto the ende of the woꝛld: and that to this end, that his Diſciples ſhould be confirmed in the faith, and not renounce their profeſſion, ſoꝛ the croſſe and ſtumbling blockes therupon riſen among many. This alſo was the cauſe of this Sermon that I haue rehearſed: the effect wherof is, that Chryſt promiſeth to his church an aduocate, teacher, and gouerner, the holy Ghoſt. Wherby is ſhewed the difference betwene the adminiſtration of the ciuill gouernement, and the kingdome of Chryſt. Foꝛ that hath nēde of outwarde ſinues, as lawes, decrees of magiſtrates, open puniſhmentes, &c. But this is gouerned by the woꝛd, by the ſpirite, by fatherly diſcipline, and by ſacraments. The places are thꝛee.

- 1 The proſite and nēdeſulneſſe of Chryſts departure to the Father, wherein the kingdome of Chryſte is deſcribed.
- 2 What the holy Ghoſt doth in the woꝛld.
- 3 Of the ſaying: I haue many things to ſay vnto you, but you are not able to beare them alway at this time.

Of the firſt.

I Go too him that ſente mee, and none of you asketh mee whither goeſt thou? that is to ſay: Nowe is my death at hande, and my victorie ouer death, which when I haue obteyned, I will aſcende too my father. That the Lorde ſpeaketh ſo darklye, hee doth it too this purpoſe, to ſtirre vp his Diſciples to make moꝛe diligent enquirie of his Death

Chry.

and

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and resurrection. But they for all that thought nothing lesse than that he whom they had acknowledged too bee the Messias, should bee deliuered too so repprochful a death: so blinde is reason in matters perteyning to God. It creepeth heer vpon ground, it can not deeme aright of heauenly things, and of Chrysts kingdome.

Bicause (sayth he) I haue tolde you these things, your hartes are filled vvith sorow, that is too say, bicause yee haue herd me make mention of my death & crucifyng, yee are stricken vvith sorow. For yee vnderstand not what good my death and Resurrection shall bzing you. But I tell you truth: it is expedient for you that I go, as if he had saide: Yee shal not thinke of my death, as of the death of an other man: but know yee this, that my death, my resurrection, and my going too the father, shall bzing singuler profite vnto you. The profite in effect is this. Like as Chryste was bozne, circumcised, offered in sacrifice, and a teacher vnto vs: so also was he put too death, and raised agein from death for our saluation, conditionally, that wee leane vpon him by stedfast faith. Vther vpon is that saying the .x. too the Romans. If thou beleue in thy hart that God hath rayled vp Iesus Chryste from death, thou shalt bee safe. This profite of Chrysts going away, his disciples vnderstode not: but onely dreamed of a wooldly kingdome, wherein Chryst as the highest Monarche shoulde holde the souerayntie.

For if I go not avay, that comforter shall not come vnto you. as if he had saide, I shall suffer for your sakes, I shall rise agein for your sakes, I shall go too the father for your sakes: that from thence I may sende you a sanctifier, a comforter, and an aduocate. In these woords he giueth vs too vnderstande two things: the one is, that the Church shall haue enemies in this woold, and that it shal be exercised vvith the crosse. The other is, that in the crosse and in persecution, it shall haue the holy Ghost a comforter and aduocate, whom he shall giue vnto it. For thus he sayth: And vvhē I am gone
I vvill

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I wil send him vntoo you. All these things tend too this purpose, that when the Disciples shoulde see Chryste betrayed by Judas, caught too be punished, and condemned to most shameful death, they should by some meanes take hart too them, vpon trust of these promises of Chryste. From hence also let vs seek comfozte, as often as we bee afflicted in the kingdome of the woꝛlde, and let vs thinke vpon the difference betwene Chrystes kingdome and the kingdome of the woꝛld. In that, is the holy Ghost an aduocate and comfozter, whome the Father shall giue too them that aske, according too Chrystes promise: and hee shall giue the holy Ghost too them that aske: but in this there is affliction and miserie.

¶ Of the second.

In the seconde parte, the texte telleth what the holy Ghost shall doe in the woꝛld. VVhen he commeth (sayth hee) he shall reprove the vvorlde of sinne, of rightuousnesse, and of iudgement. Of sinne, bycause they haue not beleued in me: of rightuousnesse, bycause I go too my Father, and novv yee shall not see mee: and of iudgement, bycause the Prince of this vvorlde is iudged already. These woꝛdes of Chryste are too bee referred vnto too two times, namely vnto that time that folloved immediately after the Lordes Ascension, and too the reste of the whole time vnto the end of the woꝛlde: first therefore wil I shew how these woꝛds are too bee vnderstoode in respecte of the time that folloved immediately after the Ascension of the Lord, when the holy Ghost was giuen visibly too the Apostles vpon Whitson Sunday. First he sayth: the holy Ghost shall reprove the vvorlde of sinne, that is too say, The holy ghost shall manifestly conuince that too bee sinne, whiche the woꝛld thinketh too bee no sinne. For the woꝛlde (that is too say, mine enemies of whome I am reiecte, despised and nayled too the crosse) being conuited by the manifeste witnesse of the holy Ghost and their owne conscience, shall confesse it selfe too haue done amisse, and also too haue synned very greivously in

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ly in that it hath not beleued on mee, whiche thing hertofore it took to be no sinne at all. How true this is, they beare witness, whome Peter reproveth of murther in the seconde of the Actes. For they being convicted of their sinne, say: Men and brethren what shal we do? Thus are these men compelled to confesse their murther: and to acknowledge themselves to have sinned grievously, in killing him on whome they ought rather to have beleued.

Secondly hee shall reprove the worlde of rightuousnesse, that is to saye, the Holy Ghoste shall clereely conuince, that that is rightuousnesse whiche the worlde thinketh to be no rightuousnesse. For the holy Ghoste shall proue openly before the worlde, that Chryste was rightuous in deede, whiche thing the proude Pharisees and the worlde thoughte not, but Chryste confirmed his rightuousnesse by his deede. That it is so, it appereth by the reason added: For (sayeth hee) I go vnto my Father and you shall see mee no more: that is to saye, When the worlde shall see openly in the Church that I haue shewed the holy Ghoste into you, it shall be compelled to confesse that I was rightuous in very deede, and not an vngodly & blasphemous person, in that I sayd, I was the sonne of GOD, for the holy Ghoste shall beare witness of mine innocencie.

Furthermore, the holy Ghoste shall reprove the worlde of iudgemente, that is to saye, the holy Ghoste shall clereely conuince, that that iudgement is already giuen, whiche the worlde thinketh not: for hee shall beare witness that the Prince of this worlde is iudged. What is that? The worlde whiche called me Chryste in mockage, and bid me come downe from the Crosse, shal be conuincd by the holy Ghoste (whome I shall poure out vpon you on Whitsonday) that it hath iudged amisse. For the holy Ghost shal bring to passe, that they shall in very deed vnderstand and knowe, how that I hauing vanquished the Deuil by my resurrection, doe beare the whole swaye in the worlde, when no man shall be able to

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to withſtande you. This is the meaning of theſe wordes, if we reſerre them vnto the working of the holy Ghoſte vpon Whitſon Sunday, whiche thing we muſt needes doe. And yet they belong not ſo preciſely to that tyme, but that they bothe may and muſt alſo be referred to the whole tyme following, euen vnto the ende of the worlde, according as I will ſhew by and by.

Fiſt therefore, the holy Ghoſte ſhall reprove the worlde of ſinne, that is to ſay, ſhall ſhewe it to be gilty of ſinne. Of what ſinne? For that (ſayth hee) they beleued not in mee. And are there none other ſinnes that the holy Ghoſt ſhal reprove than vnbelaefe, or not to beleue on Chryſt? Yes ſurely there are infinite and horrible ſinnes againſt the firſte and ſeconde table. Why then did hee put this alone? Bicauſe as long as this remaineth, the reſt alſo are reteyned with it: and when this goeth away, the reſt are releaſed. Therefore like as all other ſinnes are where vnbelaefe is: ſo where as is ſayth in Chryſte, all ſinnes are forgiven. For euerlaſting life is promiſed to him that beleueth, which ſhould not be done unleſſe the ſinnes were forgiven.

Here then we ſee how needeful a thing it is to beleue in Chryſte. But what is to beleue in Chryſt? It is to perſuade a mannes ſelfe that Chryſte is the highe Preſte and King, who by his death hath made ſatiſfaction for ſinne, and by his glorious reſurrection hath broughte rightuouſneſſe, or that by his blood, he who is bothe God and man, hath purchaſed a Church vnto him ſelfe. Actes. 20. This ſayth is not the worke of man, but of God. It ſpringeth not of reaſon, but of Gods word. Moreover the word of God is of two ſortes: Law and Goſpel. The law pulleth away truſt in our ſelues and the Goſpel worketh truſt in Chryſt. For the law ſetteth before vs the rightfull wil of God: namely that we ſhould keepe the Law, or otherwiſe to be damned by the wil of God. The goſpel ſetteth before vs the gracious wil of God, which is, that God forgiving our ſinnes, wil receiue vs into his fa-

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our for Chrystes sake. Therfore like as by the law we come to the knowledge of our owne weaknesse, and by this to the knowledge of Gods rightfull wil and iudgement, and so consequently to despaire: so by the vnderstanding of the Gospel, wee come vnto the knoweledge of Gods mercy for Chrystes sake, who was giuen to bee made a Sacrifice, that hee mighte take away the sinnes of al that beleue in him. By this knowledge, though the working of the holy Ghoste, is conceyued faith, whereby all sinnes are abolished, and Chrystes righteousness offered vnto vs, that we bee no more condemned as sinners, but appeere in Gods sight righteous & as his sonnes: to whom eternall life is promised for an inheritance, according to this Scripture, hee that beleueth in the sonne hath euerlasting life: but hee that beleueth not on the Sonne shall not see life, but the wrath of GOD abideth vpon him. Why so? Bicause he abideth in his sinne, for the whiche he is bound vnto euerlasting paine, according to that saying, hee that beleueth not in the sonne, the wrath of God abideth vpon him. By the name of wrath is signified curse & paine, ioyned with damnation. Vnby it appeereth how needful faith is, & what it bringeth to passe.

When foloweth. And he shall reprove the worlde of righteousness, bycause I go to the Father, and you shall see mee no more. That is, the holy Ghost shall reprove the worlde, for not following true righteousness, wherthoughe wee might stand before GOD. And this true righteousness is the righteousness of Chryste, namely that hee going to the father is there an high Priest and intercessour for the beleuers: for Chrystes suffering and intercession to the Father is the righteousness of the beleuers. But bycause the faithlesse worlde beleueth not this, it is reprovved of the holy Ghoste. For he effectually conuinceth, that righteousness cannot happen to men by any meanes else, than by the imputation of Chrystes righteousness, which falleth to their lot that beleue on him. These are strange and wonderful things to them that vnderstande
not

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not the righteousnesse of Faith, but dreame themselves too
bee righteous eyther for the outwarde obedience of the law,
or for mennes traditions, as the Pharisees in olde time, and
our Papistes doo in these dayes. These perceyue not that all
the workes of the worlde are farre more imperfect, than that
they can overcome the power of the Deuill and Death. But
how is it proued that Chrysts obedience is our righteous-
nesse? It is proued by most grounded testimonies of the scrip-
ture. Paule Rom. 5. Like as by the disobedience of one man,
(namely of Adam) many became sinners: So by the obedi-
ence of one (namely of Chryst) many shall bee made righte-
ous. We haue this righteousnesse of Chryste imputed vnto
vs, when we beleue on him, according too that text too
the Romanes. With the hart we beleue vnto righteous-
nesse. Also: Abraham beleued God, and it was imputed too
him for righteousnesse. Paule Rom. 3. We suppose that a
man is made righteous by Faith, without the deedes of the
law. The selfe same thing meeneth Chryst in this place, whe
he sayth: The holy Ghost shall reprove the vworld of righte-
ousnesse, bicause I go too the father. That is, the holy Ghost
shall not only proue me too haue bin righteous, but also shall
manifestly shew that I am the righteousnesse of them that
beleue in me.

It foloweth further. And the holy ghost shall reprove the
vworld of iudgement, bicause the prince of this vworld is iud-
ged. That is, the holy ghost shall (mauger the worlde) proue
me too bee that seede that was promised too tread downe the
Serpentes head, that is too say, that should iudge the Prince
of this worlde, with whom also are all his members iudged
and condemned. For if the head bee condemned, what can the
members do? Wherefore let the Deuill rage ageynst the
godly as muche as he listeth: yet is he able too do nothing.
He shall lye in wayte truely: but he shall not ouerthrowe
vs, as long as we keepe our Faythe strong and stable.

For

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For thus sayth John. This is the victorie that ouercommeth the woꝛlde, even your faith. By the woꝛld is ment Sathan himself with al his band of Tyrants, Sophisters, Hypocrits and meritmongers. For Chꝛist by his spirit confoundeth the iudgement of Sathan, who by his gard condemneth the gospel. For he shal not stoppe the course of the Gospel, although he oftentimes attempt it with rivers of blud, from the beginning of the woꝛld vnto this day, and specially after Chꝛists Resurrection.

We haue in what sort the holy Ghost shall reprove the woꝛld. Now let vs shortly see what hee dooth in the Churche. First he is present effectually in the woꝛd & the sacraments. For wheresoeuer the woꝛde of God is preached purely, and the Sacraments ministred according to Chꝛists institution, there is he present, and will worke effectually in the hearers of the woꝛd, and in the partakers of the Sacramentes. But as for them that either heer the woꝛd slightly, or vse the Sacraments without reuerence, they set themselues ageinst the holy Ghost, and despise the ministration of the woꝛd and Sacraments, to their owne harme and damnation.

Ageine (as this Texte teacheth) the holy Ghoste is present in the Churche, as a comforter, aduocate, and teacher of the truth. For we in the woꝛld are pressed with many inconueniences, ageinst which we haue neede of a comforter: least being discouraged with aduersities, we should renounce our profession. Our aduersarie the Diuel accuseth vs dayly, as he accused Job. Heer could we not stand without our aduocate, who warranteth vs that God is at one with vs, and wil not cast vs away for our sinnes, so we fal to repētaunce. Besides this, we are infected with muche and deepe ignorance, so as we are not able to vnderstand gods matters. Wherefoze we haue neede of the holy ghost to teach vs, who wil lead vs into all trueth, according to Chꝛists promise. And when the spirite of truth shall come, he shall teach you all truth.

The holy ghost commeth after two sorts: visibly and invisibly.

uſibly. He came viſibly, into the Apoſtles vppon Whitſon-
Sunday, as we ſhall hear when the time commeth. He com-
meth inuiſibly into mennes harts, when the Goſpel is prea-
ched, and he ſealet by the trueth of the Goſpell in the hartes
of the hearers. Chryſte ſpeaketh of both the comings of the
holy Ghoſte. For that whiche went beſore in the Apoſtles
viſibly, the ſame followeth inuiſibly whereſoeuer the Goſpel
is taught purely. But to what end tendeth the doctrine of the
holy Ghoſte? He ſhall not ſpeake of him ſelfe, but whatſoeuer
he heereth, that ſhall he ſpeake. That is, the holy Ghoſte ſhall
teache you the ſame doctrine that I haue taughte you, & ſhall
tel you whatſoeuer ſhall come to paſſe. That is, he ſhall re-
uele vnto you what maner of kingdome my kingdome ſhal-
be, bothe in this life and after the generall reſurrection. And
he ſhall glorify mee, becauſe he ſhall take of mine, and ſhevv vn-
to you. That is, the holy Ghoſte ſhall by his recorde and ef-
fectuall working, ſtabliſhe the glory whiche the Father hath
giuen mee: ſo as the gates of Hel ſhall not be able to preuail
a whitte againſte my kingdome: for they can neuer darken
my glory.

Of the third.

Now remayneth to ſpeake of this ſaying: I haue yet ma-
ny things to ſay vnto you, but you cannot beare them a-
ny way as now. This place do the Papists abuſe, as though the
Apoſtles had not deliuered a full doctrine to the church. And
this they vpholde, to the end they may ſtabliſh their Maſſes,
prayings to Saints, Roſaries, Pardons, holy water, and o-
ther deceits of Antichriſt. But Chryſte ſpeaketh according to
the capacitie of his Diſciples, and of the weakneſſe that was
in them beſore his death, & of the gift that they ſhould receiue
after his reſurrection, vppon Whitſon Sunday. As if he had
ſayd, I would ſpeak many things to vnto you concerning my
kingdome and other miſteries: but as yet ye are not fully &
thoroughly taught by the holy Ghoſt, whom I wil giue you in
his time, who ſhall lead you into all trueth, that is to ſay, in-

to

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to full knoweledge of my kingdome. This full trueth did the Apostles obtaine vpon the very day of Pentecoste or Whitsun Sunday, whiche afterward they did put in wytyng. We must seek the same trueth, and holde our selues contented therewith, if wee minde to be the Scholers of the holy Chosse, to whom with GOD the father and the euerlasting Sonne, be praise and glory for euer and euer. Amen.

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The Gospell. John. xviij.

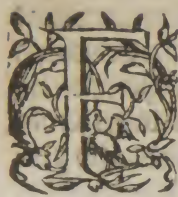


Erely, verely, I say vntoo you: vwhat so euer yee aske the Father in my name, he vvill giue it you. Hitherto haue yee asked nothing in my name. Aske and yee shall receyue, that your ioye may bee full. These things haue I spoken vntoo you by Prouerbes. The time vvill come vvhen I shall no more speake vntoo you by Prouerbes: but I shall shevv you plainly from my Father. At that day shal yee aske in my name: And I say not vntoo you that I vvill speake vntoo my Father for you: For the Father him selfe loueth you, bycause yee haue. loued mee, and haue beleueed that I came out from GOD. I vvent out from the Father, and came intoo the vvorlde. Againe, I leaue the vvorlde, and go vntoo the Father. His Disciples sayde vntoo him: Lo, nowv thou talkest plainly, and speakest no Prouerbe. Nowv are vve sure that thou knowvest all things, and needest not that any man should aske thee any question: Therefore beleuee vve, that thou cammest from GOD. Iesus answered them: nowv yee doe beleue. Beholde, the houre dravveth nie, and is already come, that yee shall bee scattered euery man too his ovvne, and shall leaue me alone. And yet am I not alone; for the Father is vvith mee. These vvords haue I spoken vntoo you, that in mee yee might haue peace, for in the vvorlde shall yee haue tribulation; but bee of good cheere, I haue overcome the vvorld.

The

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The exposition of the text.



Is a good consideration is this Gospel read in the church as vpon this day. For it conteyneth the chiefeſt work of Chriſtians, and the work that is peculier to them. For onely Chriſten folkes can perſorme this ſeruiſe of Inuocation vnto God. For after that vpon laſt Sunday was declared what is true Faith, what is righteousneſſe, what is iudgement, and (to bee briefe) what is the kingdom of Chriſt, and in whom it conſiſteth: In very good time & order is mention made this day, of the chiefe ſeruiſe that the Citizens of Chriſtes kingdome can perſorme, which is the true calling vpo god. And bicauſe no exerciſe of the godly is moze needful than prayer, and that no work is moze hard, than to pray aright: I wil in this ſermon entreat of praier only. And to the intent wee may the eaſlier vnderſtand this doctrine, I wil ſay two things concerning prayer, which are theſe.

- 1 What Chriſtian prayer is, and how many ſorts there bee of it.
- 2 What are the conditions that muſt goe with euery prayer.

For when I haue diſcuſſed theſe two places, I hope there ſhal bee no man (ſo he yeeld himſelf eaſie to bee taught) which ſhal not clerely and plainely vnderſtande, what thing Chriſtian prayer is, and how needefully the ſeruiſe of prayer is required at our hands.

Of the firſte

What thing is Chriſtian prayer? It is a lowly liſting vp of the minde vnto God, in deſiring ought at Gods hand, or yeelding thanks for benefites receiued. Now & there bee two ſorts of liſting vp the mind vnto God, firſt it is confirmed by & record of Dauid, who going about to pray, ſaith in the 25. Pſalme, Unto thee O Lord haue I liſt vp my ſoule:
and

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and secondly by the forme of praying appointed too vs by the Lord: Our father which art in heauen. Moreover by the gesture of them that pray, who as they are praying are wont too lift vp their eyes vnto heauen. This therfore it behoueth vs to know, that prayer is not a prattling of the speech on ly: but that it is an humble lifting vp of the hart vnto God, with which humble lifting vp of the hart, wordes also proceede out of the mouth.

But of how many sorts is Chrysten prayer? It is of foure sortes, Deprecation, Adozation, Intreatance and thanks giuing. These foure kinds of prayer will I declare breely.

Deprecation is an humble lifting vp of a mannes minde vnto God, wherby is desired deliuerance from such things as trouble or vere him. As when wee desire too bee deliuered from Tirannie, violence, diseases, famine, and other things that seeme sharpe vnto vs.

Adozation is a lowly lifting vp of mans soule vnto God wherby wee desire some benefite at his hande: as when wee desire encrease of faith, loue, patience, chastitie: and when wee craue those things that wee haue neede of toward the maintenance of this life.

Intreatance is an humble lifting vp of a mannes mind vnto God, wherby one maketh sute for another: as when wee pray for suche as lye extremely sicke, or for others that haue neede of our prayers.

Thanks giuing is an humble lifting vp a mans minde vnto God, wherby wee yeelde thanks vnto God, eyther for benefits bestowed vpon our selues or others, or for ridding our selues or others from some inconueniences. Now wee perceine what Chrystian prayer is, and how many kindes there bee of it. Hereafter remaineth that wee speake of the continuall circumstances of godly prayer.

I Of the second.

I If every godly praier, ther must needes bee alwaies these. v. properties & circumstances. Forst, the earnestnesse of hart
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in him that prayeth: secondly, consideration of the causes that moue vs too pray: thirdly, who it is that wee cal vpon: fourthly by whom wee are herd: and fifthly what wee ought to aske of God. For these things shal make vs a difference betwene the vaine babling of the heathen, and the effectuall prayer of the godly. Wherefore I beseeche you deere brethren, that you will diligently lerne, and thorowly wey these continuall circumstances of prayer.

The first circumstance of a godly prayer, is the affection of the hart, that the hart bee wel bent and settled in praying. For if honestie require that our body bee well ordered when wee haue communication with men of more honoz than our selues: it is much more meete that our minde bee very well disposed, when wee shal speake befoze God in the sight of his Angelles. What manner of affection then ought his too bee, that will call vpon God with frute? First of al, let him put off all imagination of his owne gloze, worthinesse, and desert. Next let him thinke vpon his owne needinesse, and perswade himselfe that he is vtterly destitute of al ayde, vnlesse the Lord reach him out his helping hande. Then let him cast downe himselfe by true repentance. And lastly let him bee kindled too prayer by confidence of gods promises. For who so euer swelleth either with opinion of his owne vertue, or seeth not his owne needinesse, or casteth not himselfe downe befoze God through true repentance, or wanteth sayth: he prayeth with the Pharisee and not with the Publicane, that is too wit, he prayeth not aright and effectually.

The second circumstance, is of the causes whereby wee must bee moued too pray. And there bee many causes, wherof I wil reherse some, too the intent that greater desire of praying may be stirred vp in vs.

The first cause is Gods commaundement, wherunto it becommeth all creatures too bee obedient. Call vpon mee (sayth hee) in the day of thy trouble. And Chrysts Apostles do oftentimes prouoke vs too pray, by the commaundement

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of God. Wee must diligently muse vpon this cause, which may stirre vp in vs a desire to pray.

The second cause is the promise. For God hath promised that he will heere our prayers, according as it is saide in this Gospel: Whatsoeuer yee shall aske the father in my name, he shall giue it you. Also in the Psalmes: Call vpon me in the day of thy trouble, and I wil heere thee. To heere, is nothing elle but to graunt our requests.

The third cause is the crosse pressing vs, that is to say, the feeling both of our owne and other mennes needynesse. Where we must looke about vs, what pincheth vs at home, and what abroad: we must thorowly wey the publike and priuate harmes: we must thinke vpon the distresse of the Church, encounting in this world ageinst the deuill and his members: and to be short, we must think vp on all the necessities that nip vs in this life: wherby we may be stirred vp to call vpon God.

The fourth cause is victorie in temptations. Wher vpon in the first of Saint James, we are commaunded to pray, as often as we are troubled with temptations. And Chryst sayeth: Pray, that ye enter not into temptation. For he that prayeth earnestly and continually, shall not easily be overcome, eyther by the sightes of the deuill, or the wickednesse of the worlde, or the prouocation of his sinnefull flesh. Wher vpon Salomon sayth: The name of the Lord is a most strong towre, that is to say, The calling vpon God, is a most assured defence ageinst all euils.

The fifth cause is, the sundry subtleties of Sathan, who layeth snares for vs in our doctrine and conuersation. Paule Eph. 6. biddeth vs take that sword of the spirit (which is the worde of God) ageynst Sathan, by all maner of intreataunce and prayer.

The sixth cause, is the most plentiful frute of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlynesse. For that man is not easie to take a fall,
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who fencing him self with continual prayers, doth earnestly set his minde vpon godlynesse. Contrarywise they that neglect the exercise of prayer, are subiect to diuers casualties. Many that are led to execution, knowe not so muche as the forme of prayer prescribed by Chrysostome: and though some knowe it, if a man aske the question, they confesse, they praye ed seldome or neuer.

The seuenth cause is, the examples of holy men, whose chiefe care in this life, was to call vpon God earnestly. The Iewes prayed thrice a day: in the morning, at noone, and at night. So also did Daniell, and many others whose godlynesse is commended. But among manye yet shall finde some that in steede of prayer, doe not only in the morning, at noone and at night, but also whole nights & whole dayes together, giue them selues to wickednesse, to make a soft pillowe for the Deuil, that hee may rest the more quietly in their hartes. These moste weightie causes it becometh vs to think vppon earnestly, to the intent we may driue away our drouzinesse, and bee stirred vp to call vpon God in good earnest.

But some passing ouer these moste weightie causes, say: God knoweth wherof wee haue need, and hee beareth vs good wil. For he is our Father, therefore wee need not weeie oure selues with praying. I answer. True it is that God knoweth what things wee haue neede of, and hee is our father in deede: conditionally that wee bee his sonnes by faith. Neither doe wee therefore aske of God, because we wold teach him that which he knoweth not. But it is to be knownen, y he wil not haue y order broken which he hath appointed. For as he hath ordeyned that he wil haue vs fed with meat & drink: whiche thing he could notwithstanding doe without these meanes: so his wil is y we should obtaine the good things that pertaine as wel to our saluation, as to the sustentation of this life, by prayer whiche proceedeth of faith. We receiue not (sayeth S. James. 4.) because ye ask amisse. And Christ sayth: The lord shall giue the holy Ghost to them that aske, but he sayth not

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too loyterers or them that liue carelesse. We must therefore aske, if we set by our own welfare. We must acknowledge bothe, as wel the goodnesse of GOD whow is redy too giue too those that ask, as the needinesse of our selues whow should not be able so much as too draw our bꝛeth, vnlesse he sustained vs

The third circumstance is, whow hee is that is too bee called vpon. It were no need too speak of this circumstance, if there were not some too bee found stil, that call vpon I cannot tell what Saints. Wherefore I wil speak bꝛeely of this circumstance, whiche is so exceeding necessary. And I say with good aduise and not at aduenture, that God onely is too bee called vpon. And the same alone is God the Father, the Sonne and the holy Ghost. The sonne is too bee called vpon as one selfe same God with the Father and the holy Ghost. Agein hee is too bee called vpon as a mediator betwixen vs and God. That God alone is too bee called vpon, it is confirmed by foure reasons, whereof the first is commaundement. For we haue commaundement too call vpon God only. Now wheras nothing pleaseeth God without sayth: and sayth cannot be without the woꝛd: it foloweth that none is too bee called vpon, but he concerning whom we haue commaundement.

The second is promise. No Inuocation hath promise, but that which is made vnto God: therefore we doe amisse too call vpon any other than God.

The thirde is example. We haue no example of holy men that called vpon Saints. Wherefore let vs treade in their steps, and let vs yeelde this deuine seruice, vnto none but too whom it is due, that is, alonely vnto God.

The fourth is a manifeste forbidding. Thou shalt worship the Lord thy God, and him onely shalt thou serue. Wherefore it is too bee hild for a most certeintie, that the Deuil brought in the calling vpon creatures, that is too say, vpon Saints, for thre intents. First that he might spoyle Chꝛyst of his honoꝛ. Next that he might worke reproche too the Saints departed. And agein, that the Idolaters that call vpon Saints might

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might perish. I warne you therfore that are still in your error, to amende betimes, least yee fall into the hands of the liuing God when you looke least for it. Neither bootes it them that some say they do it of a good intent. For al intent of man in matters of saluation is euill, vntlesse it bee guided by Gods word and the holy ghost. For thus sayth God himselfe: The thoughts of men are wicked from the beginning. And Paule sayth: The fleshy man, (that is, he that hath not the spirit of God) perceiueth not the things that are of God.

The fourth circumstance is: by whō we ought to call vpon God. For it is written that God heareth not sinners. Therfore there is giue vnto vs a mediator Iesus Chyist, in whose name we shall call vpon God, according as Chyist teacheth vs in the Gospell of this day, saying: VVhat soeuer yee shall aske the father in my name, he shall giue it you. Vpon trust of him therfore, and not vpon confidence of our owne worthinesse, shall we make our prayer, being sure that God will heere vs by him. Holdbeit, for as muche as this sentence of Chyists is notable, and full of comfort, I wil expound it more distinctly, for it containeth many profitable admonishments. This saying in my name, (that is, for my sake, & in acknowledging and confidence of me,) comprehendeth many things, For it teacheth, warneth, and comforteth.

I pray you what teacheth it? First that our owne worthinesse is too bee excluded. For we may not call vpon God in confidence of our owne worthinesse, but in trust of Chyists defence. Secondly, that Hypocrisie is to be separated fro true prayer. The Pharisee in his prayer, boasteth much of his owne holinesse. I am not (sayth he) as other men: I offer the tenths of all that I possesse: I fast twise a weeke. This man prayed not in Chyists name: but vpon trust of his owne holinesse, he rather poured out wast words than prayed. Thirdly, that heathenish bragging is too bee layde away. For the Heathen thought they were herd, when they had first deserved it at Gods hand: Like as Agamemnon thought he should bee herd

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for

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for his sacrificing of an hundred beasts at once. Fourthly, it teacheth the difference betwene the praier of Chyristen folk, and the prayer of all other men. For only fayth maketh the difference betwene the prayers of Chyristians and of others. The Turkes, Jewes, Paynims and such like think they cal upon God, but in dede they do not: bicause they are voide of trust in the mediator, and acknowledge not him to be God, who is the father, the sonne, and the holy ghoist.

Of what thing dooth this saying in my name warne vs? it warneth vs of our blindnesse. For when Chyriste biddeth vs aske in his name, no dout but they be great things which we ought to aske. Being warned therfore by this saying, let vs open our eyes and looke about vs, what common and what priuate: what inward and what outward: what ghosly and what bodily things wee ought to demaund: and on y contrary part, what euils wee ought to pray to be rid off.

How dooth this saying in my name comfort vs? It comforteth vs ageinst two very great impediments of Prayer, which are unwoorthinesse and distrust. For when he sayeth, aske in my name, he wil haue vs set his woorthinesse ageinst our unwoorthinesse, & his promise ageinst our distrust. But many receiue not that which they aske, bicause they aske amisse, neglecting their faith in Chyrist, and rather beating the aire with vain babbling, than percing the heaue with ardent affection of faith. These cannot iustly complayne that they pray often and obtaine nothing. Wherefore that wee be not found in the number of them, let vs pray with fayth.

The fifth circumstance is of the things that wee ought to demaund or to desire deliuerance from. Things to be requested are of thre sortys. For either they concerne gods glozy, or our owne saluation, or else the good things that pertain to the commoditie of this life.

Before all things wee must pray for the aduancement of Gods glozy, according to this, *Hallowed be thy name. Notwithstanding* wee must not in this behalfe appoynt God a meane:

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meane: for hee knoweth best by what meane his glory may be aduanced. But we must through assured confidence aske, and perswade our selues that he wil heer vs.

Also wee aske our saluation, but without all condition, because wee haue an vniuersall promise of saluation. For euery one that calleth vpon the name of the Lord shal bee saued.

As for the good things that make too the sustenance of this life, we must aske them vpon two conditions: namely so as the obteyning of the thing that we demaund, doe neyther hinder Gods glory, nor hinder our owne saluation.

After the same maner must we pray for deliuerance from those euils that fight ageinst these kindes of good things. The euils of the first & second sorte, are too be wished away without condicion. But those euils that are troublesome too vs in this life, are too be wished away vpon condition that it bee no hinderance too Gods glory & oure owne saluation. For Gods glory is too be preferred before all things. And thus muche concerning prayer. GOD graunt vs grace that these wordes may take roote in our harts, through Iesus Chryst, too whom bee honoꝝ and glory for euer and euer. Amen.

Upon the day of our Lords Ascension.

¶ The Gospel. Mark. xvi.



Iesus appeared vntoo the eleuen as they satte at meate: and cast in their teeth their vnbeleefe and hardenesse of harte, bycause they beleeued not them vvhiche had seene that he vvas risen agein from the dead: and he sayde vntoo them: Go yee intoo, all the vworld, and preache the Gospel too all creatures: hee that beleeueth and is baptised, shall bee saued. But he that beleeueth not shall bee damned: And these tokens shall folow them that beleue. In my name they shall cast out Deuiles, they shall speake with newe tonges, they shall drue away Serpentes, And if they drinke any deadly thing it shall not

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Ascension day.

hurte them. They shall lay their hands on the sick, and they shall recover. So then when the Lord had spoken vnto them, he was receyued into Heauen, and is on the right hand of G O D. And they went forth, and preached euery where: The Lord working with them, and confirming the woord with miracles following.

The exposition of the Text.



This feast is ordeyned in the Church, for that article of our Cread, wherein we profess our selues to beleeue in Iesus Chryſte ascending into Heauen, when he had bin centurſant with his Diſciples fortye dayes after his glorious resurrection. In this feast, as in others there be three things to be weyed. First the ſtoze with the circumstances thereof. Then the benefite that is bestowed vpon vs: And lastly the right vse and minding of the ſtoze. These three things offer them selues in the exposition of this Gospel. The summe wherof is, that the Lord (the fortieth day after his resurrection) appeared to his Diſciples, whome hee bprayed with their vnbeleefe and hardnesse of hart, & commaunded them to preache the Gospel throughe oute all the world, shewing what frute shall redound of the preaching of it to the hearers, so they receiue the Gospel by sayth. Moreouer to the intente their preaching may be credited, hee promiſeth to confirme their doctrine with miracles. When hee had giuen this charge, hee ascended viſibly into heauen, and sitteth at the right hand of his father. And his Diſciples obeying his commaundement, went abrode to preach the gospel, the which our Lord confirmed with signes ensuing. And this is the effect of the Gospel. The places are three,

1. The rebuking of the Apostles.
2. The institution of the ministerie of the word.
3. Chryſtes Ascension into heauen.

¶ Of the first.

THe forth day after his resurrection, he appered to his Disciples and vpbroyded them vvith their vnbeleefe and hardnesse of harte, bycause they had not beleueed those that tolde them they had seene him risen ageine from death. Wee findeeth fault with two things in his Disciples: hardnesse of hart and vnbeleefe, that is to say, the roote and his frute. The roote is hardnesse of hart, whiche taketh increasement and strength, partly of it owne originall beginning, & partly of it owne corruption. For a man that is not inspired with the holy ghost, cannot vnderstand any of those things that are of the spirite of God. Of this most naughtie roote there are very many and euil frutes. The first is that whiche is rebuked heer, namely vnbeleefe. Out of this afterward, bud moste naughtie vices, as disobedience towards God, & whatsoeuer leudnesse and wickednesse is in this life. By whiche the power of the roote vnsuppressed, is perceyued, and also seene how great increasement vnbeleefe hath taken. For this is a moste assured token, that whersoever sinne reigneth, there vnbeleefe as an Emperesse possesseth the hart of man.

Furthermoze, wee may learne heereby, first (after the example of the weake Apostles) not to despaire of oure selues being weake, althoughe wee cannot by and by comprehend the heauenly misteries. For the Church hath euermoze hir certain woundes for oure Lorde to poure his wine and Oyle into. Neyther is it reason for any man to hope that hee maye put of all weaknesse, as long as hee carieth this mortall body about him. But like as in olde time the people of God being brought into the promised land, had their neygbors the Philistines enemies vnto them, ageynst whom they kept continuall warre. So wee being brought into Chrystes church, haue bothe inward and outward enemies ageynst whom wee must make warre, leaste wee were sluggishe thorough idleness. The other thing that wee haue to learne heere, is that wee should consider by the deede of Chryst not casting off his

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raue & weake Disciples, how gentle a high Priest we haue, who casteth vs not off for oure weakenesse, so there bee any sparke of fayth in vs. And consequently by his example also we may learne, to deale gently & fauourably with the weaker sorte.

¶ Of the second.

When Chryst being ready to ascende into Heauen, giueth commission to his Disciples, saying: Go yee into the vvhole vvorld, and preache the Gospel too al creatures. Hee that beleueth, and is baptized shall be saued, and hee that beleueth not is condemned already, hee beginneth the maner of setting vp his kingdome, and sheweth the frute of the same kingdome.

By two meanes is the kingdome of Chryste set vpp: by word and by the sacrament: the frute whereof is saluation of the people. Contrarywise, they that be not Citizens in this kingdome, are subiect too the sentence of damnation.

Here we see there is great difference betwene the administration of a kingdome of the worlde, & Chrystes kingdome: and no maruel at all: for the kingdome of the worlde is fleshy, but the kingdome of Chryste is spirituall. That is set vp & mainteyned by the lawes of men: but this is set vp & mainteyned by the word of God.

Howbeit forasmuch as the word of God conteyneth singular doctrines, I will expound them somewhat more largely and distinctly, too the intent we may the better vnderstand Chrysts minde towards vs, and the benefits of the Gospel.

First he saith: Go intoo the vvhole vvorld. We see the commission. For hee sendeth his disciples not too any one nation, but too all men, dwelling abroad through the whole worlde. Hereby we may consider the riches of Gods mercie, and the preciousnesse of Chrystes sacrifice. It is Gods mercie that al that were damned through sinne, shoulde here the voyce of the Sonne of GOD, concerning saluation too be obteyned through Chryst. For it is not too be thought that God would haue

haue the voice of the sonne of mā sound vnto the world, y^e the gretest part should be destitute of the frute therof, but rather that by hearing they shuld liue, & bee saued through Christ, so that they receyued the preaching of the Apostles by fayth.

This is more playnly declared by this saying: Preache yee, or proclayne yee. To whom? To all creatures, that is to say, to all men, without any exceptions of persons, nations or kindes. For God is a loue of men, and willeth the saluation of all men, according to this saying, his will is, that all men should bee saued, and come to the knowledge of his truth: But what must the Apostles proclayne? The gospell, that is to wit: glad tidings of the ouercomming of the eninies of mankinde, whiche are sinne, death, the deuill, and hell: of peace made betwixt God and men: and of euerlasting saluation, which they that beleue in Christ shall obtaine by inheritance. This is the summe of the Gospell. Now, be it to the intent this summe may bee the better vnderstood, I will giue a more plentifull definition, the whiche I will also briefly declare by testimonies of the scripture.

The Gospell is a doctrine reueled from heauen, wherein is shewed deliuerance from sinne, curse, and Gods wrath: and wherein is proclaimed forgiveness of sinnes, saluation, and euerlasting lyfe to them that beleue on the sonne of God, for the sacrifice of the same son of God, that the goodnes and mercy of God may bee published, & that they which are deliuered by the son, may by faith in the same sonne bring forth frutes worthy the Gospell. This definition conteineth many things, which we will reherse and confirme in order.

First I saide, that the Gospell is a doctrine reueled from heauen, which thing is confirmed by that which is written in the. xvi. to the Romanes, where Paule calleth the Gospell a mysterie hidden from the beginning. By which wordes he signifieth most manifestly, that the Gospell dependeth not vpon mannes reason. For yf reason coulde by any meanes through it own sharpnesse, haue perceiued this doctrine,

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trine, it might in no wise haue bin called a mysterie hidden from befoze all woꝝlde.

Ageine, it is saide in the definition, that in the Gospell is shewed deliuerance from sinne, from the curse of the lawe, and from Gods wꝛath. foz the prophet Danieil sayth: that Chꝛyst shall take away sinne. And Paul sayth, that the curse of the Lawe is abolyshed by the comming of Chꝛyste. Also the heauenly father telleth vs from heauen, that hee is pacified foz his sonnes sake. And this thing to be most true, all the godly do feele: hauing witnesse of the holy Ghoste, by whom they crie, Abba, father. Which thing vndoutedly they shoulde not do, vnlesse they perswaded themselues foz a certintie, that sinne is taken away, the curse of the lawe abolyshed, and Gods wꝛath pacified.

In the thirde place is added, that in the Gospell is proclaimed forgiveness of sinnes, saluation, and everlasting life. foz thus sayth the Lord himselte in the. xiiij. of Luke. So is it wꝛitten, and so it behoued Chꝛyst to suffer, and repentance and forgiveness of sinnes to be preached to all nations in his name. And in this dayes Gospell hee sayth. Hee that beleueth, shall be saued. And the Lord him selte sayth: Hee that beleueth on the Sonne, shall haue life euerlasting. What needes many woꝝds? All the whole scripture promisseth forgiveness of sinnes, saluation, and everlasting lyfe to all that embrace the Gospell.

But fozbicause these benefits besal not to al mē (foz Cair, Judas, Saule, and many others perished, and at this day alas, the most part of y^e woꝝlde runeth into destruction) therfoze is added in the fourth place of the definition, that these benefits happen to the beleuers. foz the Lord sayth playnly: he that beleueth in mee shall not perish, but shall haue life euerlasting. And least any man should think that this dependeth vpon the state of woꝝks, Paule writeth, that a man is iustified without woꝝks: & the same Paul pronounceth, y^e euerlasting life is the gift of God thzough Iesus Chꝛyst: that is, y^e it besale

besalleth too them that beleue in Chryst, not for their owne desert, but by the benefite of Chryst.

In the fifth place is added, for the sacrifice of the Sonne of God. For thus sayeth Paule, through the redemption that is in Chryste Iesu. For the Greeke word Apolytrofis, whiche Paule vbleth, signifieth suche a raunsome as is made by payement of a fine for the pardon of a mannes life. Suche a fine payd Chryst for vs when he was made sinne for vs, that we might be made the rightuousnesse of God in him. 2. Cor. 5.

Sixthly is added: that the goodnesse and mercy of God might bee published. Which thing is confirmed by the example of the trope of Angels singing this Vinne at our Lords birth: Glozie vnto God on high, and on earth peace, and vnto men good wil. Wee must think that this was done too this end, that all that acknowledge this Chryste, may (by the example of the most pure Angels) lern too set out the goodnesse and mercy of God, specially seeing that nature calleth vppon vs too render thanks too suche as haue deserued wel.

Last of all in the definition of the Gospel is added. That those which are deliuered by the Gospel, should bring forth the frutes worzhie the Gospel. For Paule in the. 2. Ephe. sayth: Wee are created in Iesu Chryst vnto good works, in which wee must walke. And the same Paule sayth, that wee oughte too walke in the lighte, bycause wee are the Childzen of light. For how I pray you standeth this with reason, that wee should bee exempted out of the bondage of sinne, and yet serue sinne and bee oppressed with the yoke thereof? The grace of God (sayth Paule) appered too the welfare of all men, too the intent that renouncing all vngodlinesse and fleshly desires, we might liue soberly, godlyly and rightuously in this world.

Forasmuche then as wee haue by strong reasons shewed, that sinne, curse, and Gods wrath are taken away by the Gospel: and that in their roome doe succede rightuousnesse, saluation, and euerlasting life for Chrystes sake, as long as wee beleue in him: and that for this benefite God will haue vs set

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vs set forth his godnesse, and shew thankfulness in all oure whole life: It foloweth that the Gospell (as I sayd) is a doctrine reuealed from heauen, wherein is preached deliuerance from sinne, from curse of the law, and from Gods wrath, and wherein is proclaymed righteousness, saluation, and euerslasting life to all that beleeue in Chryste, for the sacrifice of him, that the godnesse and mercy of God may bee set forth, & that those whiche are deliuered by the Gospell, may bring forth frutes woorthy the Gospell.

Thus much concerning the Gospell. And as for that which is added concerning Baptim, whereby the benefite is applyed to the Gospell, and sealed vp, it is spoken already in the first Sunday in Lent, and often elsewhere.

¶ Of the third.

Now foloweth the place whiche is peculiar to this feast. For the Euangelist declareth that our Lord ascended into heauen: Wherefore I wil say a little (and that as plainly as I can) concerning Chrystes ascension into heauen which is an Article of our Creede.

In this article of our Lords ascension, there bee three thinges to be specially considered of vs. First his coming down, for before hee went vp, hee came downe. Secondly his ascension. And thirdly the frute of Chrystes ascension.

In the comming downe of Chryste from heauen into the earth, there are two things to be considered: the gifte, and the Example. The gift, for that Chryst descended from Heauen and took mannes nature vpon him, that by offering him selfe in sacrifice, hee might ridde vs of our sinnes. For by the sacrifice of Chryst, the father is pacified, and for Chryste our mediators sake so abased, all beleeuers are receiued, and are the children and heires of God. For therefore did the Lord come downe from heauen, therefore did he humble and abase him selfe, that wee might ascende from the earth to Heauen, and that wee might be exalted to euerslasting life and glory. And the example: That wee also should come downe and be
humbled

humbled. 1. Peter. 2. Chryſt ſuffered for vs leauing vs an example, that we ſhould follow his ſteps.

Of what maner Chryſtes aſcenſion into heauen was, the ſcripture ſheweth. He aſcended viſibly with a bodily and naturall mouing, and a cloude tooke him vp into heauen. Whereupon is ſaide, he aſcended aboue all heauens, Eph. 4. Neuertheleſſe, he did not by aſcending, chaunge his humane nature into his godhead, or ſo ſhed it out that it ſhould be euerywher with his godhead, although the vniõ of them be inſeparable.

The frute of Chryſts aſcenſion is manifolde, according as it is eaſy to gather by diuers places of ſcripture.

The firſt frute therfore is, that Chryſt is a triumpher ouer his enimies, which are ſinne, death, the deuill, and hell. For theſe enimies hath he vanquiſhed, and triumphed ouer them by his glorious aſcenſion. He wyped out ſinne when he was made a ſacrifice for ſinne. Aſſone as ſinne was wyped away, death was diſarmed: for ſinne is the ſting of death. When death was once deſtroyed, the deuill loſt his force and weapons. Laſtly, for as much as hell deuoureth onely them that are vnder ſinne, death, and the deuill: it foloweth that Chryſt being the conqueror of ſinne death, and the deuill, did alſo overcome hell.

Secondly, he aſcended, to be our head, which aſcended into heauen firſt, that he may ſhew the way vnto vs: whereupon John. 14. I go my way to prepare you a place, and I will take you vp vnto mee.

Thirdly, he aſcended, that he might from heauen ſprede the beames of his power ouer all the world. Eph. 4. He aſcended aboue all the heauens that he might fill all things. Then is he not aſcended to be utterly away from vs: but that with his preſent power he may rule heauen and earth and be preſent with his Church vnto the ende of the world.

Fourthly, he aſcended, that he might giue giſtes to men. Eph. 4. And he hath giuen, ſome Apoſtles, ſome Prophets, ſome

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some Euangelistes, and some teachers. That is to say, hee ascended, that he might bee effectually in the ministerie, confirming it by wonderfull miracles, and sealing it in the hartes of men.

Fifthly, he ascended, that wee might haue an aduocate in heauen. .1. John. .1. If any man sinne, wee haue an aduocate with God the father, Iesus Chryst the righteous, and hee is the propitiation for our sinnes.

Sixthly, he ascended, that he might draw our harts vnto himself. Math. 6. Where as is thy treasure, there is also thy hart. Coll. 3. If yee bee risen again with Chryst, seeke the things that are aboue, where Chryst sitteth at the right hand of the father. Our conuersation then must bee in heauen, where our Sauiour sitteth in glorie, to whom with the Father and the holy Ghoste bee honour, prayse, and glorie without ende. Amen.

The .viij. Sunday after Easter.

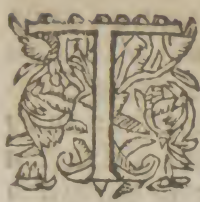
The Gospell. John. xv.



When the comforter is come, vvhom I vwill send vntoo you from the father (euen the spirite of truth vvhich proceedeth from the father) hee shall testifie of mee. And yee are vvitnesses also bicause yee haue bin vvith mee from the beginning. These things haue I saide vntoo you, bicause yee should not bee offended. They shall excommunicate you, yea the time shall come, that vvho soeuer killeth you shall thinke he doth God high seruice. And such things vwill they doo vntoo you, bicause they haue not knowvne the father, neither yet mee. But these things haue I tolde you, that vvhen that houre is come, yee might remember then, that I tolde you. These things saide I not vntoo you at the beginning, bicause I vvvas vvith you.

The

The exposition of the text.



His Gospel also is a part of that sermon that Chryste made to his Disciples the night before he suffered, the sunme wherof wee haue herd a whyle ago. This text conteyneth the promys of the Aduocate the holy Ghost, who shall bee present in the Church when it suffereth persecution by the wicked worlde. For Chryst telleth vs, it will come to passe, that wicked men, and specially the Jewes, shall bee caryed with so great woodnesse ageynst the Church, that vnder the pretence of Religion, they shal rúne with might and mayn vpon the godly, yea and persuaue the worlde, that it is a certeyne seruice of God to kill the godly: and to cast them out of their congregations. And he sayeth, that the cause of this outrage, is ignoraunce and blindnesse: that is to wit, that they neither acknowledge the wraath of God ageynst sinne, nor vnderstande the benefites of Chryst. The places are thre.

- 1 The office of the holy ghost, and of the ministers of the word in the Church.
- 2 A warning least the godly being offended at the stumbling block, shuld renounce that profession & faith.
- 3 Of the crosse of y godly, & of their glozious deliuerance.

Of the firste.

And vwhen the comforter shall bee come, vvhom I vwill send you from my father, he shal beare vvitness of mee: yea and you also shall beare vvitness. These words contein the first doctrine of this Gospell, namely that the holy Ghost and Apostles, and their successours must beare vvitness of Chryst.

Concerning the holy ghost, these things are gathered out of the text. First that he is one God with the father and the sonne. Secondly, that he is a distinct person from the father and the sonne. Thirdly, that he proceedeth from the father & the son. And fourthly, y he is giuen to the church by Chryst.

P.s.

And

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And why he is giuen to the church, it is heer declared, namely that he may bee a comforter: that he may bee a teacher of the truth: and that he may beare witness of Christ. Of which offices, I will therefore speake the more briefly, because the same things are too be repeated vpon Whitson Sunday.

Why is he called a comforter or Aduocate: Lyke as by this terming of him, is giuen an inkling of the persecution and accusing or condemning of the church by the heathenish world: so is it also expressely ment therby, that it shall not bee forsaken of Christ in the time of persecution, but that Christ sendeth it an aduocate, namely the holy Ghost.

The properties of this aduocate are foure: First, that hee bee at hande too his Clyant, that is, too him that suffreth violence or wrong, or is accused by the wicked world. Secondly that he take vppon him the case of eche man, yea and of the whole Church, as his owne case. Thirdly, that he teach and admonishe him that erreth, and instruct him that hee bee not ouerthrowne in his case. Fourthly, that he comfort him in his trouble. Therefore when the holy ghost is called an aduocate, it is ment therby, that he is the defender of the Church, that he taketh the case therof vpon himselfe: and that he teacheth and comforteth the church.

Agein, the text saith, that the holy Ghost shall bee the teacher of truth. By which name is shewed, first that men can not obtayne healthful truth, of their owne disposition and nature. Secondly, y the doctrine of truth is not of the lawe, but of the Gospell. For reason of his owne inclination doth (after a sort) vnderstande the doctrine of the law. And thirdly y the holy ghost worketh mightily both in the teachers and in the learners. For he maketh the teachers too vnderstande the truth, and the learners too receiue it. And therefore wee are admonished too call vppon the teacher of truth, that hee may giue vs the key of knowledge: and too beware that wee dye not away from vs that same most pure spirite, though our vncleanness. For in asmuch as he is holy, that is, cleane, chaste,

thast, and a maker of others holy, he dwelleth not in an vn-
pure harte: that is to wit, in suche a hart as tumbleth it selfe
in his owne filthines, and defileth it selfe as a swine by wale-
lowing in the myze.

Besides this, he sayth: This holy Ghoste shall beare wit-
nesse of mee. Of whiche office the ministers of Gods worde
also shal be partakers.

But what dooth the holy Ghoste witnesse of Chryste: and
what shall the ministers of the word witnesse of him? First
the holy Ghost and the ministers of Gods worde beare wit-
nesse of Chryst, that he is very God according to the Scrip-
ture, one in Godhead with the father and the holy Ghoste, as
we professe in our Creed. Secondly the holy Ghoste witnes-
seth, that Chryst is very man according to oure Crede: who
was conceived by the holie Ghoste, and borne of the virgin
Mary. Thirdly the holy Ghost witnesseth, that Chyste though
he be bothe God and man: yet is but one Lord, one Chryste,
one person, according as our Creed beareth record, & Chryst
also of himself, when he sayth: No man goeth by into heaue,
but he that came downe from heauen, the sonne of man that
is in heauen. Fourthly the holy Ghoste beareth witnesse of
Chyestes office, that he is a bishop and a king. A bishop vere-
ly, whiche with his owne sacrifice pacifieth the wrath of the
father, and by his intercession bringeth vs vnto GOD. And
a King, in that he hath vanquished our enimies, death, sinne,
the Deuil and hel, and shall come to iudge the quicke and the
dead. These foure things dooth the spirit witnesse of Chryst.
These foure things are deliuered vs concerning Chryst in our
Crede. These foure things shall all goodly ministers of Gods
word witnesse of Chryst, til he come to iudgement.

Of the second.

These things haue I spoken to you, that yee shold not be of-
fended. Chryst dooth the to understād, to what end he spake
so much of the church, of the holy ghost, & of his death & resur-
rectio: y is to wit, y being confirmed by these things, they shold

P. y.

not be

The. vj. Sunday after Easter.

not bee offended with the rest of the world. This admonishment is necessarie at all times: for the world is full of stumbling blocks. Woe (sayth Chryst) bee vnto the world for offence: meaning, that they are like too buy it dear, that fall from the Gospel because of offences. Now too the intent euery one of vs may iudge a right concerning an offence, I wil set forth a full doctrine concerning offences.

An offence in general, is whatsoever keepeth a man backe from the righte course of the Gospel, that is too saye, eyther woꝝde, dede, or outwarde apperance (if I may so terme it) whiche is too any man a cause or occasion of stumbling, or of being offended, so as eyther he bee hindꝛed or else step aside from the right course of saluation.

Of this stumbling blocke there are moe kindes than one. For there is one offence or stumbling block whiche is called giuen: and another that is called, taken. Which what maner of ones they bee, I wil declare by definitions and examples.

An offence giuen, is that which riseth eyther of som woꝝd or dede that is euill in it selfe, or else of some woꝝde or dede, that is indifferent, that is too wit, neyther good nor euill, but cast forth out of season. Both of these is streightly forbidden by Gods woꝝd, and Chryste him self auoucheth it too bee better for a man too bee dꝛowned in the middes of the Sea, than too giue occasion of offence too any bodye. The examples are these: Arrius denyed Chryst too bee God, whereby he caused manye too stumble, and was a cause of endlesse damnation, bothe too him selfe, and too many others. Dauid by his aduoutrie was a stumbling blocke too all the inhabiteurs of his Realme, and had perished for euer, if hee had not repented. Against this stumbling block prayeth Salomon, when he sayth: Keep me frō the snare that they haue layd for me, & from the stumbling block of the that work wickednesse. The most part of the world stumbling at this block, stick in damnation, & daily many fall headlong into destruction by dashing agaynst this stumbling block, bothe priuately & publicly. Priuately are
offended

offended children, seruants, and marved couples. Children see their parents absteine from Gods seruice, and they absteine likewise. They heere their parentes sweare, and they sweare as well as they. They heere them talke of ribaudry, and by and by they folow their example. For wicked things sticke fastest in minde. They see them bibbing, deceyuing, and dealing vniustly with their neibours, and they like good scholers lerne the same trades. But wo bee to them by who such stumbling blockes are made. For they with the whirle winde, and tempest of their stumbling blockes, doe throwe downe and beate out the crop of Chrysts church.

This household stumbling block is the sēde of all euils in the world. For such things as childre lerne of their fathers & mothers, they keepe still when they bee old, and also teach the same to their children. Therfore the parents that feare god, must take exceeding great heede, that they bee not stumbling blockes to their owne children. Therfore let them talk godlyly, let them doe all things rightly. Let them serue God, and stirre vp their children to do the like, and let them bring the vp in correction and nurture of the Lord, according as Paul admonisheth: and let them alwayes bear in mind this saying of Chryst, which is wrytten in the ninth of Mark: whosoever offendeth one of these little ones that beleueth in mee, it were better for him that he had a millstone hanged about his neck, and were cast into the sea.

Moreover, this offence is committed also as wel by the magistrate, as by the subiects. As when Hieroboam set vp a calfe in Samaria to be worshipped, & when the same man playing the tyrant did persecute the holy prophets of God. But this offence is most greivous in ministers of churches, when they eyther by leud doctrine or corrupt life, giue occasion to many to speak euil of the Gospel, and minister special occasion of falling to them that bee weake, as are couetous persons, who remongers, drunkards, murtherers, & such others as offende the Church with their behauiour: Which sort the

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zelous Bishoppes ought too dispose, least they by their falling, should draw many mo with them too decay. Neyther are subiects too bee excused in this behalfe: for wee see what the worlde is: all are corrupt. Who offendeth not in dyokenesse? who giueth not occasion of stumbling by accusing himselfe rashly too swearing? where is there one among a number, that layeth not some snare or other too stumble at?

Howbeit, because offences giuen, are not all of one sort (for some are giuen by a word or dede that is euill in it self, and other some are giuen by a word or dede not euill of it self, but done or spoken out of season:) It is too bee knowne, that the first kind without exception is too bee shunned of al men that haue regarde of euerlasting saluation. But as for that offence that is giuen by a thing indifferent, is not alwayes too bee eschewed, but wee must deale according too this difference of men. Some men are strong, as they that already know the Chyistian libertie. Some are weake and haue the beginning of Religion, but are not sufficiently settled in the chyristen libertie. Other some are obstinate, vnable too bee taught and wilfull. The first sort is not offended at the vse of things indifferent, but rather reioyleth in the chyistian libertie. The thirde sort are offended, but thou shalt not care for them, for they are the enemies of Chyrist. Neither shalt thou absteyne from the vse of things indifferent, for their sakes: and much lesse shalt thou absteyne from true vertues: as are the true worshipping of God, true inuocation, and true confession of the son of God. Neither shalt thou absteyn from true doctrine, but after the example of Chyriste, teache thou and professe thou the true Gospell, euen in sight of hell gates. For so did chyrist: so did y prophets: so did the apostles: yea and al the godly of all ages. It is wont too bee commonly sayd, that he y iudgeth aright, teacheth aright, & dooth aright, ought not for any offence, too forbear any thing y is aright. This surely is most true, and is confirmed by the examples of Chyrist

of Chryst & his apostles. But as concerning the middle sort of men (that is to wit, the weak) the rule of Paule is too bee noted: Rather thā I wil offend my weake brother, I wil eat no fleshe while I liue. After the same rule it is too bee deemed of other things indifferēt. For in all our doings there is a consideration too bee had of mutuall charitie and edifying.

Neuerthelesse this offence giuen, wherof we haue already spoken, hath yet another differēce, take of y difference of the persons. For some persons are set in some roome of authoritie: & other some are inferiours leading a priuate life. The offence y is giuen by a persone set in any authoritie, is muche more græuous than y which is giue by a priuate person y is placed in no office, & therfore it deserueth greter punishment, both in respect of y person him selfe, who defileth the place to which he is promoted by God, & also for other mens sakes, too who he by his leud example hath giuen a more forcible cause of falling. For euen as the greater a stone is that falleth frō a high rocke, the more pēces it maketh in the fall: Euen so the greater state that a person is of, & the higher y he is placed in degree of dignitie, so many y mo draweth he down with him when hēe falleth. Likewise also a minister of Gods wōrde, sinning in drunkenesse, whoredome, manslaughter, or any other crime: is a greater stumbling blocke, than a sculdior, a courtier, a mariner, or a ploughman, and therfore is too be restrayned and punished with greater punishment: For hēe draweth more with him vnto decay. After the same manner is too bee deemed of others. Dauid in the Realme of Iewrie was not an aduouterer and a murtherer alone: yet notwithstanding, his sinne (by reason of the offence that grewe thereof) was more horrible than the faultes of other men in Gods sight: wherfore it was punished also with græuouſer punishments, specially of the body. Muche more græuouſly sinneth a drunken mayster of a house, than a seruante. For hēe is an example vnto his whole houtholde: but this other (as a despised person) is not taken for anye example, excepte

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it bee of as leude as him selfe. And thus farre as touching an offence giuen.

An offence taken, is that whiche any man taketh too himselfe at other mennes wel doings, or otherwise: and it is of two sortes. Humaine & deuillish. Humaine, is partly of vngodly folk, partly of godly folk. Of vngodly folke, when y vngodly are offended, eyther at the doings of the godly, or at the free blage of things indifferent, or else at the outward countenance of the Church. For when the vngodly see the godly distressed vnder the crosse, & too bee (as it were) outcasts in the world, the vngodly take thereby an occasion of a sozer sal. As the Jewes, which were offended at the lowlynesse of Chryst and the misery of his Church: after which sorte many at this day also are offended at the woundes of the Church. Contrariwise, the godly take offence, when they see the wicked flourish: when the Church is oppressed by tirants: when many guiltlesse persons are punished: and when they see the Church turmoiled with heresies. But they ouercome this stumbling block ageine, partly by the strengthening of the holy Ghoste, partly by the examples of Chrysts church, and partly by earnest prayer: neyther is there any better remedy ageynst the stumbling blockes of this kinde, than too set ageynst them the continuall custome of God, who suffreth his Church too bee ouerwhelmed with sundry miseries in this worlde, too the intent it may in time too come bee glorified with his beloued sonne our Lord Iesus Chryst.

The Deuillish offence taken, is when men preposterously catch occasions, whiche they stretch too a further libertie of sinning. Doubtlesse the cause why Cham scoffed so malapertly at his ffather, was that hee might purchase too him selfe libertie too sin without controlement. We see very many such now a dayes, which euer narrowly picke out the faults of the holy fathers (as y incest of Loth, y drunkennesse of Noe, y concubineship of Abrahā, the aduoutrie & murther of Dauid, the periurie of Peter, the harde yoke that Ioseph layde vpon the Egip-

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Egyptians, and the greedie gathering of Zachary:) to the intent they may sel themselves to al naughtinesse. Yea rather they seek by mennes vices, how they may harden them selves to the contempt of God. Wherefore not without cause, this kinde of stumbling is called deuillish, as the whiche is thozed bp with slaunders to the contempt of God.

¶ Of the third.

The third place is of the persecutiō or crosse of the churche: for whiche place loke besoze in the thirde Sunday after Easter.

¶ Upon the feast of Pentecost, which

we call Whitsunday.

¶ The Gospel. John. xiiij.

IF yee loue mee keepe my commaundementes, and I will pray the Father, and hee shall giue you another comforter, that hee may abide vvith you for euer: euen the spirite of truth vvhom the vworld cannot receyue, bycause the vworld seeth him not, neyther knowveth him. But yee knowve him: for he dvvelleth vvith you, and shalbee in you. I will not leaue you comfortlesse, but vwill come too you. Yet a little vvhile and the vworld seeth mee no more: but yee see mee. For I liue, and yee shall liue. That day shall yee knowve that I am in my Father, and you in mee, and I in you. Hee that hathe my commaundementes and keepeth them, the same is hee that loueth mee. And hee that loueth mee, shall bee loued of my Father, and I vwill loue him, and vwill sheve my ovne selfe vntoo him. Iudas sayth vntoo him (not Iudas Iscarioth:) Lord, vvhat is doone that thou vvilte sheve thy selfe vntoo vs, and not vntoo the vworld? Iesus answered, and sayd vntoo them: if a man loue mee, hee vwill keepe my sayings, and my Father vwill loue him: and vve vvil come vntoo him, and dvvell vvith him. Hee that loueth mee not, keepeth not my sayings. And the vvoord vvhiche yee heere, is not mine, but the Fathers vvhiche sent mee. These things

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things haue I spoken vntoo you, beeyng yet present vvith you. But the comforter vvich is the holy Ghost vvhome my Father vvil sende in my name, hee shall teache you all things, and bring all things too your remembraunce vvhat so euer I haue sayd vntoo you. Peace I leaue vvith you: my peace I gyue vntoo you. Not as the vvorld giueth, giue I vntoo you. Let not your hartes bee greued, neyther fear. Yee haue herd hovv I sayd vntoo you: I go, and come ageine vntoo you: If yee loued mee, yee vvoulde verely reioyce, bycause I sayd, I go vntoo the Father. For the Father is greater than I. And novv haue I shevved before it come, that vvhen it is come too passe, yee might belecue. Heereafter vvil I not talke many vvords vntoo you. For the Prince of this vvorld commeth, and hathe naught in mee. But that the vvorld may knowve that I loue the Father. And as the Father gaue mee commaundement, euen so doo I.

The exposition of the text.



His feast which wee call Pentecost, that is the fiftith daye, was ordeyned in remembzaunce of the confirmation of the Gospell, the fiftith daye after Chrystes resurrection. For that day, our Lord sent the holy Ghost from heauen, who late vppon the Apostles visibly in likenesse of flambes of fire, and hee (according too Chrystes promise) not onely leadeth the Apostles into all truthe, but also certifieth the whole world, that Iesus Chryst is in heauen, who from thence confirmeth his doctrine by this wonderfull dede. For like as the fiftith day after the Iewish passeouer which they ate first in Egypt, the law was giuen, and the doctrine thereof confirmed with great miracles according as it is wvritten. Exod. 19. Euen so after the true Passeouer, (that is too wit, after the killing of the Lamb of GOD which is Chryst) Gods wil was too confirme the Gospell of his Sonne, with this wonderful dede, that is, by the visible giuing of the holy Ghoste, according as wee shall here moze largely in the lesson at Euen song.

Now

Now let vs enter vpon the most swete Gospell, which also is a peece of that long Sermon that the Lord made to his Disciples the day befoze he suffered. The summe of the text that you haue herd, is, that Chryste giueth a true marke of faith and loue of God, and of the frute of the same faith and loue, namely that the disciples should haue quiet consciences through the holy ghost, whom he promisseth that the father shall send in his name. Also Christ giueth them to vnderstand of his victorie ageinst Sathan, that euen by this victorie the world may know, how well the father loueth it. And al these things tend too y strengthening of his disciples, least through offence of the crosse, they might go backe from their profession. The places are foure.

- 1 The true marke of faith and of the loue of God.
- 2 The frute and vse of keeping the word of God.
- 3 Chrysts promising the holy ghost the comforter.
- 4 Of the peace that Christ promisseth too those that bee his.

Of the firste.

If a man loue mee, he vwill keepe my sayings. Let vs marke these wordes aduisedly. For they shew a true mark of faith & of the loue of God. He that loueth Christ, heareth him willingly: He willingly keepeth that which he heareth: And he willingly doth that which he keepeth. For these things are by nature ioyned together. We see it is a custome among men, that they do not without warrinelle heer those persons towarde whom they are not very well minded. And that contrarywise they couet nothing more, than with all attentionnelle of mind, to heer those whom they loue entirely: specially when they know they speake many things sagely and wisely too their welfare and profit.

But what is the saying of Chryst: first too repent. For so did his messenger John Baptist and he himself also begin his preaching. Herby is vttered his affection towarde vs: For without repentance it is vnpossible too bee saued.

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Whereupon he sayth, except ye repent, ye shall all perishe. Secondly, to beleue the Gospel, that is, to beleue assuredly that Chryst is suche a one towards him, as he is declared to be in his Gospell to be, that is to wit, a Saviour, a Justifier and a Redeemer. The end of this faith is the health of our soules. 1. Peter. 1. and in John: He that beleueth in the sonne hath euermoring life. Thirdly, to bring forth frute by this faith: first deuotion to godward, or seruice of God. Secondly innocencie of life, and keeping holy both of minde and body: Thirdly, loue of our neighbor flowing out of a true faith, a pure hart & a good conscience: And fourthly to do the woork of our vocation in feare, to the glory of God and profit of our neighbour. All these vertues are beautified with true patience, which is a certeyn obedience towards God vnder the crosse. He that wil be my Disciple (sayth the Lord) let him take by his crosse and folow me.

What: Wherefore requirest thou so many things: Are we not iustified & saued by faith alone: Yes, it is true. But there is a difference to be put betwixt the causes of saluation and the obedience that God requireth of those that be his. We are iustified by faith only: but when we are iustified, we are made new men: that is to wit, the sonnes of God, and hence forth we must (after the example of our father) lead a new and blisful life.

But here is to be considered also, that as there is a doublemarke of the children of God: so ther is a double marke of the children of Satan. The marke of the children of God is one while inward, and another while outward. The inward is repentance, faith, godlinesse, & good conscience. The outward is hearing of Gods woord: and honest conuersation among men. For as Chryste sheweth here that the loue of his woord, and the hearing of it, is a marke of his Disciples: so Peter requireth honest conuersation among men, whereby God may be glorified, & his church edified. But the inward marke of Satans children is, to be without faith, without
godlinesse,

godlynesse, to haue an euil conscience, and euil affections to haue the maistrie. The outward mark is, outward contempt of the woꝝd, and a leude life. Mark wel these marks, and let euery man examine him self, whither he bee to bee accounted among the children of God, or among the children of the Diuel. If hee perceiue him self to bee among the children of Sathan, let him pul back his foot out of hand, least he be thꝛowen headlong into damnation sooner than he looked for. If he perceiue him self to bee among the children of God, let him giue God thanks, and desire encrease of faith, loue, and other vertues: let him desire to bee strengthened by the holy Ghoste, least he bee withdrauen from his godly and holy race by the sleights of Sathan.

Of the second.

And my father will loue him, and vve will come vntoo him and dwell vvith him. Here are reherſed the moſte ſwaete frutes of keeping the woꝝd of God.

The firſte frute is, that the Father loueth ſuche as keepe Chꝛyſtes woꝝd. For hee holdeth them right deere in his beloved. Ephe. 1. How great a good thing this is, it may bee vnderſtood heerby, that thoſe which beleue not in Chꝛyſt abide vnder Gods wꝛath, according to this ſaying: Hee that beleueth not in the ſonne, the wꝛath of God abideth vpon him. Teller as the wꝛath of God is, there is ſinne, death, damnation, hel, the tirannie of the Deuill, and (to bee ſhozte) all miſchæſe. Contrarywiſe wheras is the loue of God, there are the enemies overcome, there is ſaluation, there is ioy, there is life euerlaſting. Therefore let vs think vpon this firſt frute of keeping Gods woꝝd, that by thinking thereon we may be kindled the more to loue the woꝝd.

The ſeconde frute is, and vve (ſayth hee) will come vntoo him. Than the whiche coming there can bee no greater honour. If God the father, the ſonne and the holy Ghost come to him that keepeth Chꝛyſtes woꝝds, vndoubtedly it ſoloweth, that

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that they came not too him before. But that hee was in the diuels power, and in the kingdome of darkenesse, where death and damnation reigne. It is a great friendship if a King come too his subiect, it is a great honoz too be visited of a mans better: but vnto this honoz none other is comparable, that God the father, God the sonne, and God the holy Ghost come vnto a man that loueth Chryst, and keepest his sayings.

The third frute is, that the Trinitie not only cometh too a man that keepest Chrysts sayings, but also maketh his dwelling with him, & abydeeth in him. Chryst meeneth by this most sweete promise, that those whiche heere Chrystes word and keepe it, are the temples of the Trinitie, in whome dwelleth the father, the sonne, & the holy Ghost. And although that all the whole church is called one church of God: yet is euery seuerall Chyistian a seuerall temple of the holy Ghost. Behold how princely a promise this is. If any body should promise a miserable man a great treasure of gold, he should haue good cause too be mery and reioyce, that of a poore and wretched creature, he should become a riche and happie man. But heere is promised a moste incomparable treasure, namely the dwelling of the Trinitie in vs, whiche farre surmounteth all the treasures of the world.

But what dooth the Father when hee dwelleth in a man? what dooth the sonne? what dooth the holy ghost? The father with his might sheldeth and defendeth the men in whom he dwelleth, ageinst the rage of sathan: wheras sathan executeth ful power vppon all beleuers. The sonne with his wisdom and light, teacheth and lighteneth them ageinst all mistes of all maner of darknes. The holy ghost with his holinesse, sanctifieth, consecrateth, & anoynteth them too bee the Prophets, Kings, Priestes, and saints of the Lord. Too be Prophets, because we see those things with the eyes of our faith, which no bodily eare is able too conceiue. Of this Prophetical office speaketh Joel, according as Luke also maketh mencion. Act. 2. Too be Kings, partly because we are made the childre of God
by

by the victorie of Christ: and also because that by the power of Christ, we reigne ouer death and hel. Lu. 22. I appoynt vnto you a kingdome, like as my father hath appoynted vnto me. To bee praeltes, because when wee beleue in Christ, wee haue auctoritie to offer vnto GOD the sacrifice of prayse: wee haue libertie to cal vpon God through Iesus Christ our only mediator and high priest: wee haue auctoritie to teach Gods word. Howbeit every man according to the maner of his calling. And to bee saints, because that through faith in Christ, wee are accounted as pure as if wee had fulfilled y^e law to the vttermost. Behold what a nūber of frutes the keeping & louing of Christs word bringeth with it. There can bee no greater dignitie, there can bee no greater glozy, there can bee no honoz or worshop moze excellent. But what shal wee lern by it? To liue woꝛthy to great honoz, that wee by our owne vncleennesse drine not God out of our harts: but rather that wee exalt him with continual prayles, in true godlineſſe and sanctificatiō. That so great worshop ought to put vs in mind herof, Peter teacheth. 1. Pet. 2. where he sayth thus: you are a chosen generation, a kingly praelthod, a holy nation, a people whom God claymeth proper to himselfe, that ye should set foꝛth his woꝛks, who hath called you out of darknesse into his wonderfull light. You that in times past were no people, are now the people of God, you which in times past obteyned no mercy, haue now obteyned mercy. Wherevpon the Apostle inferreth: Absteyne therfore from fleshly lufes which fight ageynst the soule, and make your conuersation honest among the Heathen. As many benefites of God then as wee haue of towarde vs, so many spurres shall there bee to prick vs foꝛward to godly and holy lyfe. Wherefoꝛe sith Christe here promyseth so great things, and sith that the heauenly Trinitie dwelleth in them that beleue: Let vs endeuer to bee cleane and pure, as it be cometh Gods temples to bee. Let vs bee spiritual things, that wee may reigne ouer sinne, and not serue it any moze in the lufes therof.

Let

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Let vs bee prests that may offer quicke sacrifices vnto God, and call vpon him by fayth in Chryst. Let vs bee saints and segregated from the heathenish routes of the world, that we fall not into our former filthinesse again.

O Of the thirde.

ANd the comforter, the holy Ghost whom the father shall sende in my name, he shall teach you all things. This is Chrysts promise, whereby he promisseth his Disciples the holy ghost. We haue herd befoze what is the worthinesse of the Chrystians: Now let vs heere what is ioyned with this worthinesse. And bicause I am not able to vtter these things according to their worthinesse, I will (after the manner of babes) prattle of eche thing that is spoken in this royall promise. These few words therfoze do contayne seuen poynts concerning the holy ghost, the which I will reherse breely, and apply them to our vse. For these points contein the causes why the holy ghost is sent and giuen.

First he is called an Aduocate. Although I haue spoken some what an eight dayes hence concerning this name: Yet peradventure it shal not bee amisse to repete it again to day.

Therfoze he is called an Aduocate (that is to say a spokes-man,) bicause hee is at hande to the afflicted and dooth teache them, comfort them, & take their case vpon him as his owne: and in conclusion compelleth vs to crye out, and to say with all our hart: Abba father, haue mercy vpon vs for thy sonnes sake, whom thou hast giuen to bee our Sauour. And this is the first cause why the holy ghost is giuen.

The second is, that he may quicken vs, and ther vpon he is called a spirit. Now there is a double life. The one naturall, wherethrough all liuing creatures liue: and this endureth for a short time, for it is swallowed by death: and the other life is of God, from which Paule sayeth, that all those are e straungers which haue not knowne Chryste. The authoz of this life is that spirit of Chryst, which he promised to his disciples.

ciples. This is not of short continuance: but euerlasting, as which is proper to the euerlasting God. And this life liue al they that beleue in the sonne of God. Gala. 2.

The thirde cause of sending and giuing the holy ghost, is that he may make vs holy, of which operation he is called holy: and he maketh vs holy, at what time he woꝝketh faith in vs, when he regenerateth vs, when he refoꝝmeth our vnderstanding, affections, and will: and so be bꝛeife, when he bꝛingeth so passe that wee become newe creatures, and liue according to the will of God.

The fourth cause of sending & giuing the holy ghost vnto vs, is that he may stablish a certeyne louingnesse among vs: and therfoze he is said to be sent from the father to his children. For as the father embraceth his children with an inward kindnesse & loue: so he desireth nothing more, than that the childꝛe folowing the nature of their father, should mainteine brotherly loue among them selues. Thus to do it bee cometh them that acknowledge God to be their common father. As for those that refuse to do so, either they neuer were his children, or else they are shamefully growen out of kind from the nature of their father.

The fifth cause of sending the holy ghost is, that wee may lerne of him, in what sort our heauenly father is mynded to wards vs. Therfoze the Lord sayth: and he shal teach you al things. What? Shall he teach any other thing than y^e which the Prophets and Moyses haue taught? Or any other thing than is deliuered vs in the scripture? No forsooth. For he shal teach the self same things. Doth not y^e scripture suffice? Yes, it sufficeth as in respect of doctrine, but not as in respect of our capacitie. For although wee heere the word a thousande times: yet is it vneffectuall vntill he teache within. For as noynting (as sayth the Apostle) teacheth all things.

The sixth cause of sending and giuing the holy ghost, is shewed in this saying, in my name. By which saying is signified the vttermoſt ende or the final cause why the holy ghost

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is giuen: which is, that they which beleue in Chryst may bee saued. For in as much as Chryst is our saluation, & that the holy ghost is sent in his name: there is no dout, but he is sent for our saluation sake.

The senenth cause is, that he may confirme Chrysts word in vs. He (sayth Chryst) shall teach you all things: he shall put you in mynde of all thyngs that I haue spoken vnto you. These things are signified breely concerning the holy ghost, in our Gospell that is red this day in our Church: no things are noted yet more breely in our Creede, which are, that the holy ghost is very God, that he is the thirde person in Trinitie, that he quickeneth and sanctifyeth, & that wee must leane vnto him by liuely sayth, as vnto the father and the sonne. But as concerning these things wee shall heere more another time, and haue herd more a while ago.

Of the fourth.


MY peace I leaue vnto you, my peace I giue vnto you not as the world giueth doo I giue you. This promise of Chryst is right great also, and much greater than the world vnderstandeth. Doth not Chryst say, (as we haue herd of late) in the world ye shall haue trouble, and they shall cast you out of their sinagoges: It is so. Therefore Chryst maketh a difference betwene the two sortes of peace: betwene the peace of the world, and his peace. What maner of peace the peace of the world is, there is no man but he vnderstandeth. But what maner of peace Chrysts peace is, onely the children of God vnderstande. For it is that peace whereof the Gospell speaketh, and of which I haue ontreated abundantly the first Sunday after Easter. Neuerthelesse to the intent I may breely repete the same things: The peace of Chryst is our reconcilment vnto God, the remission of our sinnes, the giuing of the holy ghost, and euerlasting life, according to this prayer of the Church: O God which by the lightning of the holy Ghost hast taught the hartes of the faythfull, giue vnto vs that peace which the world cannot giue, and that our hartes may

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may bee quiet. This peace the sonne of God graunt vnto vs,
to whom with the father and the holy Ghost bee honour and
glozy for euermore. Amen.

Upon Whitson Monday.

The Gospel. John. iij.

 O G O D loued the vvorlde, that he gaue his onely begotten Sonne, that vyho so euer beleueth in him, should not perishe, but haue euermore life. For God sent not his sonne intoo the vvorlde too condemne the vvorlde, but that the vvorlde through him mighte bee saued. But hee that beleueth on him, is not condemned. But hee that beleueth not, is condēned already, bicause hee hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation: that light is come intoo the vvorlde, and men loued darkness more than light, bicause their deedes were euill. For euery one that euill dooth, hateth the light, neyther cometh too the light, least his deeds should be reprobud. But he that dooth the truthe, cometh too the light that his deeds may bee knowne, how that they are wrought in God.

The exposition of the Text.

 Heard yesterday how the Gospel of Iesus Chryst was confirmed by a wonderfull miracle, namely that Chryst sent the holy ghost from heauen in a visibill shap, who not onely the Apostles felt, but also al that were that day at Hierusalem saue: according as Luke declareth. Act. 2. This day the Church setteth forth a Gospel, wherein Chryst comprehendeth a summe of that doctrine, for the confirmation whereof the holy Ghoste was giuen vpon Whitsonday. Chryste talketh with Nicodemus, who was one of the Pharisees and a Prince of the Iewes, as we shall heere more at large vpon Trinitie Sunday.

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Unto him dooth Chryste (in the terte whiche I recited euen now) declare the causes of saluation and damnation, & sheweth from whence commeth the originall bothe of saluation, & also of damnation. Hee sayeth that Chryst was giuen, to the intent that they which beleue in him shoulde bee saued. The reste hee witnesseth too sticke still in their damnation, as wee shall cleerly see in the exposition of the terte. The places.

- 1 The commendation of Gods louingnesse and mercy towards men.
- 2 The instrument wherby Chrystes benefites are applyed too men, is sealed.
- 3 A comfort for the godly ageinst the temptation of sinne and iudgement.
- 4 The difference betwixte the beleuers and the unbelauers.

¶ Of the first.

SO GOD loued the worlde, that he gaue his onely begotten Sonne. In these few words is commended vnto vs the louingnesse and mercy of God: and that not by naked words, but by a deed most excellent of all others. For it is not a true loue, which eyther lyeth hid in the hart only, or sitteth in the tong: but which proceeding fro the innermore affection of the hart, vttereth it selfe by word and daede. How then dooth God loue heer? Hee loueth in such wise, that he gaue euen his own sonne too be the price of the raunsome for the redemption of the worlde, that he might by his death redæm them that were ad iudged too death & damnation. Of this loue of God speaketh Paul. Rom. 5. God condemneth his loue towards vs, in that when wee were yet sinners, Chryst dyed for vs. And Rom. 8. If God bee on oure side, who can bee ageinst vs? Who spared not euen his owne sonne, but gaue him for vs all. Wee daily behold great tokens of Gods loue towards men, in al our whole life, & in the gouernment of things. Notwithstanding, that loue whiche so shyneth forth in the matters of this life, is

is scarcely a slender shadow of that most excellent loue wherewith he embraceth vs in his sonne, whom he hath giuen to most bitter death for vs. This loue of GOD hath exceeding mercy going with it, of which Moyses, the Prophets, and the Psalmes doe preach in many places: out of whom I wil take a few testimonies, to confirme our beleefe concerning Gods good wil towards vs. Moyses Exo. 34. saith thus, O Lord God of power, mercifull, and gentle, and of much compassion, and true, which extendest mercy vnto thousands, which takest away iniquitie, wickednesse, and sinne. Deut. 5. I am the Lord thy God that sheweth mercy vnto many thousands that loue me and keepe my commaundements. Esai. 16. And his throne shalbee prepared in mercy. Jonas. 4. for I know that thou art a gentle and merciful God, patient and of much compassion, & a forgiver of mens wickednesse. Dauid Psal. 2. The earth is full of the Lords mercy. And the. 102. Psal. As farre as the heauen is from the earth, so hath he strengthened his mercy vpon them that feare him. Also Psal. 103. The mercy of the Lord is from generation to generation vpon them that feare him, and his rightuousnesse vpon their childrens children. Also in the same Psalm. The Lord is merciful and gentle, slow to anger, & great in mercy, he dealeth not with vs according to our iniquities, neither rewardeth he vs according to our misdoedes: but as high as the heauen is aboue the earth, so much hath his mercy surmounted towards them that feare him. As the father pitieth his children, so doth the Lord pitié the that feare him. There be many such testimonies of scripture, which set out vnto vs the vnspeakable loue and mercy of God, and shew the largenesse of the same loue and mercy, and the effect and applying therof. For the largenes of gods mercy is scene in these poynts, that it extendeth it selfe vnto thousands, that it filleth the earth, & that God pitieth as the father pitieth his owne children. The effect or frute of it is scene in this, that it taketh away sinne, that it iustificth sinners, that it acquitteth of þe due penaltie. This mercy is grow-

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ded in his sone, because he by offering himself in sacrifice hath satisfied Gods iustice, & by his obedience towards the law of God, hath purchased rightuousnesse vnto vs. This mercy is applied to them that loue God, & feare him, & keepe his commandments: that is, to them that beleue in Christ, which through faith performe new obedience. But as touching this matter, moze is to be spoken in the second place. Let vs heere consider moze deeply the words of the text. God so loued the vworld (sayth he.) Who loueth? God. Whom loueth he? The world. Heer stay thy self, & think vpon this word. He loueth this world: Ergo his healthfull louingnesse pertaineth not to the Iewes only, for they ar but a peece of y world. He loueth the world: Ergo he loueth not only a certeine few of y world, as the holy & vertuous y are in the world: but rather Christ came into y world of purpose to saue y sinners. What meaneth he then by the world? All men that are in y world. Behold the Lamb of God (saith Iohn) which taketh away y sinnes of the world. And again, gods wil is y al men shuld be saued. As often therfore as we heer y God loueth the world, let vs think our selues to be a parcel of that world which he loueth. How falles it out then y he loueth vs, considering y we are sinners? God findeth two things in vs. One whiche he himselte hath made, and another which cometh of our selues. That we are men consisting of soule & body, it proceedeth of him: This his creature God loueth. But that we are sinners, we haue it not of him, but it proceedeth of our selues. This doth God hate, & for the cleansing hereof hath he giuen his sonne: & willet that those which wil be partakers of his mercy, should mortifie it in theselues by continual repentance. But how doth God loue the world? So as he hath giuen his sonne for it: that is to wit that he should take vpon him the sinne of the world, & die for it vpon the crosse. Surely it is a great loue, than which there can be none greter. But reason is heer offended, which vnderstandeth not Gods purpose, and objecteth in this wise. Is not God almighty? Yes surely. Can he not doe what he listeth?

Yes

Yes undoubtedly can he. Had it not bin better then if he had shewed his loue towards men by some other meane? And in answereth. If hee had done otherwise, neyther would y haue liked thee. It pleased him (saith Paul) to saue the vnbeleeuers by the foolish preaching of the Gospel. Wherefore setting aside the iudgemente of reason, let vs saye with Dauid: Thy worde is a lanterne to my fete. Also this is to bee knowne, that God is not only almighty, but also most iust, most merciful, and most wise. Mankinde was falne into sinne. What did Justice require in this case? Surely that mankind should bee punished according to the greatnesse of his sinne. For as his sinne was infinite (for the infinite goodnesse was defaced therby:) so Gods iustice required that eyther mankind should suffer endlesse punishment, or else that rightfull amends should bee made in stead of the punishmente. This amends could none make but God. But forasmuch as God ought not to bee punished: the sonne of God tooke mannes nature vpon him, and in it made satisfaction for the sinnes of the worlde. And so God shewed himself not only almighty, but also most iust, most merciful, and most wise. For he alone found out the way which reason could not find. He gaue his sonne, who by his heauenly power ouercame sinne, death, the Deuil & Hel: who of his mercy hath receyued vs: who with his rightuousnesse hath satisfied the iustice of God: who through his wisdom hath found out the way of saluation.

Of the second.

That all that beleue in him shoulde not perishe, but haue euerlasting life. Here is the instrument set forth whereby the benefites of our Mediatour Chryst are applyed vnto vs. Nowbeit forasmuch as these are the wordes of the sonne of God, and the chief floure or pith of the whole scripture: I wil list them one by one, and shew what doctrine is to bee gathered of euery word.

First hee sayth: All. This word all remediethe two moste gracious temptations: whereof the one is of particularitie,

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and the other of vnwoꝝthinesse foꝝ the multitude of sinnes. There are diuers that confesse God too bee merciful too many foꝝ Chꝛistles sake: but they dout whither so great a good turne pertaine too them selues oꝝ no. This is a soꝛe temptation, the whiche the sonne of God remedyeth with this one woꝝd all. Foꝝ if Chꝛistles benefite extended not it self too all, he would in no wise haue sayd all, but many oꝝ some. Let vs then giue the pꝛaise of truth vntoo Chꝛyste, and let euery man thꝛoughly persuaue him self, that Chꝛistles benefits belong to him also. Ageine another temptation riseth of the thinking vppon the greatnesse of sinnes, whiche temptation the miseries of this present life encrease. This dooth Chꝛyste remedy also by this woꝝd all. Foꝝ hee sayth not euery iust man, oꝝ that committeth the lesser sinnes: but all: that is to wit, euery one that is found within this wide woꝝlde. This also confirmeth the pꝛice of our redemptiō. The blud of Chꝛist (saith Iohn) cleanseth vs from all iniquitie: that is too say, from all that whiche wee doe amisse contrary too the law of God. Therefore let no man despaire by reason of the greatnesse of his disease. Dure Physician Chꝛyste is wise, and hath an effectuall remedye against all diseases, namely his owne death and obedience.

Then foloweth the second woꝝd: that beleueth: by whiche woꝝd mākind is disseuered into two soꝛts of men: of whom the one beleue, & the other beleue not. They beleue, whiche persuaue them selues that Chꝛist is fauorable to them, according too his pꝛomisse: and they beleue not, whiche despise the gospel, and wil not credit Chꝛist: & these perish thꝛough their owne default. Merely the benefit extendeth it self too al men, & is offred too all according too Chꝛists commaundement: but it is receiued of the beleuers only, according too Chꝛists commaundement and pꝛomisse. Go yee intoo the vvhole vvhorld & preach the gospel to al creatures. He that beleueth shalbe saued. Behold, the benefit is offred vntoo all: but only the beleuers take hold of it: the rest perish thꝛough their own default. Foꝝ althoughe that God of his mercy is willing too haue all men saued:

saued: yet wil hee of his iust iudgement, that the vnbelæuers perish, whom hee would haue saued, if they had not refused to embrace their saluation by faith.

The third word is on him: For hee is saued that belæueth on him, that is, on the sonne of God, very man, the saupoure of the world Iesus Chryst. What is it to belæue on him? It is to despaire of thy self, and to hope for all good at his hand.

The fourth word is, should not perish. In this saying are shewed two things: Firste that all whiche belæue not on Chryst are subiect to the sentence of damnation. And secondly that men bee acquit from this sentence of dānation, by the merites of only Chryst through fayth only. This therfore is the greatest benefite of the Gospel, to bee set free from deserued destruction and endlesse damnation.

The fiftthe saying is: but haue life euerlasting. This is the chæfeste benefite of the Gospel. Endlesse death is due to vs by oure owne desert: eternall life is due to vs by the deserte of Chryst, so that wee leane vnto him by stedfast fayth vnto the end. By these things now is to be gathered a firme differēce betwixt the lawe and the Gospel, and betwēne woꝝkes and fayth: The lawe promiseth eternall life: but it is to them that do the lawe. But bicause no man is able to fulfil the lawe, it foloweth that no man can attaine life by the lawe. The Gospel promiseth eternal life freely to all that belæue in Chryst, bicause Chryste hath for all suche satisfied the rightousnesse of the lawe. Fayth therfore receyueth that benefite freely whiche the lawe offereth without condicion of fulfilling the lawe. Notwithstanding, when wee haue obteyned this benefite by faith, we must do woꝝkes, not to the intent to deserue Heauen and euerlasting life by them, but as Gods Childzen to perfoꝝme true obedience to our Father, and to shew oure fayth by our frutes, in all godlynesse and honestie.

¶ Of the third.

FOR God hath not sent his sonne intoo the vvorlde too comdemne the vvorlde, but that the vvorlde mighte bee saued by him

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him. Hee that beleueth in him is not condemned: but he that beleueth not is iudged already, bycause hee beleueth not on the name of the onely begotten sonne of GOD. These wordes containe a thirde place, that is to wit, comforte and terrour. For it bothe comforteth the godly acknowledging their sinnes: and putteth the stubborne in feare, that wil not beleue in Chryste. For as muche as GOD easily saue what the weaknesse of men was (and cheefly of those that earnestly think vppon the sentence of the lawe) and saw the wilfulness of no small number: hee applyed his word vnto them bothe. For the first sorte, when they heere how all that yelde not full obedience to the lawe, are subiecte to the sentence of death, can not but be dismayed at the thretnings of the law. Those therefore doth Chryste comforte, and sayeth: GOD hath not sent his Sonne to condemne the worlde, but that the worlde might be saued by him. Hee speaketh of his first coming into the worlde, whiche was to saue sinners that fall to amendment. For hee vsed this swete allurements: Come vnto mee all ye that laboꝝ and are laden, and I wil refreche you. Also, I came not to call the righteous, but the sinners to repentaunce. As many then as obey Chrystes voyce, and repente, are free from the iudgement of damnation. For thus sayeth the trueth: Hee that beleueth in him, is not iudged. That is to say, with the iudgement of damnation. This promise wil comfort vs ageinst the sentence of the lawe, and of our owne conscience. For hee that shall bee iudged of the quick and the dead, sayeth openly. Hee that beleueth in him, is not iudged. The trust vnto this promise shalbe needful for vs in y^e houre of death, ageinst the thretnings of the law, y^e dreadfulness of death, y^e flames of hel, & the tirannie of the deuil. For it cannot come to passe, y^e the euerlasting trueth should lie. Whereto concerning the comfort of them y^e beleue. Concerning the terroꝝ of them y^e wil not beleue y^e gospel, it foloweth: but he that beleueth not, is iudged already, bycause he beleueth not in the name of the only begotten son of God. What? Shal ther the
bee

bee none other iudgement: Yes: the son of man shal come to iudgement in his time, according as he hath promised. What meeneth he then by saying: He is already iudged, y is to say: condemned. By this saying, he sheweth what manner of ones al the childe of Adam be without faith, y is, without Christ our mediatur: namely that they be iudged (y is to say, condemned) y is to wit, as in respect of y cause & the matter. For the cause & matter of their dānation is in themselves, which is the transgression of gods law & wilfully rebelling ageinst God. Besides this, the sentence of the lawe spoken long ago when he had first created man, & afterward repēted in mount Sinai, is that al they are cursed that obey not God according to his commaundement. Unto this curse are all they tyed that beleue not in the Sonne of God, who alone hath taken vppon him the curse of them that beleue in him. That this is so, we are done to vnderstande by the things that folowe. And this is the iudgement, that light is come intoo the worlde, and men haue loued darkēesse more than light. That is to say, therfore shal men bee damned, bicause they haue not receiued the light of the son of God by faith: but rather would abide still in their owne ignozaunce, and that by reason their woꝝks were euill.

Of the fourth.

For euery one that dooth euill hateth the light, and vwill not come too the light, least his vwoorks should bee reprobued. When thēues will steale, they loue the darke: so men that are not yet boꝝne agein by faith in Christ to do wel, are carried with might and mayne vnto naughtinesse, and therfore do hate the light of the Gospell: where contrarywise he that dealeth vprightly with a good conscience, cometh to the light, that is to say, doth his woꝝks openly, and is not afrayd, that men shuld see the. That is to wit, he that cometh to the light of Christ, and hath lorned of his spirit to do wel, he abideth no longer in the darkēesse of ignozaunce, but endeuereth to walke like the childe of Light. Hereby then we may lerne

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learne, first the difference betwæne them that belæue, and them that belæue not. For the difference is to bee found out by their woꝝks, as the Lord sayth in an other place: A good tree bringeth forth good frute: and an euil tree bringeth forth euil frute. Ageine we may learne, that the light of the Gospell cannot abide that we should be wrapped in our olde darknesse. To this purpose make so many exhortations of Chꝛyst and his Apostles. In Mathew the Lord sayth: Let your light so shine before men, that they may glorifie your heauenly father. And Paule sayeth: We are the children of light, walke as in the light. After the same maner also speaketh Peter: Unto whiche liuely stone reiected of men, but chosen and honored of God, come you, and as liuely stones be builded vpon it a spirituall house, and a holy priesthood, to offer spiritual sacrifices, acceptable to god through Iesus Chꝛyst. Let no man thinke therfore, that the Gospell giueth libertie to sinne. The Gospel deliuereth from sinne: Wherefore it will not that we should any more yeld our selues vnder the yoke of sinne, when we are once rid of it. If (sayeth our Sauour) the sonne haue set you free, ye shall be free in deede. He that committeth sinne, is the slaue of sinne. When sith we are set free by Iesus Chꝛyste, let vs vse our freedome in suche wise, as we may be the seruants, not of sinne, but of God, through Iesus Chꝛyst our Lord. To whom be honour for euer. So be it.

The third holy day in Whitson weeke.

The Gospell.

Iohn. x.



Verely, verely, I say vntoo you: he that entreth not in by the doore intoo the shepefolde, but clymbeth vp some other vwaye, the same is a theefe and a murderer. But he that entreth in by the doore is the shepeheard of the sheepe: To him the porter openeth, and the shepe heer his

his voice, and hee calleth his ovne sheep by name, and leadeth them out. And vwhen hee hath sent foorth his ovne sheepe, hee goeth before them, and the sheepe folovv him: for they knowv his voyce. A straunger vvill they not folovve, but vvill flee from him: for they knowve not the voyce of straungers. This Proverbe spake Iesus vntoo them, but they vnderstoode not vvhat things they vv ere vv hiche he spake vntoo them. Then sayde Iesus vntoo them ageine: Verely, verely, I say vnto you: I am the door of the sheepe. All (euen as many as come before mee) are theeves and murtherers, but the sheep did not heare them. I am the doore, by mee if any enter in, hee shalbe safe, and shall go in and oute, and finde pasture. A theefe commeth not but for too steale, kil, and destroy. I am come that they might haue life, and that they might haue it more abundautly.

The exposition of the text.



Here yesterday of the everlastinge life whiche wee attaine by faith in Chyriste: & this day is thewed vntoo vs the true doo, and the true doo is the way, least any man might stray from the righte gate of eternall life, and seeke another way o, doo, by whiche he cannot come to eternall life. Now to the intende wee may the better vnderstand the terte of this Gospel, wee must marke the occasion and purpose o, dyfite therof, wherby the effect of the meaning may be gathered. The occasion was this. Chyriste healed a blinde man, that had bin blind from his birth: by which dede hee shewed his Godheade, and that hee was the Messias, whiche had bin promised long agoe. But the Pharisees and Scribes (who at that time were counted the shepheardes of Gods people) were offended, as they that enuyed Chyriste, the hono, of the Messias and true shephearde that was promised. Ageynst the vngodlyneste of whome, Chyriste maynteyneth and vpholdeeth him selfe to be the true shepheard. His dyfite therfore is to shewe the true shepfolde, that is, to dyfine the true

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true Church, wherof hee alone is the true Shepheard. Thus haue wee the occasion & drift of this sermon. And the summe of it is, that he bothe confuteth the Scribes (whiche vaunted them selues too bee the true Shepherds) and auoucheth himself too bee the true Shepheard, in whose sheepfolde bee as many as heere his voice and folow him, and depart from strangers: that is too say, from false Shepherds. The places are two.

- 1 Of false Shepherds.
- 2 Of the true Shepheard and sheepfolde.

Of the firste.

Verely, verely, I say vntoo you, hee that entreth not intoo the sheepfolde at the doore, but climbeth in another vway, hee is a theefe and a murtherer. This is the description of a false Prophet. And by setting fowthe the example of one, hee signifieth all false Prophets. Hee is a false Prophete that entreth not in at the doore. What is it, not too enter in at the doore? It is too appoint another way too saluation than Chryste onely. Then whosoever strayeth from Chryste, strayeth from the doore, & is a false Shepherde. *Arrius* denyed Chrystes Gods head: therfore did hee stray from the doore, for Chryst is very God. *Phorinus* denyed Chrystes manhood: therfore hee strayed from the doore, for Chryste is very man. *Sabellius* made two persons in Chryst: therfore strayed hee from the doore, for Iesus is both God and man, one Lorde, and one Chryste. The Papistes say, wee are not saued by the onely merite of Chryste: therfore they stray from the doore, for Chryste alone is the Sauoure of the worlde. The Pharisees and Papists thrust vpon vs mennes traditions in steede of the Gospel: wherfore they stray from the doore, and enter intoo the sheepfolde (that is, intoo the Church) by another doctrine, than the doctrine of Moyses, the Prophetes, the Psalmes, and the Apostles, for this is too climb in another waye. Wee maye therfore note heerby the true mark of false Prophets, which is too climb intoo the sheepfolde some other way than by the
very

very gospel of Chryſt, or than by Chryſt himſelf, and to take
vpon them the office of teaching. Theſe falſe teachers are thee-
ues and murtherers. They are murtherers after a double
manner. Firſt, in that they thought their owne doctrine too
bee ſufficient too ſaluation, & the only doctrine that ſed: when
neuertheſſe there is no vnderſtanding of the wayde, but
if Chryſt open, and as it were vnbolt the dore. Secondly, for
that they deuised alſo new traditions of their owne brayne,
which they thought too bee auaylable too ſaluation: according
as wee manifeſtly ſee it to haue bin cuſtomably done by the
Papists, which haue taught, that this work, this Paſſe, this
Roſarie, this praying vnto Sainſts, and this order, deſerued
ſaluation. They are theeues mozeouer, firſt bicauſe by their
craftineſſe, they take away the true doctrine. 2. Coz. 11. lyke
as the ſerpent deceyued Cue by his willineſſe. Secondly, for
that whē they haue ſtolne away the true doctrine, they ſoyſt
in a wycked doctrine, wherethrough they ſtrengthen the
handes of the vngodly, and diſcourage the hart of the righ-
tuous. Ezech. 13.

But what meaneth it that it ſoloweth in the text, As ma-
ny as came before mee, are theeues and murtherers? Came not
Moyſes, Elias, Elay, Helifeus, Jeremie, Daniel, & many o-
thers befoze Chryſt? If they came befoze him, they wer thee-
ues & robbers, according as y lozd in this place auoucheth o-
penly. They are ſaid too come befoze Chryſt, y come without
Chryſt, y come without his doctrine and ſpirit. But the holy
prophets of God came with Chryſts ſpirit and doctrine: ther-
foze they came not befoze Chryſt, neyther were they theeues
& murtherers, but true ſhepherds of Chryſts ſheepfold. Hier-
vpō Auſtin ſaith wel: They come to him, y come with gods
word. I (ſaith he) am the way, y truth, & the life. If he bee the
truth, they come with him y he true. As many then as come
wout him, ar theeues & murtherers, y is too ſay, they come of
their owne heads, to y intent to ſcale & kil. They ar theeues
bicauſe they ſay that that is theirs which is an other mans:
and

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and they are murtherers bicause they also kill that whiche they haue stolne. So then how great daunger there is in false teachers. They clayme Chrysts flocke to them selues like thœues: and they kill them like murtherers. Upon good cause therfoze doth Chryst in the Gospel warne all men too beware of false pꝛophets, that is of false teachers that bzing not with them Gods truth.

¶ Of the second.

BVt hee that entreth at the doore, is the shepherde of the sheepe. Where he entreateth of the good shepherd, and denieth him too bee the good shepherd that entreth in at y^e doore. There are foure sorts of good shepherds. For first God himselfe is called the shepherd of his sheepe, according too that which is wꝛitten. Hierem. 22. Behold, I wil gather the remnant of my flock out of al lands, into which I had cast them out, and will bzing them ageine into their owne grounds, and they shall encrease and bee multiplied. Also Psalm. 23. The Lorde is my shepherd, I shall want nothing: he shall put me in a place of pasture. Secondly Chryst, God & man, is also a true shepherd, as he himselfe witnesseth in this gospel, and as we haue herd euen nowe. I am the good shepherd: whiche thing hee pꝛoued by that that hee redeemed his sheepe with his owne life. The thirde kinde of shepherdes are the godly teachers, of whom the Lorde speaketh in Hieremie: I will rayse vp shepheardes among them, and they shall feede. And Chryst maketh Peter a shepherd, when hee sayeth: feede my sheepe. The fourth kinde of Shepherds is the ciuill magistrate. Wherevpon king David is called the shepherd of the people: and in olde time kings were called shepherds of people. Howbeit the Lorde in this Gospel speaketh not of the first and last kinds of shepherds, but onely of the middle sorts of shepherds: that is, of himselfe and other godly teachers of the Church: of whom I will speake somewhat, howbeit bꝛeefly, bicause I spake of this matter a while

while ago. A good shepheard therfore in generall is, first he that entreth in at the doze, that is, which cometh with Christ and bringeth the true Gospel, as the prophets and Apostles did in old time, and as all do at this day as many as teache the Gospell purely. Secondly, he that feedeth the sheepe, not with rotten but with wholesome fodder, namely with the lively word of God. Thirdly this dozekæper or porter openeth: that is to say, Christ maketh the word effectuell and awaylable to the saluation of the sheepe. For vnlesse Christ open, in vayne is the labour taken, and the sheepe are not fed to any purpose. Fourthly, he calleth his owne sheepe by their names: that is to say, he knoweth his sheepe, he loueth them, and embraceth them with a singuler care. Fifthly, he goeth before them. How? In doctrine, lyfe, and Crosse. For a good shepheard must be a pattern to his flocke in doctrine, lyfe, and crosse. Sixthly, his sheepe folow him, that is to wit, in purenesse of doctrine, in holynesse of lyfe, and in patience vnder the crosse. But why doo his sheepe folow him? First bycause they know his voyce: Secondly bicause they flee frõ a stranger: for they know not his voice. We haue here a descriptiõ, not only of a true shepheard, but also of the true sheepe, which are in one sheepfold of the chæse shepheard God. What is the sheepfold? It is the catholike church. Who bee the sheepe? All that heere the voice of the shepheard, folowing him and fleeing from strange shepherds, who in dede are no shepherds but theues and murtherers. Here are the differences to bee hild betwixt the true Church and the false Church. The proper marks of the true Church, are these: which whoso hath not, let him know that he is none of Christs sheepfold.

Which are these marks of the true Church, or of Christs true shepfold? The first is the vncorrupted voice of the heavenly doctrine, according to this saying: My sheepe heere my voice. The second is the right vse of Baptisme. The third is, the vse of the Lords supper according to Christs institution. The fourth is the vse of the keys according to Christs com-

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maundement. The fifth is the Crosse. The sixth is mutuall loue among Chrysts sheepe. The seventh is mutuall prayer one for another. And the eight is the mayntenance of the ministerie of gods word. These are the true marks of Chrystes church, the which a man may comprehend in fewe wordes. As wee may say, that the first mark of Chrysts sheepe, is the vncorrupt voice or preaching of the gospel: the second, the lawfull vse of the Sacraments: and the third obedience towards the ministerie of the word. For in these three are contained the other eight that I set.

Wee haue in generall who is a good shepherd, and who bee the true sheepe. Now let vs apply them too examples. First, vnto Chryst the chiefe shepherd and vnto his sheepe. And afterward too other ministers of the word, who vnder Chryst are also called shepherds.

Chryst proueth himselfe too bee a good shepherd, by that he giueth his life for his sheepe. For he came downe fro heauen too seeke that was losse, too heale that was diseased, and too close vp the wounds which the wolues had giuen his sheepe. This shepherd went before his sheep in purenesse of doctrine, innocencie of life, & crosse. He feedeth his sheep with the healthful foder of God, that is, with the word of the gospel. He gathereth together his stray sheepe. He keepeth away the wolues with his sheepehook. And too bee breake, he setteth by nothing so much as by the welfare of his sheepe. His sheepe are Abel, Abraham, Isaac, Jacob, Dauid, Ioseph, Anna, Mary, Simeon, and many others, whiche leauing their errour, gaue eare too Chrysts voyce, following him in doctrine, lyfe, and crosse, who they shall follow in glorie also, in their time. For if we suffer with him, wee shall bee glorified with him. His sheep at this day, are as many as beleue the gospel, and serue Chryst in true profession and goodnesse.

Now what reward Chrysts sheepe shall looke for at their shepherds hande, who is both the doye and the doyekeeper, Chryst himselfe sheweth, when he saith: If any man enter
by me,

by mee, he shall bee saued, and he shall go in and out, and shall finde feeding. That is to say, if any man leaue the darknesse, and followe mee that am the light, hee shall go in, namely by fayth: and hee shall go out, by profession, godlynesse, and charity: and hee shall finde feeding, that is to wit, by the worde of life in this worlde, and by euerlasting blessednesse in the life to come.

Besides this, good shepherds are all godly ministers of the worde, whiche followe Chrystes example in feeding of their sheepe. Suche a one was Elias, suche a one was Hieremie, suche a one was Esay, suche were the Apostles, & suche now a dayes are all they that preache Chryst sincerely and go before their sheepe in doctrine, life, and crosse, whiche slee not the wolues, but keepe them from Chrystes sheepfolde with the sword of the spirit and earnest prayers. These also haue sheepe of their owne, those that heare their voice, and followe them in doctrine, godlinesse, & patience. What? doe not their sheepe belong vnto Chryst only? Yes, that doe they. How then saith hee that they belong to the shepherds that feede them? They are their shepherds in respecte of charge: but they are onely Chrystes in respect of possession and ownership: for hee hath purchased the sheepe vnto him selfe with his owne precious blood. But in as muche as we haue lately heard the sermon concerning the shepherde and his sheepe, I will say no more of them heer, but wil betake you all to our chiefe shepherd Iesus Chryst, to whom with the father and the holy Ghoste be honour and glory for euer. Amen.

Upon Trinitie Sunday.

¶ The Gospel. John. iij.



Here vvas a man of the Phariseys named Nichodemus, a ruler of the Iewes. The same came vnto Iesus by night, and sayde vnto him: Rabbi, vvee knowe that thou art a teacher come from GOD: for no man could do such miracles as thou doost,

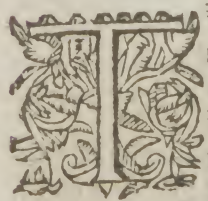
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except GOD were vvith him. Iesus aunsvvered and sayde vntoo him : verely, verely, I say vntoo thee : excepte a man bee borne from aboue, he cannot see the kingdome of God. Nichodemus sayde vntoo him : hovv can a man bee borne vvhen hee is olde? can hee enter intoo his mothers vombe and be borne ageyne? Iesus aunsvvered : verely, verely, I say vntoo thee, excepte a mān be borne of vvater, and of the spirite, he cannot enter intoo the kingdome of God. That vvhich is borne of the fleshe, is fleshe, and that vvhiche is borne of the spirite, is spirite . Maruaile not thou that I sayde vntoo thee, yee muste bee borne from aboue. The vvinde blowveth vvhere it lusteth, & thou hearest the sound thereof, but thou canst not tell vvhen it commeth, nor vvhyther it goeth : So is euery one that is borne of the spirite. Nichodemus ansvvered, and sayd vntoo him : hovv can these thinges bee? Iesus aunsvvered and sayde vntoo him : Arte thou a mayster in Israell, and knovvest not these things? Verely, verely, I saye vntoo thee : VVee speake that vvee knovve, and testifie that vve haue seene, and yee receyue not oure vvitnesse. If I haue tolde you earthly things, and yee belecue not : hovv shall yee belecue if I tell you of heauenly things? And no man ascendeth vp intoo Heauen but hee that came dovvne from Heauen, euen the Sonne of man, vvhiche is in Heauen. And as Moyse lifte vp the Serpente in the vvilderneffe, euen so must the Sonne of man bee lifte vp : that vvhofoeuer belecueth in him, perishe not, but haue euerlasting life.

The exposition of the Text.



His feast may woꝛthely be called the feast of our Creed, or of our Faith. For it is ordeyned to the intent folke should in the Church be taught concerning God, who is one and true in substance, and three in persons : and of benefites towarde the Church. For after that Chryste and his benefites: the louingnesse of the Father in sending his sonne into the woꝛlde : and the sending of the holy

holy Ghost too comfort the Gospell, had bin intreated of, the
former Sundayes: the Church thought it conuenient too
knit al these things together, and too teach them as this day,
too the intent the things that were declared at large, might
brevly bee brought too remembraunce again. And the church
setteth forth this text of the gospell, which you haue herd, for
a very good purpose. For in it are set forth Gods benefites
towards his Church. For as the Father sente his Sonne,
ye might become a sacrifice for sinne: so is the holy Ghost
giuen too beget the beleuers ageyn, vnto euerlasting lyfe.
The summe of this present Gospell therefore is, that those
whiche are begotten ageyn in the fayth of Chryst, are he-
res of eternall lyfe, by the benefite and meryte of Chryste,
whom the father hath sent. Now to the intent we may keepe
a certain order, I will in this sermon entreate.

- 1 Of the knowledge of God.
- 2 Of the spirituall regeneration or new birth.
- 3 Of that most comfortable saying of Chryste, as Moyses lifted vp the serpent in the wilderness: so must the Sonne of man also bee lifted vp. &c.

Of the firste.

For as much as too know God, is lyfe euerlasting: it standeth men in hand too looke for the true knowledge of God. The knowledge of God is of two sortes. The one is heathenish, naturall, and philosophicall: and this is vnperfect: For the wyse men of the worlde, whiche were not instructed by Gods word, erred in foure poynts. First in the substance of the Godhead. Secondly in the persons. Thirdly in his prouidence. And fourthly in his will. The Epicures are hilled out of all men, who denied that there is any god at all. The wise men which confessed that ther was but one God, misdaemed of his substance. For they thought not him too bee God, who is the Father, the Sonne, and the holy Ghost. Neyther daemed they aright concerning the persons. As for Gods prouidence, some of them toke it quite away. Other some de-

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nyed it too bee vniuersal, for they were of opinton, that god cared for the grettest things, but not for these earthly things. As for Gods will concerning free mercy, they were vterly ignorant of it: but that he will one day punish the stubborne, they were warned by the recorde of their owne conscience. But from whence had the heathen this slender knowledge, such as it is: David and Paule witnesse, that they had this knowledge of God by his creatures. For Paule in the first to the Romanes sayth: That whiche is too bee knowne concerning God, was manifest vnto them. For God dyd shew it vnto them. So that his inuisible things, that is too say, his eternall power and godhed are vnderstood and seene, by the works from the creation of the world, too this intent that they might bee without excuse. David also sayth: The heauens declare the glozie of God, and the firmament sheweth his handy works. That is too say, the heauen that wee see, sheweth God the workmaister therof. The effect of all philosophicall knowledge concerning God, cometh too this point: first man by beholding the things that are created, is brought too this point, that he confesseth ther is some body by whom all these things were made: and by whose power all things are gouerned: and hereby he must of necessitie bee drawn too this eternall power and godhead: for it must needs bee, that he that made all things, must bee of auncienter continuance than all the things that are made, and so consequently without beginning. And it foloweth of necessitie, that this incomparable power whiche suffizeth too rule so huge a work, must needs bee more excellent than any other power, bee it neuer so exceeding. Now this is the selfe same thing that wee cal God: who ageyn, vnlesse he bee only one, surely is not he that made all things, nor that ruleth al thinges, and therefore neyther euerlasting, nor almighty, no, nor G. D. D. This is the summe of that, whiche the wyle men of the worlde do knowe concerning God. Of whiche knowledge the vse is of thre sortes. The first is, that men may

may acknowledge God by his creatures : secondly, that whē they knowe him they should worship him : and thiroly, that when they knowe God, and worship him not, they shoulde be incensable. The firste and seconde are the prope ende of knowing God. The thirde is accessarie through mans owne faulte. Another knowing God comineth of the Scripture, as of Gods word, which knowledge is bræfly conteyned in the Apostles Cræde: whiche is, that wē beleue there is but one God : that wē beleue there is thre persons in one Godhead: that wē should know Gods will, and his benefites towards his church: & that wē should knowe the mean, by whom wē may be made partakers of the benefites of the holy trinitie.

Now for it to the intent wē haue the fuller perceiuance of this knowing of God, I will set and expound foure points concerning this helthful knowledge of God, wherof the first shalbe a cōfirmation y there is but one God, The second, a declaration that ther be thre persons in that one godhead. The thirde, what is to be considered in euery of the persons seuerally: & the fourth what is the helthful ple of knowing God. First the confirmation is to be fetched out of recordes. And as for records y confirme the vnitie of God, I will take them out of Moyles, the prophets, the Psalmes, and the wrytings of the Apostles. Moyles. Exod. 20. Deut. 5. I am the Lorde thy God that brought thee out of the lande of Egypte, thou shalt haue none other Gods before mee. Deu. 6. Herken O Israell the Lorde our God is one God. Esay. 43. Before mee there is no God made, neyther shall there be any after mee. I am, I am God, and there is no Sauoure besides mee. 44. I am the first and the last, and besides mee, there is no God. Psalm 18. Who is God but the Lorde of hostes, and who is strong, but our God? Psalme 1. Cor. 8. We knowe that there is none other God but one. Titus. 1. There is one God. These recordes and many other, doe evidently conuince, that there is but one God, whiche thing the Catholike Church also confesseth, when it sayth: I beleue in one God.

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The seconde of the persons. That there bee thre persons in one godly nature, not multiplyed but abyding one in number: Reason is not able too conceiue. Wherefore this is a misterie rather too bee reuerenced, than too be serched. Verbpone sayth Bernard. Too serch this, is a poynt of rashnesse: but too know it, is eternall life. And Salomon: Hee that is a sercher of his maiestie, shall bee ouerwhelmed of his glozie. Wherefore lette vs in this behalfe, keepe our reason prisoner vnder Gods warde, and let vs beleue the testimonies of the scriptures concerning so greate a misterie. The reason why the Church beloueth that there bee thre persones in one nature of Godhead, is this: There is but one God, whiche thing is already proued by many testimonies. The father is God, the Sonne is God, the holy Ghost is God. Ergo the Father, the Son, & the holy Ghost is one God. That the Father is God and likewise the Sonne, and the holy Ghost, it is too bee proued foure wayes. First by the clere wordes of the Scripture. Secondly by their workes. Thirdly by the worship which is due too the Father, the Sonne, & the holy Ghost. And fourthly by the continuall consent of the Church.

The wordes of the Scripture are clere. Math. 3. The Father speaketh from heauen: the Sonne standeth in the riuer, the holy Ghost commeth down in likenesse of a Dove vpon Christ. I. Iohn. 5. There are thre that beare witnesse in Heauen: the Father, the worde, and the holy Ghost, and these thre are one.

Ageine, their workes shewe the same thing. The Father createth, the Sonne createth, the holy Ghost createth. The Father iustifieth, the Sonne iustifieth, and the holy Ghost iustifieth. The Father gouerneth all things, the Sonne gouerneth all things, and the holy Ghost gouerneth all things. These workes of creating, iustifying, and gouerning, are proper vnto God. Wherefore in as much as they are attributed too the Father, the Sonne and the holy Ghost alike, we must of necessitie confesse the Godhead of them.

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The same thing is also confirmed by the worship of them. The father is prayed vnto, the Sonne is prayed vnto, the holy Ghost is prayed vnto. But none is too bee prayed vnto saue only God, neyther is any too be beleued on, sauing God only: Wherefore the father, the sonne and the holy Ghoste are one God.

Herunto also perteyneth the consent of the church. This is the Catholick sayth, that wee worship one God in Trinitie, and the Trinitie in vnitie, neyther confounding the persones, nor deuiding the substance. For the persone of the father is one, the person of the sonne is another, and the person of the holy Ghost is another.

The thirde is, of those things that are too bee considered in the persons. In the persones there bee fve things too bee considered. 1. The substance. 2. the persone. 3. the distinction of the persons. 4. the work. 5. and the wil.

The substance or nature of the father, the sonne, and the holy ghost, is all one. For the father is not one thing, the sonne another thing, and the holy ghoste a thirde thing: for the substance of the godhed is one, and the nature simple. And therefore the father is sayd too bee in the sonne and the holy ghost: the sonne in the father and the holy ghost: and the holy ghost in the father and the sonne.

The second thing that is too be considered in the Trinitie, is the persone: that is too wit, that there is one persone of the father, another of the sonne, and another of the holy ghost. In this Trinitie of persones nothing is before or after other, no thing greater or lesser than other: neyther in time, bicause all the persons are coeternal: nor in nature, bicause al are of one selfe same substance: nor in dignitie, bicause they are coequal: nor in vnderstanding bycause they are comprehended in vnderstanding all together.

The thirde thing that is too bee considered in the Trinitie of the persones, is personall distinction. And here is firste too bee marked, how God is discerned from creatures. And nexte

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how the persones of the Godhead are discerned one from another. The distinctions by which God is discerned from creatures, are these. First, that in one vnderived nature not multiplied, there be three persons. Secondly that God is an everlasting mind. Thirdly that God is the creator. Fourthly that God is in the world & above the world. And fifthly that God is in all places, & yet coneyned within no place. These five properties are incident to God only, and to no creature.

The persones are distinguished one from another, by double properties, inward and outward. The inward, are to beget, to be borne, and to proceede. The father alone begetteth the sonne: the sonne only is borne of the father: the holy ghost onely proceedeth from them bothe. The outward properties are to send, and to be sent: Only the father sendeth: the sonne and the holy ghoste are sent, but after a diuers manner. The sonne being sent, took vpon him mannes nature, wherein hee was made a sacrifice. The holy Ghoste is sent into mennes hearts to kindle a new light in their mindes.

The fourth thing that is to be considered in the persons, is the work of the Trinitie. Wherein is the rule of Austin to be obserued. The works of the Trinitie (as in outward beu) are vnderived: howbeit sauving the property of eche person. The father createth, the sonne createth, and the holy Ghoste createth. The father regenerateth, the sonne regenerateth, & the holy ghost regenerateth. But the father createth by the sonne, and the holy ghost preserveth the things created. The father regenerateth in the sonne, by the holy ghost.

The fifth thing whiche I sayd was to be considered in the persons, is the wil: which what one it is, these things, following doe declare. 1. First their works past and present. 2. The commaundementes. 3. The threatnings and promises of the law. 4. The promises of the Gospell. 5. Examples: and, 6. his vnpartialitie, and that hee is no acceptor of persons. All these things together teach, that God is angry with sinners, & wil punish them, and that he wil forgive the sin of all those that
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flie too the Mediator, and giue them euerlasting life, without hauing respect of any nation or people.

Now remaineth the vse, which is manifold. First therefore these things will frame our iudgement aright concerning GOD. For wee must acknowledge God too bee such a one, as he hath shewed himself too bee by his word & record, according too the verse: *Beleeue thou God that thing too bee, whiche he hath shewed he is too thee.* Secondly, these things teache vs too haue a right opinion concerning the creation, which is the worke of the whole Trinitie. Thirdly too haue a right opinion concerning the reparatio of mankind, which is also the worke of the whole Trinitie, as is sayde afoze. Fifthly, these things instruct vs how to cal vpon god aright. For inuocation is too bee directed too this God alone, which is the father, the sonne, and the holy ghost. Sixthly, these things admonish vs too liue warely and holily, as in the sight of god. And thus much concerning God and the Trinitie, all which things are breely set forth in our Crede.

Of the second.

VNlesse a man be borne agein of water and the holy ghost, he cannot enter intoo the kingdome of God. This is the second doctrine that I purposed vpon: For the better vnderstanding wherof, two things are too be marked. The first is, with whom Chryst talketh: the other, what was the occasion of this saying. What maner a one he was with whom Chryst talked, the text sheweth. He was an honorable and a noble man: he was a Prince of the Iewes: he was a Pharisee, suche a one as liued blamelesse according too the lawe of Moyses. And the occasion was this. Nicodemus came too Chryst by night, and lyke a right Pharisee thought himselfe righteous by the dedes of the lawe, by sacrifices, and by keeping of the Sabbathes. Wherefore he wondered y John set out a newe doctrine concerning righteousness and Baptism, which he himself being a doctoz of the law, was ignorant of, Chryst therfore ppeneteth his iudgement with this saying:

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Unlesse a man bee borne ageyne, he cannot enter into the kingdome of God. At these words Nicodemus is astonyed, and sayth: How can a man when he is old be borne ageine? To whom Chryst answereth: Verely I say vntoo thee, except a man bee borne agein of vvater and the spirit, he cannot enter into the kingdome of God. Here Chryst sheweth that he ment not of the fleshly birthe (according as Nicodemus vnderstood him:) but of the spiritual birth, which he proueth to be neddful by this, that our former birth is vncleane. That (sayth he) vvhich is borne of the flesh, is flesh. That is too say, whatsoeuer is borne in this corruption of nature, is vncleane and giltie, and therfore not meete too receiue the kingdome of God. Herevntoo he addeth the maner of regeneration. The vvinde bloweth vvhere it listeth, and thou heereft the noyse of it, but thou knowest not from vvhen it cometh, nor vvhyther it goeth. So is euery one that is borne of the spirit. That is too say: Like as the wind is then first felt when it bloweth albe it that no man know from whence it cometh, or whither it goeth: so this spirituall regeneration is made after a certain secret maner by the power of the holy ghost, whiche when it is done, is perceyued by the newe motions of the newe man.

Howbeit too the intent we may vnderstande these things, wee must marke the conueyances and instruments of this spiritual birth. First the sæde of this birth is the word of the Gospel, which is preached by the voyce of the ministers. Secondly the holy Ghost, who in the preaching of the gospell is effectual, & worketh faith: by which wee both giue credit too the word of God, and also persuade our selues that god is at one with vs for his sonnes sake, and therewithall altreth our nature too a new obedience. Thirdly when these benefitts are receyued by faith, as it were into the soyle of the hart, then man being borne a new, sæleth by and by within himself the motions of the holy ghost: and water is applyed outwardly as a seale of the inward regeneration, and a testimoniall of the

the grace of Chryſt beſtowed vpon him. The effects of this new birth are ſeen in the minde, in the affections, in the will, and in the outward woꝝks. For the minde is lightened with the brightneſſe of God: the affections are purged: the wil is made forward: and a new obedience of all the powers is begun. Breſly, he that beleueth, is boꝝne a new.

Of the third.

AS Moyses lifted vpp the Serpent in the Deſert, ſo muſt the Sonne of man bee exalted, too the entente that all that beleue in him ſhoulde not perrish, but haue life euerlaſting. The ſtoꝛie of the ſetting vp of the Serpent in the wilderneſſe, is in the fourth booke of Moyses and the xij. Chapter. Which figure Chryſte in this place applyeth too his owne perſon, ſaying: Like as Moyses lifted vp the Serpente in the vvilderneſſe: This ſaying of Chryſt conteyneth many things. For firſt it openly witneſſeth, that the lawe taketh not away ſinne. For if the law coulde take away ſinne, then Chryſte had not needed too haue bin ſacrificed too purge ſinne. Againe, it ſheweth why Chryſt was giuen too bee the Meſſias, and why the ſonne of GOD tooke mannes nature vpon him. For he was giuen too bee lifted vp vpon the Croſſe, and that ſaluation might by that meanes happen too the whole woꝝlde. Beſides that, this ſaying ſheweth that Chryſtes kingdome is ſpirituall and euerlaſting. Moreover it teacheth what maner of rightuouſneſſe it is, wherby we ſtand befoꝛe God, oꝛ how we bee made partakers of Chryſtes benefites, that is too wit, when we beleue on Chryſte that was lifted vp, that is too ſaye, that dyed vpon the altar of the Croſſe. Laſt of al hieꝛ is ſet foꝛth a moſt ſweet comfoꝛte, that this grace wherby wee haue entraunce into heauen, is offered vntoo all men: whiche thing this woꝛd of vniuerſalitie all that beleue doth ſhewe. Let vs therefore conceiue good hope of ſaluation, whiche is offered too all men by Jeſus Chryſt, too whom with the father & the holy Choſte beꝛe honoꝛ foꝛ euer, and euer. Amen.

The

¶ Upon the first Sunday after
Trinitie.

¶ The Gospel. John. 1.



Here vvas a certeine riche man, vvhich vvas clothed in purple and fine vvhite, and fared deliciously euery day: And there vvas a certayne begger, named Lazarus, vvhiche lay at his gate full of sores, desiring too bee refreshed vwith the crummies vvhiche fell from the riche mannes boorde, and no man gaue vntoo him. The Dogges came also and licked his sores. And it fortunied that the begger dyed, and vvas caryed by the Angelles intoo Abrahams bolome. The rich man also dyed and vvas buryed: And beeing in Hell in tormenres, hee listid vp his eyes and sawe Abraham a farre off, and Lazarus in his bosome, and hee cryed and sayde: Father Abraham haue mercy on mee, and sende Lazarus, that hee may dippe the tippe of his finger in vva-ter and coole my tongue, for I am tormented in this flambe. But Abraham sayde: Sonne, remember that thou in thy life time receyuedst thy pleasure, and contraryvwise Lazarus receyued paine: But nowve hee is comforted and thou arte punished. Beyond all this, betweene vs and you there is a greate space set, so that they vvhich vwould go from hence too you cannot: neyther may come from thence too vs. Then hee sayde: I pray thee therefore Father, sende him too my Fathers house (for I haue siue brethren) for too vvarne them, leaste they come also intoo this place of torment. Abraham sayde vntoo him: they haue Moyse and the Prophets, let them heare them. And hee sayde: Nay Father Abraham, but if one come vnto the from the dead, they vvil repent. Hee sayde vntoo him: If they heare not Moyse and the Prophets, neyther vvil they belceue, though one rose from death ageine.

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The exposition of the Text.



From the first Sunday in Advent hitherto, hath
bin set forth the doctrine concerning every se-
uerall article of our fayth. Now in the Sun-
dayes folowing vnto the first Sunday in Ad-
uent again, is intreated of Chrysts miracles,
and of the nature and true frutes of faith: and
that too this intent, that the truthe of the Gospell might be
confirmed by the doctrine of miracles, and that the doctrine of
fayth, and the frutes of the same, might stirre vs vp to good
woorkes. Chryst teacheth of good woorkes, true wayes. For
sometime he is contented with the doctrine alone, as when he
sayth: *Be ye merciful, for to repentance, bying forth frutes
woorthy repentance.* And sometime he alledgeth himself for
an example for his to follow, as when he sayth: *learne of me
because I am meke and lowly of hart.* One while he pro-
poundeth parables: as of the good steward, of the ten virgins,
of the seele cast into the ground, and such others, wherof there
is store in the stories of the Gospell. And another while he v-
seth threathnings, as when he sayth: *except your righteous-
nesse excede the righteousness of the Scribes & Pharisees,
ye shall not enter into the kingdom of heauen.* Also we be
to you Scribes, Pharisees, Hypocrites, &c. And now & then
he setteth forth the rewarde and penalties, with notable
examples, lyke as he dooth in this Gospell. To be short, the
Lorde leaueth nothing vnattempted wherby he may make
his disciples bent to liue honestly.

Now let vs come to this daies Gospell: the summe wher-
of is, that Chryst our Lorde by putting forth two examples,
discourageth vs from vnnmercifulnesse and crueltie towards
the poore, and encourageth vs to pitie, and to constantnesse
in suffering the miseries of this life. For as by the example
of the rich glutton, he teacheth what punishment remaineth
for the vnnmercifull: So by the example of poore Lazarus,
he

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he exhorteth to pitie and honest life in the feare of God. The vse hereof therfore shal bee, that the rich men which are merciesse towards their neighbours, may beholde as it were in a table, what punishment they shall one day abyde, if they amend not betimes. And ageyne, that the poore being godly and afflicted in this lyfe, may (by the example of this poore man Lazarus) rayse vp themselves, and patiently tarie for their deliuerance and blisshed rest, yf they continue in faith vnto their death. The places bee thre.

- 1 The description of this Glutton, with the lessons thereof.
- 2 The description of Lazarus, with the comforts therof.
- 3 The Lordes saying: They haue Moyses and the Prophets.

¶ Of the firste.

THere vvas a certeine riche man, vvhich vvas clothed in Purple and fine vvhite. In this first place are foure things to bee marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this riche mannes damnation. 3. The right vse of riches. 4. The state of the wicked mennes soules after this life.

First therfore when this Glutton is damned, in generall are all they reprobated that are hard to the poore, and whiche flowing in riches them selues, are touched with no care of the poore: of which sort there bee many in the world. This rebuke perteyneth to those also, that neither with their counsell nor with their substance doe helpe the ministerie of the world, or the needy members of the church. Wherefore let euery man aduise himself wel, and take warning by the damnation of this Glutton, that he may lerne to bee wise.

The cause of this Gluttons damnation ar not his riches, and the finenelle of his apparell, and his deintie face, so they had bin measurably vled, as it appereth by the Gospel it self. For poore Lazarus was taken vp into the riche Abrahams bosome,

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bolom. For if riches had bin y efficient cause of damnation, Abraham also had bin damned: David had bin damned: and so had many other kings and rich men bin damned. But riches, and honoz and such other things may be an occasion of damnation, namely when men abuse them to the dishonoz of God, and the contempt of their neighboz, to the maintenāce of pride & superfluitie. But what were the causes why this Glutton was damned: Thre horrible faults, which are noted expzeily in the text. Of which the first was fleshly carelesnesse, which had with it these euils: that he repented not: that he had no feeling of Gods iudgement and wꝛath: that he was touched with no care noz regarde of his duetie. For fleshly carelesnesse hath these things continually going with it. An other fault for which this Glutton was damned, was ryot and surfeting, by which bothe mennes bodies and myndes are ouercharged, that they cannot think a whit of the matters of their saluation. The third fault for which the Glutton was dāned, was the disdeyning of Lazarus, which thing sufficiently bewayeth that he had no faith. For wher as is true faith, there can be no crueltie towarde the poze and needie. For these thre causes, was the Glutton damned. After whose example many runne daily to assured damnation, which with their riches do meyneteine carelesnesse, surfeting, and disdain of Chꝛysts members. Wherefoze if we like to be saued, let vs amend betimes, and let vs take hēde that wee abuse not Gods gifts to our owne destruction.

In the third place it is to be gathered by this example, on the contrary part, what is the true vse of riches, which true vse consisteth in these foure poynts.

The first is, that we employ part of our substance to the mayntenance of the ministerie: and this vse is confirmed first by the end of man. For man was made to the end he should acknowledge and praise God. Wherefoze the goodes that he hath, ought to be employed to this ende. Secondly this vse is confirmed by the commaundement of God often-

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tyntes repeted. For God commaundeth vs to help the church with our abilities. Moreouer this vse is stablished by the examples of godly kings and other holy men, who wished nothing so much, as with their riches to beautifie and maintain the ministerie of the word. Ageinst this first and godly vse of riches doo many offend: among whome be: Firste suche as conuert their riches to the ouerthrow of the ministerie, like as many Tyrantes haue done in times past, and doo at this day. Secondly such as plucke away the Church goods, and keepe them too themselves. Thirde also, such as bestowe no parte of their owne goods too the mayntenance of the ministerie of the word. And moreouer, suche as by sute or other sleights get into their hands the Church goods vnder an honest tytle: as though they were ministers of the Church, wheras they be no better than dumble dogges which neither haue done seruice too the Church or commo weale, nor euer can do seruice, but are slouthful bellies and dull beasts: who neuerthelesse wil be saluted by the names of Prelats, Chansons, Vicars, Abbots. &c.

The second and true lawfull vse of riches is, that wee imploy part of them too the maintenance and garnishing of the common weale wherin wee liue. For common weales are the logeorning places of the Church: and therefore wee owe thankfulness vnto them, although wee should receiue none other commoditie by them. Ageinst this vse many offend: as for example, those that pay not the ryghtfull Tributes, those that rayse vnyghtfull Tributes: those that imploy not the Tributes too the mayntenance of the common weales, but too ryot and surfetting, and oitenty mes too making wrongfull warres.

The third right and lawfull vse of riches, is that euery man should mainteine his owne estate honestly without nigardship. Ageinst which vse offed, first they that wast away their goods in drynking, feasting, and apparell too sumptuous for their degree, as many doo, And secondly also couetous men, which

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which delite in their own filthynesse, & mainteine not their estate honestly as becometh them, but are basely appareled and fixe grossly, when in the meane while their money lyeth ruyting and rotting in their cofers.

The fourth true and lawfull vse of riches is, that woe bestow some part of it vpon the poore, and specially vpon suche as in their pouertie are also godly. For this is y cheefe cause why God lendeth poore folkes among vs, that he may make a ppoofe, whither we will folowe his mercie according to Chrystes commaundement. Wee mercifull as your heauenly father is mercifull. Against this vse doo many also offend with this rich glutton, whose felowes they shall be one day in punishment, for that they haue in this wo:ld folowed him as their master in cruelnesse towards the needie.

Now foloweth the fourth thing which I sayd was to be considered in the example of the rich glutton: Namely, what is the state of their soules that depart out of this life without faith. For whereas Chyist sayth, y the rich glutton lifting vp his eyes in hel, saw Abraham a far of, & desired that Lazarus might dip the top of his finger in water to coole his tong: he pointeth out a table, which representeth the state of wicked mens soules after their death: wherein these things are noted. First the exceeding great torment, & the continual wo:rne of the conscience. 2. The remembrance of his crueltie which he had executed vppon them that were in miserie. 3. Their desire to be releued by the help of those to whom they had bin vnmercifull in this life. 4. That there shall be no end of their torments, & that it is in vaine for them to sue for any easement of their paynes, for looke what our Lord for our capacities sake peynteth out by way of communication betwene the glutton and Lazarus: that did the glutton feele in his own conscience, which the Lord (who knoweth al things) could not be ignorant of. Let this punishment of vngodlinesse therfore allure vs to earnest repentance, that we be not put to torments whither we will or no.

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Of the second.

ANd there vvas a certeine begger named Lazaraus, vvhiche lay at his gate full of sores, desiring too bee satified of the crummes that fell from the rich mans table, and no man gaue vntoo him. In this exâple of Lazarus are many things too bee obserued wherby wêe may receiue bothe instruction and comfort.

First heer is confirmed the Sermon of Peter, who saythe that iudgement beginneth at the house of the Lord. For God punisheth his owne in this life, that they may as it were with a bydle bee kept within the boundes of theyr duetie. For if all things shold happen to them as they would wish, they would be made drunken with the prosperous successe of things, and fall from godlynesse too vngodlynesse. Wher vppon Moyses speaking of the Iewes, sayd: The people sat downe too eate and drinke, and rose agein too play: that is too say, they fel too Idolatrie and other heinous offences. Wherfore let vs beare in mynd the saying of Paul. 1. Cor. 10. When wêe are iudged, (that is too say afflicted,) wêe are chastysed of the Lord, that wêe shold not bee damned with this worlde. Therfore let vs haue an eye too Gods fatherly mynd, as often as wêe bee hardly delt withall in thys lyfe, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse lyfe.

Ageine, by this exâple of Lazarus wêe are taught, that they are not all wretched before God, which are cast vnder foote in this worlde: nor on the other side all in Gods fauor, that seeme happy and blissed in this life. Lazarus was miserable in this lyfe: but he was in fauoure with God. The Glutton was happye in this worlde: but he was in Gods displeasure. What was the cause? Lazarus feared God through a lively faith: but the Glutton feared not God, but was voyde of fayth.

Thirde wêe see in Lazarus an exâple of Gods prouidēce. He lyeth despised and disdayned. But when he lay without
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all comfort, the dogges came & licked his sores. Wherby is signified, that God suffereth not the godly to be so ouerpressed with miseries, but that hee intermedleth comforte wth their sorowes. For there is no doubt but it came too passe by Gods prouidence, that the dogges came & licked the sores of Lazarus, too the greater damnation of the Glutton and his household. For the meynie folowed the wickednesse of theyr master: for the text sayth, and no man gaue vnto him.

Fourthly let vs marke here the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Death is comon too them both, but not the falling out of their death. For the Glutton by death passed too miserie: but Lazarus atteyned too felicitie.

Fiftly heer is too be marked in Lazarus, the ministerie of the Angels. The Glutton despised Lazarus while he was aliue: but the Angels caried vp his soule when hee was dead. He that was despysed in his lyfe, was regarded and honored of Gods Angels in his death. Neither happeneth this in Lazarus alone: but that which wee read of him, is common too all the godly. For as the soules of the godly are regarded of God: so are they caried by the Angels into the hauen of salvation and blissefulness.

Sixthly, in the example of Lazarus, wee see what is the state of the godly mennes soules after this lyfe. Lazarus is caried into Abrahams bosom. What is Abrahams bosom? Like as Abraham was therfore called the father of the faithfull, bycause that with him was layd vp the couenant of eternall lyfe, the which he keeping in faythful custodie, deliuered (as it were from hand too hand) first vnto his owne childe, and afterward too all nations: & that they are called his childe as many as are heires of the same promise: So after death they are sayd too be gathered into his bosom, bycause they receyue the frute of the same sayth with him. For like as a mannes sonnes whē they come home together at nyght from their dayly laboz, are cherished as it were in their fa-

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thers bosom : So the godly (after their trauels taken in this life) are after death gathered together into blisful rest, where they are wel at ease and in happy case vntil the rising again of the dead. This bosom of Abzaham is called also Paradyse, as in that saying of Chzist to the thoeſe: this day shalt thou be with mee in Paradyse : where (accoꝝding to the Psalme) is abundance of ioy by beholding of God and euerlasting pleasures in his right hand. To be bꝛief. Blisſed are they that die in the Lord, bycause they ſhal be euermoze with God & ſhal enioy endleſſe ioy.

And as concerning the communication of Abzaham & the Glutton, it is to be known that theſe things happened ſpiritually. For ſo thought the Glutton wyth himſelfe in his toꝝments, and ſuch anſwer receyued he in his owne conſcience.

Seuenthly behold in Lazarus, the image of the Church in this lyfe. For it is afflicted, and it is deſpyled of the mighty & rich men of this woꝝld.

¶ Of the third.

They haue Moyſes and the Prophets, let them heere them, This is a very weighty admoniſhment and exceding be- hooſeful: for by this ſaying many are damned.

Fiꝛſt euery one is damned that receiueth not Moyſes and the Prophets. For theſe are giuen of God to lead vnto God and to ſhew the way of ſaluation. He therfoze that receiueth them not, abydeth in his damnation.

Secondly they are damned that receyue them, but yet ſet moze by mennes traditions, and rather frame their life after mennes commaundements than after Gods commaundements, notwithstanding Gods charge giuen openly to the contrary. For thus ſayth he in Jeremy. Cap. 20. Talk yee in my ſtatutes, and not in the comaundements of yeur fathers.

Thirdly are dāned hee Pope Gregozie, the Anabaptiſts, and other Euthuſiaſts, which looke for new Reuelations from heauen, and giue moze credit to the ſumes of a frantike and melancholicke bzayne, than to the heauenly voyce, or rather
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forlake and vtterly cast away the word of God.

Fourthly wee learne hereby to make much of the doctrine of Moyses, the Prophets, and Apostles, which will be a lanterne for vs to eternall saluation, so wee follow the light therof. For the world hath not a more precious treasure than Gods word. Dauid did make more account of this, than of the finest golde. Through this, Lazarus (who was poore in the world,) was rich before God. By this did Job rayse vp himself in the middes of his miseries. Therefore right deare brethren, let vs also loue Gods word. Let vs assure our selues that that is the instrument wherby is offered vnto vs the preciouslest of all treasures Iesus Chryst, and by him euerlasting lyfe, which our heauenly father graunt vnto vs by the same Iesus Chryste, to whom be honoꝛ and gloꝛy for euer and euer. Amen.

Upon the.ij. Sunday after Trinitie.

The Gospell. Luke. xiiij.



A certain man ordeined a great supper, and bad many, and sent his seruant at supper tyme, to say too them that vvere bidden: come, for all things are now ready. And they al at once began too make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And an other sayd: I haue bought fyue yoke of Oxen, and I go too proue them, I pray thee haue mee excused: And another sayd: I haue maryed a vyffe, and therefore I cannot come. And the seruant returned and brought his master vword againe therof. Then vvas the good man of the house displeased, and sayd too his seruant: go out quickly into the streetes and quarters of the citie, & bring in hither the poore & feble, & the halt, & blind. And the seruant sayd: Lord it is done as thou hast comaunded, & yet ther is roum. And the Lord sayd vnto the seruant: go out into the hie vvayes & hedges, & copell

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them too come in, that my house may bee filled. For I say vnto you, that none of these men vvhich were bidden shall taste of my supper.

The exposition of the Text.

As the last Sunday it was shewed in the Glutton, & the contempt of a mannes neighbour is hinderance too saluation: so in this Gospel we are taught another let which is too bee shunned, that is too wit, that we set not more by our owne possessions and affaires, & by the care of woꝛldly matters, than by the Gospel of Chꝛyst, or that we suffer not our selues to be letted and buſied wth the commodities and pleasures of this woꝛld, that we come not too the supper, vnto which we are bidden by the preaching of the Gospel. Now the occasion of this Parable, was a certein Pharisee talke at a feast too which Chꝛyst was bidden. For when Chꝛyste had declared, that suche as are liberall too the poore, shal bee rewarded in the resurrection of the rightuous, the Pharisee intending too sooth Chꝛyst in his woꝛdes, sayd: Blessed is he that eateth bread in the kingdome of God. Notwithstanding for as much as Chꝛist saw the ouerthwart conditions and froward inclination of this Pharisee, and of the rest of the Jewish nation: he put forth this Parable, wherin he peinteth cut bothe the iust reiecting of the Jewes, and the free receyuing of the Gentiles. The dyſt & end of which Parable is, that we should not suffer the transitorie things of this life, too bee a hinderance vnto vs for coꝛning too the heavenly supper, wher vnto we are bidden by the gospell. The places are foure.

- 1 The greatnesse of Gods mercy is poynted out in this Supper.
- 2 The vnthankfulnesse of the woꝛld is noted in those that refuse too come vhen they are called.
- 3 Of his compulsion, how he compelleth, and by whom.

4 A

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4 A thzetting of punishmente too them that receyue not
the Gospell.

¶ Of the firste.

How great Gods mercy is towards mankinde, it is euident by many proues. For not only Gods word, but also Gods exceeding great benefites towards the whole world (and specially towards Chrystes church) beare witnesse of Gods inspeakable mercie. The earth (sayth David) is full of the Lordes mercye. The greatest p[ro]ofe of this mercy is the giuing of his Sonne, too red[em]e the worlde drowned in vtter miserie, and that by his death and passion, too the int[en]t that men be[ing] deliuered from this miserie, shuld be rewarde[d] with euerlasting lyfe, which is called heer the great supper, and in Mathew the mariage of the kyng, vnto whiche great Supper men are called of Gods mere mercie, too the int[en]t they may be filled at it with spiritual daynties euerlastingly.

Howbeit, too the int[en]t the delicates of this Supper may be the plesanter vnto vs: I will set out seuerally one by one the circumstaunces that are noted in the text, and shew what instruction and admonishment is too be learned by eche of them.

The first circumstance therfoze too be considered in this supper, is concerning him that biddeth vs vnto it. For ther[up]on hangeth the estimation of it. Who is it then that prepareth this Supper? Is it some worldly kyng? No. Yet wer that king worthy too be muche made of for his liberalitie, & too be prayesed for his mercie, that would prepare a princely feast royally furnished, for miserable and poore soules.

Who is it then? It is God our heauenly father, the Lord of Lords, and king of kings, who only is riche, and well stored with delicates. This circumstance is a most euident testimonie of Gods godnesse and mercy.

The se. ond circumstance is, that God here the master of
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the house biddeth guests to Supper. And what is ment by the name of supper : The very Gospel and all those things that are ioyned with the Gospel : as is saluation and eternall lyfe. See how great mercy shyneth forth here. What is the reason of the terming of it so? Why are these so great good thinges called a supper? Surely it is not done without great causes, of which number there bee three chief. The first is because the Gospel promisseth euermore lasting ioye and endlesse good thinges. For as the Supper is set before men in the latter end of the day: so the good thinges which the Gospel offereth, shall (of the more mercy of God) be giuen in rewarde to the belouers after that they in dystresse haue outwoyne the manyfolde labours of this lyfe. The second cause is, for that lyke as the euening (whiche is the tyme that men are wonte to prepare for supper) is the ende of the daye: so the age in which all men by the ministerie of preaching, are bidden to repasse of the heauenly Supper, is of the laste age. The third cause is, for that the Gospel is the last voyce of God in the worlde, after whiche there is none other to be looked for: in lyke wyse as the Supper is the last meate that is set before men in the day. For ther shall neuer sound any other voyce of God from heauen, but thys selfe same voyce of the Gospel, shall sounde vnto the laste daye of iudgement.

The third circumstance is in this word Great, by whiche is commended vnto vs the richnesse of Gods mercy. For God biddeth not a kyng or two, or a wiseman or two vnto this supper: but he biddeth the whole worlde. He ouerskippeth not the poore, he neglecteth not the riche men, he shutteth not out the gentlemen, he kepeth not the country folke nor the townesmen from his feast: he holdeth no skorne of the little ones, disceyneth not the great ones: al men without exception that are disperfed throught the whole worlde, biddeth he to that great supper. For the text witnesseth, both that it is a greate supper, and that many are bidden.

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The fourth circumstance is of the manner of his bidding. The manner is expresse in these wordes. And he sente his seruant at the houre of Supper too saye too them that vvere bidden. Hæer by the name of seruant is ment the Prophetes, Apostles and all godly teachers, whom God hath sent from the beginning of the worlde too bid guesstes too the Supper. Too this supper dyd God himselfe bidde the patriarke Aboe. He being bidden, had the rest of the worlde in Gods sted. Afterward when the worlde throughte it owne vnthankfulnesse was perished in the flud: Abrahā was by Gods owne mouth bidden too this supper. After which time, when the malice of the worlde was encreased vpon the earth: God chose one peculiar people, among whome he often times rayled by Prophets, that had guesstes too this supper. And the master of the house continued in so doing, vntill he sent his owne Sonne our Lord Iesus Chryst, whome those that were bidden hangged vpon the Crosse. And he being raised ageyn from death, sent out his Apostels into the whole worlde, too byd all nations too this most delicate supper.

The fifth circumstance is of the hour of the supper. What is this houre? It is the tyme of grace, and the tyme of glozy. The tyme of grace, is the tyme wherin is preached vnto men the liberality & mercifulnesse of y^e master of the house: which tyme is deuided into thre parts: Into promise, performāce, and the tyme that hath folowed the performāce. The tyme of promise was from Adam vnto the birth of Chryst, almost foure thousand yēre. When was the tyme of performāce, during all the while that Chryst was conuersant hære vpon earth in the flesh, and preached, and offered himselfe the pryce of redemption, for them that wer bidden too this supper. The tyme that folowed the performāce, is thenceforth from the sending of the Apostles into the whole worlde vntill the daye of Iudgement: in whiche tyme we also bee, and are bidden too this Supper by the voyce of the Ministers of Gods wordes. The tyme of glozy in eternitie, When
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wē shall sit downe in the heauenly glozie, not onely wyth Abraham and Isaac, but also with God the Father, God the Sonne, and God the holy ghoſte: and ſhal enioy euerlaſting mirth and gladneſſe in Chryſt Jeſu our Lord.

The ſixth circumſtance is, the manner of the bidding. Come (ſayth he) for all things are ready. That is to ſaye (as wē ſe in the bidding of John Baptiſt and Chryſt) Repent, and beleue the Goſpell, for the kyngdome of heauen is at hand. This bidding requireth repentance, that is to wit, an alteration of the former life that wē ſhuld depart from euil and do good: and it requireth ſayth, that is to wit, that wē ſhould beleue that this Supper is ſet on the Table for vs: not in reſpect of our deſeruyng, but of mere mercy, for the Sonns ſake, whom God hath giuen vnto vs, to be our wyſedome, ryghtuouſneſſe, ſanctification, and redemption. For with theſe gyftes (and as it were garments of the Sonne of God) muſte wē enter into the Supper of euerlaſting lyfe. For Chryſt by his wyſedome reſormeth our myndes: wyth his ryghtuouſneſſe he decketh vs when wē beleue on him: with his ſanctification or halowynge, he clenſeth vs: and at length he receyueth vs into his parlor, where ſhall be perpetuall redemption, glozie, and happineſſe. And thus muche concerning the firſt place, wherein is ſet oute vnto vs the mercifulneſſe of G D D, which is from generation to generation vppon all that feare hym, as the virgin our Lordes mother ſingeth.

¶ Of the ſecond.

BVt all began vwith one conſent to excuſe them ſelues. For they reſuſed to come too this Heauenly Supper. For as the ſwyne makes more account of the myze wherein he beſrayeth himſelfe, than of golde and pꝛecious ſtones: euen ſo men that are weltered in theyꝝ owne filthynneſſe, ſhunne the goodlyneſſe of ſo great a ſupper. In which thing thꝛe euyls are too be lamented: the myſerie of mankynde, their excuſing

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ding great vnthankfulnesse, and their corrupte iudgement. The miserie is, that men being ouer pressed with sinfulness and curse, do not only not go about to wind theselues out of so great mischæues: but also are euen delighted with the filthynesse. So farre are they from seeking redressse. And this is that Chrysostome speaketh of: No man cometh too mee, saue he whom my father draweth. The vnthankfulnesse is, that men being bidden too a free supper, that is too wit, too free deliuerance from sinne, from Gods wrath, from the curse of the law, from hell, and from the diuell: too forgiveness of sinnes, too Gods fauour, too rightuousnesse, too heauen, too God hymselfe, too line blessedly with him for euermore: do notwithstanding refuse too come. Who is able too bewaile this vnthankfulnesse sufficiently? The corrupte iudgement is, that men set more by transitorie goodes, than by euerlasting goods: by a few, than by many: by brittle, than by durable: by earthly, than by heauenly: by things that maynteyne this life for a small time, than by things that maynteyne both soule and body in euerlasting life. Is he not counted foolish that preferreth clay before golde? Yes surely most foolish, as one that can iudge nothing aright. Much more foolish is he, yea farre out of measure most fool of all, that preferreth death before life, sinne before rightuousnesse, hell before heauen, the diuell before GOD (and to be briefe) innumerable evils before innumerable good things. Let vs acknowledge this oure most corrupt iudgement, and let vs pray to haue our mindes reformed with newe lighte, that wee may rightly vnderstand what things are good in dede: and orderly desire the thyngs that wee iudge aright of: and perseuer to the ende in seeking those things whiche wee orderly desire.

Now that we haue spoken thus much in general concerning the great miserie of mankynd, the exceeding vnthankfulness and most corrupt iudgement of men: Let vs looke vppon the text, which continueth the sundry maners of their excuses.

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excuses. First it sayth : And all began vvith one consent too excuse them selues. What is to say, the greatestt parte of the world being thanklesse hildskoꝛne of the benefite that was offered freely. The first therefore sayde : I haue bought a farme and I must needes go seeit, I pray thee haue me excused. **H**er is described the first kind of men that excuse theselues. Under which kynd are all they conteyned, which trusting too theyꝝ owne power, refuse too come to this royall supper. Yet is not power the efficient cause of this excuse: but onely an occasion in those which acknowledge not theyꝝ power too come of God, but leane vntoo theyꝝ owne puillance, that is too wit, too a staffe of reede. For when sinne, death, hell, and the diuell assault : mans power auayleth not: for in this case the power of God only auayleth, namely Chrystes Gospell, which Paule defineth too bee the power of God too the saluation of euery one that beleueth. And that power and possession of landes is not the efficient cause of refusing too come too this deyntie Supper, examples shew. Dauid was of power, and had greate lands. Pero also was of power, and had lands. Of which two, the first being bidden too the marriage came: the other refused. Why so: bicause the one vsed his power too the gloꝛy of God: the other abused it too his owne destruction. For being deceiued by it, he refused too come too this supper. Her therfore wee are admonished too vse our landes well, that they bee not a hinderance vntoo vs, for coming too the heauenly Supper. I omit examples.

And an other sayd : I haue bought fīue yoke of Oxen, and I go too trie them, I pray thee haue me excused. **H**ere is described a seconde kynde of men that excuse them selues that they cannot come too this supper. Under this kynde are conteyned the riche men of this world. Why : Are riches the efficient cause of this refusal? No surely. Abraham was riche: and the glutton of whome wee herde of late was riche : but Abraham was not letted by his riches : For hee made
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more account of this Supper, than of his earthly riches. Contrarywyse the glutton was drunken, and sotted in his riches, and therfore refused to come. For when riches are in euill mennes hands, they are as a bayte, wherby they being enticed, are caught and killed. Therfore Chyyst sayeth they be thoznes, & hee auoucheth it to be a hard matter for a rich man to be able to enter into the kingdome of heauen. The Philosopher Plato sayd right: that riches were blind wythoute wisdom, and that they are sharpe sighted when they folowe wisdom. So may we also say, that riches are thoznes without godlynesse, and that they are roses, when they folow godlynesse. For the godly with their riches (as it were with certaine Roses) do beautifie the ministerie, the common weale, and their owne houses. Whosoever then hathe the riches of this worlde, lette him endeuor that godlynesse and charitie maye be the gouerners of them, as we see it was in the holy Patriarkes, and kyngs, and many other godly and holy men.

And the thirde sayde: I haue married a wyfe, and therefore I cannot come. Here is describied the thirde kynde of men, that refuse to come to this Supper. Under which kynde are conteyned all those which being giuen to the pleasures of this worlde, passe not for the Gospell of Chyyst. The marrying of a wyfe is not of it selfe eyther euill, or the cause of refusall: but onely an occasion vnto some men that misvse the gyft of God. Abraham had a wyfe, and so had many godly men: who notwithstandinge did not therfore refuse to obey the Gospell. Therfore let married couples endeuor to haue Chyyst with them, and let them beware that they take not occasion of euill at that whiche is good. Whereto we haue herd of thre kynds of men that excuse themselves for coming at this Supper when they are bidden. And by these we maye vnderstande all tyngs that hynde men from harkenynge to the Gospell.

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Of the third.

THe seruant returning home, brought the master of the house worde what answere they made: and being sent forth ageyn, when he had gathered together a greate number of poore folke and cripples, he is commaunded to compell men to come in, that the house of his feast may be filled. In this compulsion is set forth vnto vs a singular comfort. For GOD not only promisceth, not onely biddeth, not onely commaundeth: but hee also enforceth and compelleth folke to come in to his Supper. But howe compelleth hee? Surely many wayes, Parents and householders shall compell their household, and by familiar nurture and abwe accustometh them to heere Chryste, and to liue after a godly and vertuous maner. Hierupon is that saying of Paule: Bring vp your children in the feare and feare of the Lord. The Magistrate shall likewise compell his subiectes by good lawes and ordinances, by example, and by taking away of idolatrie. Like as Czechias and Theodosius did, who tooke away the instruments of Idolatrie. But of all men it belongeth chiefly to the ministers of the word to compell folke by threatening and rebuking them: as we reade that Chryst, the prophetes, and the apostles did.

Of the fourth.

NOne of those men that were bidden, & refused too come, shall taste of my Supper. That is to say: All despisers of the Gospell shall be shut out from euerlasting lyfe. For the wrath of God abydeth vpon all that beleue not in the Son. This is the effect of the fourth place.

Howbeit this dayes Gospell serueth too thre vses. The first is, that weying throughe the greatnesse of Gods mercie, we should giue him thanks by Iesus Chryst. The second is, that we should beware, that we withdrow not our selues from obedience of the Gospell vnder no pretence. The third is, that we be not mysteied, by the example of men of power,

boluer, rich men, and voluptuous men, and so fall headlong into destruction: but rather that wee endeuer by al meanes wee can, to be conueyed into this heauenly supper, by our Lord Iesus Chryſt, to whom with the father and the holy ghoſt be honoꝛ and gloꝛie world without ende. Amen.

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The Goſpell. Luke.xv.



THEN came vnto him, all the publicans and ſinners for to heere him. And the Phariſeis and Scribes murmured, ſaying: Hee receyueth ſinners and eateth vvith them. But hee putte foorth this parable vnto them, ſaying: VVhat man among you hauing an hundreth ſheepe (if he loſe one of them) dooth not leaue ninetie and nine in the vvilderneſſe, and goeth after that vvhiche is loſte, vtill he finde it? And vvhen hee hath founde it, he layeth it on his ſhoulders vvith ioye. And aſſoone as he commeth home, he calleth together his louers and neighbours, ſaying vnto them: Reioyce vvith me, for I haue founde my ſheepe vvhich vvas loſt. I ſay vnto you, that lykevvife ioy ſhall bee in heauen ouer one ſinner that repenteth, more than ouer ninetie and nine iuſt perſons vvhiche neede no repentance. Eyther vvhat vvoman hauing ten grotes, (if ſhe loſe one) doth not light a candle and ſvveepe the houſe, and ſeeke diligently till ſhe fynde it? And vvhen ſhe hath founde it ſhe calleth hir louers and hir neighbours together, ſaying: Reioyce vvith me, for I haue founde the grote vvhiche I loſt. Likevvife, I ſay vnto you, ſhall there bee ioye in the preſence of the Aungels of God, ouer one ſinner that repenteth.

Cc.

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The exposition of the Text.



The occasion of this dayes Gospell is this. For as much as y^e goodnesse of our lord was so great that hee discerned no man were he neuer so miserable or neuer so great a sinner, but rather allured all men vnto him, according to this saying. Math. xj. Come vnto me all ye that labour, and are laden and I will refresh you. It came too passe, that the very Publicanes, knowing of this mercy and goodnesse of Chryst, came too him: that they might bee partakers of the grace that was offered most freely and bountifully too all men. And therfore would Chryst not only cōfōrt them with woordes, but also with deedes, and with keeping companye with them. Therfore when any of them bade him too a meales meate, he came and ate with them: and that too this end that he might win them too God the father, that is too saye, might turne them from their moste naughtie wayes, vnto true and healthful repentance: too the intent that being quit from the gilt of cursednesse, they might bee made heires of eternall lyfe through Iesus Chryst. The Pharisees marking this doing of Chrysts (as they were a proude sect, swelling in their own pharisaicall that is too saye false righteousness) murmured ageinst Chryst, and pynuly accused him of breaking Gods law. But what sayth Chryst too this? He teacheth them both. The Publicans, y^e he cometh to saue sinners: and the Pharisees, why he keepeth company with sinners: whereby is gathered, y^e Chrysts kingdome fighteth ageinst the opinion of the Pharisees & the kingdome of Sathā. For as Chrystes kingdome is mercy & forgiveness of sinnes, in so muche that the angels in heauen reioyce at euery sinner that repenteth: so Sathans kingdome is mercyleesse crueltie, and a certain ouerthrowing of sinne. The places are two.

1 The murmuring of the Pharisees, & wherfore Chryste kept company with sinners.

It is taught by two parables, why Chryſte came into this woꝛlde, and what we muſt do, if we will be ſaued.

Of the firſte.

THe Publicans and ſinners reſorted too him too heare him, and the Scribes and Pharifeys murmured, ſaying: This man receyueth ſinners and eateth vvith them. *¶* Her are ſet forth vnto vs two kindeſ of men, and their manners. The one is of Publicanes and ſinners, which come vnto Chryſt too heare him, that they might be gathered into his ſheepfolde, and be ſaued. For after that they herde how Chryſt reiecte no ſinners, but offred grace too all (ſo they reſuſed not too amende) they douted not too come vnto him, yea and that vpon great hope of ſaluation. The other is of Pharifeys and Scribes. Theſe diſalowed Chryſtes doing and his mercifulneſſe too wards ſinners, and therfoꝛe murmured, ſaying: This man receyueth ſinners, and eateth vvith them.

¶ Now of this murmuring of the Pharifeys, there be many cauſes: whereof I wil reherſe ſome, that we may ſee with what ſpirite they ſpeake, and beware oure ſelues, that wee be not attached with the ſame diſeaſe, and ſeeme too hinder the ſaluation of other men.

The firſt cauſe therfoꝛe is enuie oꝛ ſpitefulneſſe, whiche is proper too the Deuill and his members. For this ſpitefulneſſe ſticking in their hartes, makes them that they cannot abide, too ſee Chryſte and the Publicans in company toogether: foꝛ they enuyed the Publicans ſo much, that they could not finde in their hartes that they ſhould be amended by keeping company with good men. Of this ſoꝛte of Pharifeys there be moꝛe at this daye, than wil be knowne by the name of Pharifees.

The ſeconde cauſe of murmuring, was intollerable pryde in the Scribes and Pharifeys, wherethrough they deſpiſed the Publicanes as Dogges, in ſo muche that they

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eschued to eate meate with them or to enter into the house where they were.

The thirde cause of murmuring was the ouerweening of their owne rightuousnesse and holynesse. For as they vaunted them selues to be rightuous for keeping the traditions of their fathers & for their sacrifices, (as he that sayth I am not as other sinners, nor as yonder Publican: I fast twice a week, &c.) so they stoutlye despised those that had not this byscur of holynesse, as folke accursed and abhominable.

The fourth cause was, their desirousnesse to haue raysed a slander vpon Chryst, for they went about to perswade the common people, that Chryst was suche a one, as they were with whom hee was conuersant.

The fifth cause was a zeale y they had to the law of God, but not a righte. For they made the commaundement of the lawe, a cloke to their murmuring. For Exod. 23. the law forbiddeth them to haue any companie with the inhabyters of the land. Also Exo. 34. They are commaunded neuer to ioyne frendship with the inhabyters of that lande, least it mighte turne to their owne decay, that is to witte, least being corrupted with their euil custome, they mighte be made Idolaters and Heathenlike despisers of Gods law. For as Paule sayth: A little leauen sowzeth a whole lumpe of dough, and as it is in a certeine verse. *One scabbed Sheepe infecteth all the flocke.* Like as one Grape taketh bywosing at the bywose of an other Grape: so also are men easly made worse by the euill company of others. Like as *Medea* also sayeth in a certeine place: The resorte of naughtie women vnto me hath made me naught. To this purpose also serueth this of Salomon: *Hee that handleth Pitch shall be defiled of it.* Also: *Hee that dooth keepe companye wyth a proude body shall learne to be proude.* And *Sirach*: *Euery man accompanyeth himselfe wyth his like.* Manye suche textes of Scripture doubtlesse had the Phariseys gathered together to bying Chryste in a slander.

But

But what shall wee say to these sentences of Scripture? Diuers of them cary with them y causes of forbidding them to haue company with sinners. And (to tell you at a word) the texts of scripture alledged, forbid the weaklings (which may easily bee made worse) to haue company with suche as will not bee conuerted, but rather labour with might & maynt to win others to bee felowes of their naughtinesse. Chryst could not bee touched with this first: for he was not a weakling, that he might bee stayned with the company of sinners: wherfore the prohibition of the law concerneth not him: for the law sayth in expresse words, from whence also the rest of the things take their force: lest peradventure they make thee too sinne against me, if thou shalt serue their gods, which thing out of doubt will bee thy ouerthrow. The other agreeth not too the Publicanes, with whom theorde is red here too haue bin conuersant. For they ment not too make Chryst a companion of their naughtinesse: but they resorted vnto him too heer him, and that in obteyning sayth by heering him they might bee saued. When seeing that both Chryste being moued with compassion, keepeth company with them, that he may bring them into his sheepfold fro whence they were strayed: and that the publicans thirsting after saluation, are desirous too bee releued of the burden of their sinnes, which they feele too bee moste heauie: the Pharisees doe wrong too murmur against Chryst. Whom notwithstanding, Chryst goeth about too bring into the way againe, by putting forth these two parables: the one of the hundred sheepe, and the other of the ten grotes.

Now, out of those things that are answered too the quarrellings of the Pharisees, there riseth a question. For seeing it is answered, that the scriptures (which condemne the companying with euill men) doe pertain too the weaklings: it may bee demaunded, in as much as wee are weake, what it behooueth vs too doe: whether wee ought vtterly & continually too shun the Pharisees. To this question I answere: they are too bee

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Shunned, and they are not too bee shunned. The weake which
finde their owne weakenesse, namely that they are easie and
redy too fall: let them lern by their own experience too eschue
y^e company of those who they stand in fear of, lest they bee be-
rayed with their pitche, & atteynted with their scabbednesse.
For as *Iustine* the marty^r saith: The mind of mā by keeping
cōpany with naughtipacks, doth draw vnto it self as it were
a certein scabbednesse, and is filled with many euill humors.
It is the duetie of householders, magistrates, and ministers
of the word, too beware that such bee not suffered, by whose
company the simple may bee made worse. The householder
must suffer no seruant in his house, that is a cause of offence
too his childeⁿ. The magistrate must repress blasphe^mers
with the sword. The ministers of Gods word must first
chastise vncleane persons by rebuking them. And if they
profit nothing that way, they must cast the out of the church
by excommunication, that the godly & the simple may know
how they ought too shun the company of them. And that such
are too bee eschued, this saying of Paule teacheth. 2. Thes. 3.
We giue you warning b^reth^ren in the name of the Lorde
Jesus Ch^ryst, that yee withdrawe your selues from euery
b^rother that behaue^th himselfe disorderly, and not according
too the doct^rin which he hath receiued of vs. Let this then bee
spoken concerning the weake sort, which must vtterly shun
the company of lewd persons. But as for them that are well
instructed, and those that beare publike office, (whose dutie
it is too b^ring back the stray shee^p vnto Ch^ryst) they may (or
rather must) now & then be conuersant with the euil sort, as
the phisitian is in company with the diseased person, not too
bee infected with the botches of his paciente, but too restore
him too helth by his cūning and skill in lechecraft. After the
same maner, it is not only lawfull for the ministers of Gods
word, but also the very necessitie of their dutie and the trust
that is cōmitted vnto them, requireth that they should dis-
close the malice of the wicked and heale it as muche as may
bee,

bē. But if the disease shalbe incurable, they shall folowe the example of Phisitians, and not stand healing of that whiche they cannot heale: but commit the whole matter to God, & bē soȝ for them.

Of the second.

WHat man of you that hath a hundred Sheepe. &c. By this Parable Chryste teacheth two things. The one, why hē came into the world: the other (whiche dependeth vpon the first) wherfoze hē is conuersant among sinners. Wherevpon foloweth the confutation of the murmuring of the Pharisees. Why he came into the world he sheweth by the example of the shepherde. For as the shepherde goeth into the wildernesse to seek his lost sheep: so came Chryste into the world to seek men that were led away by sinne into the wildernesse. Againe bicause it is Chrystes office to seek sinners, that they may bē called backe to saluation, whiche thing cannot bē done but if hē keepe company with them: Wherevpon it folloiweth that the grudging of the Pharisees against Chryst is to bē disallowed, whiche would d̄iue him from his ambassage, that the weake shoulde not bē healed. Therefore doth hē aptly witnesse in another place: I came not to call the rightuous, but sinners to repentaunce. This is the effect of the parable concerning the sheepe: & the same thing doth the parable of the woman seeking hir lost mony, set forth. Now let vs look vpon the parable of the sheepe by p̄ccemeale, ȳ wē may finde the moze swētnesse in it, when wē beholde the carefulnesse of Chryste our shepherd for vs.

The man that had a hundred sheepe is Chryste Iesus, the true shepherd, who gaue his life for his sheep. John. 10.

By the stray sheep are ment all those ȳ perceiue thē selues to wander in the wildernesse: that is to say, which acknowledge themselves to be sinners, and desire to be receiued, as the Publicans did heere. They acknowledged themselves to be sinners, and they herde repozte of the true shepherd, and therefore they had a minde to bē receyued of him, when

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they herd him say: Come vnto me all ye that labour, and are laden, and I wil refreſhe you. And ſo the text openeth too vs the parable of the ſtray ſheepe, in the publicans, who hearing Chryſtes voyce, come too him, and acknowledge their error.

By the ninetie and nine ſheepe vnderſtand all men in the worlde, who although they ſicke ſtill in their ſinnes and in damnation, yet they perceiue it not, but rather thinke them ſelues righteous and bliſſed, and therfore they reſuſe too hear Chryſt. For they imagin them ſelues too be moze righteous than y they haue need of the rightuouſneſſe of Chryſt. They thinke them ſelues moze ſounde and healthful, than too haue need of Chryſt the Phariſians helpe. That theſe are ſignified by the ninetie and nine ſheepe, the texte it ſelfe dooth openly proue. For the ninetie and nine ſheepe are compared too the Scribes and Phariſies, that is, too the Hypocrites that bzaggd them ſelues too be righteous. We haue, who is the ſhepherde, who is the ſtray ſheepe, and who be the foureſcore and nineteene that ſtraye not. Now let vs ſee, firſt what time the ſheep began too ſtray. 2. How the ſhepherde came too ſeeke the ſtray ſheep. 3. How he caryeth it when he hath found it, into the folde, and healeth it, and ſedeth it. 4. What hapned when the ſheep was found.

When began the ſheepe too ſtraye: Firſt when it was diu-
uen into the wilderneſſe by the wolfe. That is too wit whē
Sathan led our firſt parents away from God. And ſecondly
as often as men hauing bin called from their moſte wicked
wayes, are by Sathans ſleight led away againe fro Chryſts
ſheepfolde. So alſo at this day, as often as we ſtep aſide from
the right way of ſaluation, eyther in doctrine or in maners,
we are likened too the ſtray ſheepe.

How came Chryſt our ſhepherde too ſeeke the ſtray ſheep?
Firſt he came in ſpिरite, and that was in the holy Prophets
and Patriarchs, as often as he ſtirred them by too ſhew men
the way of ſaluatiō. In this wiſe came he whē Moyses was
ſent, when Elias was ſent, when Eliſeus, Elay & manye
others

others were sent. Secondly hee came in the flesh, when hee took mannes nature vpon him, and suffered for vs.

How seeketh he, and when he hath found, how bringeth he it home to his sheepefold? Hee seeketh the stray sheep by the preaching of the Gospel, when he commaundeth the gospel to be preached. And he carryeth it home into the sheepfold, when he gathereth the faithful into the Church. For he went into the wilderness, and finding the sheep, layd it vpon his shoulders, that is to say, by the merite of his passion hee broughte into his Church, those that beloued in him.

How dooth hee heale & feed the sheep that he hath broughte home into his fold? He healeth all his bruises with his blood, while he acquitteth those that beloue in him, from all guiltinesse, and endueth them with his owne rightuousnesse. Hee feedeth them when he bestoweth the fodder of the Gospel vpon them, & cherisheth the with his spirit. These good turnes of the shepherde toward his stray sheep, are exceeding great.

But what happeneth when the sheep is found? He calleth together his friends and neighbours, saying: Reioyce with mee because I haue found my sheepe that was lost? What this is, he himself expoundeth when he saith: I say vnto you, there shall bee ioy in Heauen for one sinner that repenteth, more than for foure score and nineteene rightuous men that neede no repentance. No what cometh to passe when a sinner repeth. Euen the Angels reioice with Christ the shepherd. And the Angels in heauen reioice for three considerations. First for that mee as wel as they, are created to set forth Gods glory, which thing cannot bee done of them that repent not. For they as much as in them lyeth do hinder the prayse of God by all means. Secondly for that they see the kingdome of Christ increased, by the comming in of newe Citizens. Thirdly, for that nothing liketh them better, than to see the kingdome of sathan abolished, whiche thing cometh to passe when men repent. But which are those ninetie & nine rightuous men that need no repentance? Is there any man with

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out sinne then? Surely there is no man without sinne. For all haue gone astray, and are become vnprofitable. But there be thre sortes of sinners. For there be sinners that thinke themselves righteous, and therefore are said to haue no need of repentance: whiche thing doubtlesse is too be vnderstood of their owne iudgement concerning them selues. For in very deede there is no man but hath neede of repentaunce. Ageine there are sinners that know themselves too haue sinnes, and yet neuerthelesse go on still in their sinnes, not passing for the law of God which accuseth them. Also there are sinners that acknowledge their sinne, that is, whiche hate sinne, and therefore do repent and flee vnto Christ. The first and second sorte are signified by the ninetie and nine sheepe. And the third sorte is signified by the one stray sheepe. The Scribes and Pharisees represent a likenesse of the foure score & nineteene that repent not, and the Publicanes represent the one straye sheepe. What are wee taught here? That the greatest number is of them that perishe, and the leaste is of them that are saued: that is too wit, skarse one of euery hundred. Here vpon is that complaint of Christ: many are called, but few chosen, that is too say, god, that obey Christ calling them by his Gospell. We see this in examples. Before the flood, the greatest part of the world folowed the leudnesse of Caine, in so much as there were but only eyght men found righteous, whiche were saued by the Arke. Ageine, many yeres after, Melchisedech and Abraham wel nêr alone were godly. Besides that, only Loth with his daughters escaped out of those great Cities Sodome and Gomorre, all the reste perishing in the fire for their sinnes. Neyther standeth the case anye otherwise at this day. The Gospell is despised of mozte men, and receyued of very few. Therefore let vs take warning by this peril, too repent: that wee perishe not with the greatest parte of this thankelesse worlde. The Lorde is gentle too receyue vs: The Angelles long for oure amendmente: and our owne soule helth is in hand, whiche Christe offereth vnto
tw

to all sinners that repent. To him therfore bee honoure for
euermore. Amen.

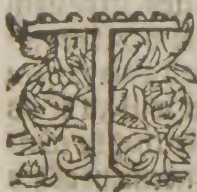
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The Gospell. Luke. vi.



E yee merciful as your father also is mercifull.
Iudge not, and yee shall not bee iudged: con-
demne not, and yee shall not bee condemned.
Forgiue, and yee shall bee forgiuen. Giue and
it shall bee giuen vntoo you, good measure and
pressed dovn, and shaken together, and run-
ning ouer, shall men giue vntoo your bosomes. For vwith the
same measure that yee mete vwithall, shall other men mete too
you ageyn. And he put forth a similitude vnto them. Can the
blind lead the blind? Doe they not both fall intoo the ditche?
The disciple is not aboue his master: Euery man shall bee per-
fect, euen as his maister is. VVhy seekest thou a mote in thy bro-
thers eye, but considerest not the beame that is in thine ovne
eye? Either how canst thou say to thy brother? Brother, let me
pull out the mote that is in thine eye, vwhen thou seekest not the
beame that is in thine ovne eye? first thou hypocrite, cast out
the beame out of thine ovne eye, then shalt thou see perfectly
too pull out the mote that is in thy brothers eye.

The exposition of the Text.



His Sermon of Chrysts, perteyneth too the
third part of Repentance. For yee know that
there bee thre partes of Repentance. Soz-
nesse, faith, and new obedience or amendmet
of lyfe. Soznesse acknowledgeth the sinne,
and hateth and shunneth it. Faith flocketh vntoo
Chryst, who deliuereth from sinne, and iustifieth them that
believe. New obedience consisteth in four things, which are:
Reuerence

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Reuerence towarde God, holinesse of lyfe in euery man too himself, loue of our neyghbour, and diligence in that vocati-
on too which euery man is called. Now for as much as these
bee the partes of amendment of lyfe, Chryst in this Gospel
frameth an exhortatio to charitie or loue towarde our neigh-
bour, the which he implyeth heere vnder his partes. And by
cause that mercy towarde our neighbour, is as it were the
first inip of it: he exhorteth vnto mercy, by which he meeneth
al maner of duties which we owe one to another in this life.
For what soeuer one oweth too another, when he hath payde
it, he is no longer a debter: sauing only of loue, which we can
not so fully pay, but that we must alwayes remayne debtors.
Wherevpon Paule Rom. 13. Owe nothing too any man, but
that yee loue one another. Now too the intent wee may the
more cleerly vnderstand this Gospel: I will speake of two
things.

- 1 What bee the woorkes of loue or of mercy which is com-
mended vnto vs in this place.
- 2 What bee the reasons wherewith Chryst exhorteth vs
heer too shew mercy, that is too say, too the woorkes of
charitie towarde our neighbour.

¶ Of the firste.

BE yee mercifull. &c. When the sonne of God exhorteth
his Disciples vnto mercy: he giueth vs to vnderstand, both
of what mind wee ought too bee one towarde another, and al-
so that in this life, (by reason of many infirmities,) eche hath
neede of others helpe. Which lesson if they which wil be cal-
led Christians, would in these dayes beare well away: there
should bee lesse debate and lesse mischæfe. Wee will all of vs
bee called Chrysts disciples: but no man wil do that he com-
maundeth. The seruant obeyeth the commaundement of his
maister: the handmayde hath hir eye wayting vpon his mi-
stresse: yea there is no man but he giueth more care too his
superiours in this woorld, than many that wil bee called Chri-
stians,

Christians, doe giue too Chryſt their God and Sauour, who haue
 ged vppon the Croſſe for them, and earned heauen for them.
 And what is the cauſe: For ſooth for that they are Chriſtians
 in words only, and not in hart. For he that is a Chriſtian in
 very deed, mindeth nothing ſo muche as too obey his maſter
 Chryſt, of whom hee hath both his name & ſaluation. Where
 fore I admoniſhe you too lay aſide that fleſhly carefulneſſe, &
 too obey Chryſt, and diligently too marke out of this Goſpel,
 what duties towardes our neighbours hee requireth at our
 handes. In generall truly, hee requireth louingneſſe, accor-
 ding as he ſaith too his Diſciples: Loue ye one another as I
 haue loued you: In this they ſhall know you too be my Diſci-
 ples, if ye ſhal loue one another. And nothing elſe requireth
 he heer when hee ſayth: bee merciful. For they that loue, are
 merciful: & they that bee merciful doe loue. So the fountaine
 ſheweth the water, and the water the fountaine. Now bee it
 Chryſt in this place did therfore vſe the word Mercy, becauſe
 hee ſheweth the nature of true loue.

This mercy whiche proceedeth out of loue, & is commen-
 ded by Chryſte too his Diſciples in this Goſpel, conſiſteth of
 foure parts. Of whiche the firſt is in the very harte, and is a
 certaine curteſie and wel liking, wherethrough wee conſider
 all things of our neighbour too the beſt, and alway hope for
 better of him: This curteſie doth Chryſte note by remouing
 the contrary, when he ſayth: Iudge not. Whereupon the Apo-
 ſtle. 1. Cor. 13. Loue thinketh no euill. And this is the mening
 of the firſt part of mercy. There is no cauſe then that any mā
 ſhoulde thinke, that by this ſaying iudge not. iudgemente is
 taken away eyther concerning the difference of vertues and
 vices in men: concerning the ducie of houſholders, ſchole-
 maſters, ciuill Magiſtrates, and miniſters of Gods word,
 or concerning brotherly reproofe when it is due, wherby one
 ought too call backe another into the way when hee goeth a-
 niſt, according too Chryſtes commaundement. But onely
 that ſcope of the minde, wherby wee take vpon vs the liber-
 tie

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tie too misdeeme other folke, contrary too the rule of charitie.
For in respecte of iudgemente concerning the difference of
things honest and dishonest: the law of God is a grounded
and vnmoueable rule vnto vs. For whatsoeuer thing Gods
law calleth dishonest or honest, we also must deeme the same
to be so in likewise. For what a blockishnesse were it, not to
discerne these things? Wee muste therfore iudge and put a
difference betwene the tirannie of *Nero*, and the gentle-
nesse of *Fabrianus*: and so of the rest. Maysters of householdes
haue commaundemēt too bying by their children in nurture
and chastisement of the Lorde. Also Salomon wil haue Fa-
thers and Mothers too chasten their children. And Vely the
high Priest was punished, bicause when hee saw his sonnes
Ophne and Phineas behaue the selues amisse in the seruice
of God, (for they stole away the better partes of the Sacrifi-
ces) and also in their life, (for they defiled them selues with
fornication) he did not correct them with fatherly iudgemēt.
Hereby it is manifest, that the saying of Chryst taketh not a-
waye the duties of Householders: whiche surely they cannot
execute, without iudgement and discerning between things
wel done, & things done amisse. Agein, what should schole-
maisters do, without iudgement? For some scholars are too
bee compelled too their duetie by beating, and a warning is
inough for other some. The slouthfulnesse of the one is too be
chastised: and the forwardnesse of the other is too bee pray-
sed. I pray you must not a godly Scholemaister bee endued
with iudgement in this case? In likewise is too bee iudged of
the Magistrate. He must punish the euil and mainteine the
good: which thing verely cannot be don, without iudgement.
And in as muche as God alloweth the Magistrate, it is ma-
nifest that hee alloweth his iudgement also: considering that
without iudgemente, the Magistrate is nothing but a vayne
title. The ministers of Gods word must receiue some into
the church, and put other some out. And is not the power too
iudge graunted them? They muste comferte some, and some
they

they must reprove: which thing doubtlesse requireth a great iudgement. As touching brotherly rebuking, the commaundment of Christ is manifest. Math. 18. If thy brother sinne & thou know it, go and rebuke him betweene him & thee alone. As not the office of rebuking enioyned heer to every Christi- an: Yes surely. Wherefore when Christ sayth: iudge not, he taketh not away the needful offices of superiours in this lyfe, neither weakeneth he the discipline of the Church: but only bypdeleth the malapertnesse of men, which either of a corrupt iudgement thinke amisse of their neighbors, or else without faith & charitie chalenge prerogative to themselves to finde faults in other men: which vice many cry out vpon others, and yet take leaue to do it themselves without controlment. Scarcely is ther any man that can rightly excuse himself of it.

The second part of mercy which Christ requireth towards ones neighbor, is noted in these wordes, Condemne not. By which saying he requireth that we should speake frendly and louingly of our neighbor, refrayning y^e most foul vice, which maketh vs hasty to speak euill of others, & to condemne them without desert. To bee briefe, Christs will is, that we should in our speeche and talk, further the honest name & good report of our neighbor. This saying pertaineth also to private condemning, whereby one condemneth another of malice: and not to the offices of magistrates & ministers of gods word, who oftentimes pronounce ageinst euill persons, y^e sentence that God hath enioyned them to pronounce by vertue of their office. So Peter condemned Ananias & Saphira, as is writte in the Acts of the Apostles. So Paule condemned Alexander and Hyphenous. So Christ pronounced the sentence of damnation ageynst the hypocrites, when he said: wo be vnto you Scribes, Pharisees & hypocrites. So when we condemne an infidel, we pronounce Gods iust iudgement ageinst him. But heer let every man take hede, that without Gods word he condemne not of wanton he, rather than of true iudgement.

The third part of mercy is, to forgive a man that hath offended

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offended vs by doing vs wrong. This is exacted by this word
forgiue yee. For there passe many offendings betwene man
and man, which if we should not forgiue one vnto another,
there could bee no quietnesse: yea rather, the bande of mans
felowship should bee broken. How needefull this dutie is, it is
easie for the godly too iudge, by the form of that prayer which
Chryst hath appoynted vs. For there wee are commaunded
too pray: forgiue vs our trespasses, as wee forgiue them that
trespasse ageinst vs. That this addition, as vve forgiue them
that trespass ageinst vs is very necessarie, wee are taught by
the parable of the detter that owed ten thousand Talentes,
Math. 18. The kingdome of heauen (sayth he) is like a man
that was a king, that tooke an account of his seruants. For
like as this king of his mere liberalitie, released freely the
whole dette too his seruant that humbled himselfe vnto him:
So God our father of his mere liberalitie forgiueth freely al
dettes, (that is, all sinnes,) vnto them that doe too Chryst in
true repentance. How bee it like as that king calleth backe
vnto punishment, the thanklesse seruant that was vntrea-
table toward his felowes, and exacted of him for his wilful-
nesse and hartnesse towards his felowseruants, that which
he had forgiuen him before for his humblenesse and intre-
fance: So God the father after he hath (vppon our submissio)
receyued vs into fauour, wil haue vs too folowe his example
in gentlenesse towards our neighbour, and too forgiue him
that trespassed agaynst vs.

Here ryseth a darke question. If wee must forgiue them
that haue offended vs, it seemeth too folow, that it is not law-
ful for vs to accuse any man for doing vs wrong. Vnto this
question I answer thus. There is a distinction too bee made
betwene the very accusation, and that which euill men do
adde too the accusation. Merely, too accuse, is not of it selfe a
misse. For Paule. 1. Coz. 6. permitteth vnto Chrysten men
bumpers and iudgements. Ageine, the gospel abolisheth not
the ciuill ordinance. Besides that, God appoynted iudges in
his

his people, to iudge matters betwene brother and brother: which thing surely had bin needlesse to bee done, vnlesse it had bin lawfull to accuse. It is certaine therefore, that it is not forbidden Chyristen folke to accuse, as in respect of it self, so a man be hurt or wronged. But as in respect of that which men adde to the accusation, (so there bee many corrupt affections: and headinesse, desire of reuenge, enmitie, wilfulness, and such like) it is to bee knowne that these affections are vtterly to bee banished if thou wilt bee a Chyristian. Against, there is a difference to bee put betwene him that hath hurt thee, or withholde thy goodes from thee, and desireth forgiveness of his fault, making restitution of that which he hath wrongfully: and him that hath either hurt thee or withheld thy goodes, and proceedeth to hurte thee and to take thy goodes from thee still. To forgive him that seekes thy fauour, Chyristes commaundement and charitie counelleth thee. And to accuse the other, (in demanding not so muche reuengement as the defence of the magistrate,) Chyrist giues thee libertie, and many holy men confirme it by their owne examples. Also there is a difference to bee put betwene him that hath offended thee alone, and him that hath offended God, and troubleth the church. Chyristes commaundement extendeth to the first, but not to the last. For the loue of God & of our neighbour requireth, that (to the vttermost of thy power) thou shouldest take away such things as are a hinderance to Gods seruice, and a stumbling blocke to his church. Briefly, true faith and charitie will teach thee sufficiently, when it is a fault to accuse, and when it is well done.

The fourth part of mercy is poynted out in these words: giue, and it shall bee giuen vnto you. By this commaundement is required, that wee helpe our neighbour at his neede, with our counsell & deede. With our counsel, as often as wee see him stray from the right: and with our deede, one while by giuing almes largely, & another while by lending cheerfully, although wee looke not for the like good turn at his hand.

Do, j.

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For to lend where a man lookes for as good a turne again, is a common kind of curtesie euen among Heathen men & sinners, which are not yet called into Chrysts household by the Gospell. Witherto concerning the mercy which wee owe to our neighbor for loues sake, and for the commaundement of Chryst: and concerning the partes thereof, which are foure. That is to wit, to haue a good opinion of our neighbour, to speake wel of him, to forgive him his fault when he dooth amisse, and to helpe him with our counsel and our deede, at his neede. Now will wee speake briefly of the second place.

Of the second.

Chryst vseth five arguments in this exhortation to mercy, and to those dueties which are to be perfozmed to our neighbor, which I will now reherse in order.

The first is comprised in these words: as your father is mercifull. That is to say, in executing mercy, haue an eye to your heavenly father: for the behauior and doings of the parents; must be a rule to the children to liue by. Therefore when as wee see our heavenly father exceeding mercifull, it becommeth vs to folow his example. In this Argument are many circumstances to be weyed. First that our heavenly father is almightie, hauing needs of no man, and yet that he hath shewed so great mercy to vs wretches. 2 That wee are miserable sinners. 3 That our sayd heavenly father receybeth vs into fauor, of his owne mere mercy. 4 That we by nature were the children of wrath. Ephel. 2. 5 That this is his will, that being made his children, wee should folowe his fatherly example. 6 That like as he hath benefited vs with his grace: so we also should giue to others freely: which thing if we do not, we sinne horribly. For first we despise his commaundement. 2 We growe out of kinde from him. 3 We defile our selues with wickednesse, which are the works of Satans children. 4 We renounce the fayth. 5 Our neighbor (whose miserie ought to grieve vs,) lyeth in miserie through

through our default. Let those that wil be Ch:istians, wey these things thoroughly.

The second argument is grounded vpon the profit that reboundeth too our selues. Iudge not (sayth he) and ye shall not be iudged. Condemne not, & ye shall not be condemned. Forgiue, and yee shall be forgiuen. Giue, and it shall be giuen vntoo you. Heer hee confirmeth with his promises, the partes of mercie whiche hee requireth. The propounding of the dutie is this: Iudge not. And the promise of reward or confirmation of the thing propounded, is: and you shall not be iudged and so of the others. The meaning therfore is. He that hath a fauorable opinion of others: shall finde that others shall haue the like of him. He that speaketh wel of others, shall looke for the same at others mens hands. He that forgiueth willingly, shall find others as reby to forgiue him, if he happē too do amisse. He p:aydeth the needy with his counsel and deed, shall again in his need find both counsel & helpe: and that by my working, sayth Ch:yst. But contrary wise, hee that surmiseeth euil of others, shall be ill thought of himself. He that speaketh euil shall hear euil. He that reuengeeth wrong, shall suffer wrong. Hee that denyeth counsell and helpe too him that hath the neede shall him self also in his need, long for helpe and lack it.

The thirde argument is implied in these wordes. Can the blinde lead the blinde? Shall they not fall bothe into the ditche? As if he had sayd: Look in what case a blinde man is, too lead a blinde man: In the same case is he that teacheth and liueth amisse, too them whom hee should guide by his doctrine & life. But when the blinde leadeeth the blinde, bothe of them fall into the Ditch. Therefore hee that teacheth amisse and liueth naughtely, is an occasion of falling as wel too others as too himselfe. Too the intent the that wee may eschue this mischance, we must behaue our selues arighte, as wel in doctrine as in life.

The fourth argument is included in these wordes: The disciple is not aboue his mayster: but euery one shall be perfect, if


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if he bee as his maister. Good disciples or scholars must follow the example of their maister. Therefore seeing that Christen folke are Chrystes scholars, it becommeth them too expresse the same in their life and maners, as much as lyeth in them to do.

The fifth argument is fetched fro the consideration of our owne misdoedes. VVhy seest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a light scape of thy brothers. The beame in thine owne eye, is a great misdoede of thine owne. Euery man therefore muste consider his owne faults rather than other mennes, and first swaeye cleane before his owne doze, as the Prouerbe sayeth. Whiche thing that wee may do in doede, Chryst graunt, to whom with the Father and the holy Ghoste, be honout and glozy for euer more. Amen.

¶ Upon the. v. Sunday after Trinitie.

¶ The Gospel. Luke. v.

 And it came too passe, that (vwhen the people praised vpon him, too hear the vvoord of God) hee stode by the lake of Genazareth, and saye too too shippes stand by the lake side, but the fishermen were gone out of them, and were vvas- shing their nettes. And he entred intoo one of the ships (vvhich perteyned too Simon) and prayed him that hee vvoulde thruste out a little from the lande. And hee sate dovvne, and taught the people out of the ship. VVhen hee had left speaking, hee sayde vntoo Simon: launche out intoo the deepe, and let slippe your nets too make a draught. And Simon answered, and sayd vntoo him: Mayster, vvee haue laboured all nighte, and haue taken nothing: neuerthelesse, at thy commaundemente I vvill loose foorth the nette. And vwhen they hadde so doone, they inclo- sed a greate multytude of Fishes. But their nette brake, and they beckened vntoo theyr fellowves (vvhyche were in the
other

other ship) that they should come and helpe them. And they came and filled bothe shippes, that they sonke ageine. VVhen Simon Peter saue this, he fell dovvne at Iesus knees, saying: Lorde, goe from mee, for I am a sinnefull man. For he vvas astonied and all that vvith him, at the draught of fishes vvwhich they had taken: and so vvas also Iames and Iohn the sonnes of Zebede, vvwhich vvwere partners vvith Simon. And Iesus sayd vntoo Simon: feare not, from hencefoorth thou shalt catche men. And they brought the shippes too land, and forsoke all, and folowed him.

The exposition of the Text.



The occasion of this Gospell was this. The people being greedy of gods word, folowed Christ whither so euer he went, to heer him. And when the pzeace for desire too see & heere him, did as it wer throng him: he was compelled to enter into Peters shippe, and too teache the multitude out of it. And too the entent too make his doctrine of credite: he hadde them cast out their nettes, who had complayned before, that they had laboured all that night in vayne. And when they had done so, they caught a great number of fishes, in so muche as two shippes were not able too hold them. The lookers on being confirmed by this miracle, did both receiue his doctriu and also acknowledge his heuently power. And when Peter being taught by the miracle, was afrayde, he was raysed by the Lord, and receyued a promise that he should afterwarde become a fisher of men. This is the summe of this present Gospell: which tendeth too this purpose, not only that we should learne by the exauple of this multitude, first too seeke the kingdome of God: but also that we should bee confirmed concerning the power of Christ. For Christ sheweth that he hath a care of those that bee his: and he declareth that no man is able too perfozme any thing in his vocation, vntlesse he be pzeent vvith him in his businesse, and as it were put too

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his hand too the doing of it : according as he sayeth, Without me ye can do nothing. And the Psalme sayeth, Unless the Lord build the house, in vayne do they watche that keepe it. The places are foure.

- 1 The needfulnesse in hearing Gods word is commended by the example of this multitude, which was so greedy too heere Chryst.
- 2 An Image of the Church, and of the teachers & hearers of the word.
- 3 The present miracle and the vse of the same.
- 4 The example of Peter, bothe in catching the fishes, and also in the acknowledging of Chryst, meeke too bee folowed.

¶ Of the firste.

ANd it came too passe vwhen the people preased vpon him too heere him. The example of this multitude teacheth vs, that the gospell is too bee herd desirously. For this people would neuer haue folowed Chryst so earnestly, if they had not vnderstode that his doctrine had bin very needfull. This multitude then folowed Chryst, not too lye in the wynde for him: not too take aduantage of his words: not too laugh him too scoone, as the Scribes, Pharisees, and Hypocrites did: but too hear Gods word, & too bee fed with the bread of saluation. For the word of God is heauenly bread, farre sweeter than the Hony and the Hony combe, as is said in the Psalm. This multitude therefore like a sorte of hungry soules, come flocking about him as one that were dealing of some large almesse: and not without cause. For as the body is susteyned with materiall bread, because it is materiall it selfe: so is the soule nourished with spirituall bread, which is the worde of God, because it selfe is spirituall. Ageyne, like as the appetite too meat betokeneth health, and the lothing of it is a token that the body is faint and ill at ease: So the longing after Gods word, is a signe that the soul is in good plight, and
contra

contrarywise the lothing of Gods word bewrayeth the disease of a crased soule. Therfore if we lothe Gods word, we must doe as they doe that are diseased in their body: For like as they take counsell of Physitians, that by receyuing a medicine they may recouer health, and haue a good stomacke to their meate: So we (when Gods word goeth ageinst oure stomacke, and that our soule lotheth it) must by Prayer seek to Chryste the Physitian, that hee may make oure soules too like of Gods worde whiche is the breadye of saluation: leaſt we ſtarue for want of Gods worde. For Gods word is the heauenlye fode: That is to say, the breadye of life, and the drinke, whereof who ſo euer drinke, ſhall not thirſt for euer. Ihon. 4.

How bee it, to the intent we may hunger after this breadye of life, and thirſte after this heauenly drinke, as this multitude did: We muſte thinke vpon the needfulneſſe of this fode: whiche being perceyued, there is no man but wil haue an appetite too it, vnleſſe it bee ſuche a one, as is ſo blinded & bereft of his wits by the Deuil, that hee hath no care at all of his ſoule helth.

The firſt needfulneſſe is this: that euery ſoule muſt needs die, whiche is deſtitute of this heauenly fode vnto the ende. For firſt we obtaine life when we conceiue fayth by the word. Ageine, the worde is the fode of fayth, wherewith it is fed and nourished. This needfulneſſe is confirmed by oure Lords ſaying: Hee that beleeueth not, ſhall die: for ſaith cometh not from elſe where, than by hearing the word of God. Rom. 10.

Ageine without this fode, man abideth vnder Gods wrath. Hee that beleeueth not (ſayth Chryſt) the wrath of God abideth vpon him.

Besides that, this is the fode that ſtrengthneth too eternall life. Wherevpon ſayeth Paule: The Goſpel is the power of God too ſaluation too euery one that beleeueth.

Laſtly (to conclude all in one word) Gods word is vncoꝝruptible

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ruptible seed (as the Apostle Peter teacheth) wherewith wee (who before were the children of wrath, by reason of y sinne of our first Parentes and of our selues) are begotten a new, & borne a new through the grace of the sonne of God. Therefore as by nature wee are born the children of wrath, that is, of damnation vnto everlasting death: So by grace (through the seed of Gods worde) wee are borne the children of grace, that is to say of blissing to eternal life. They that beleeue are the children of Abraham, and heires of the promise. Therefore if the helth of our soules: if the escaping of death, Gods wrath, and damnation: if the dignitie that wee are called too by being adopted the sonnes of God, doe moue vs: Let vs bee desirous of Gods worde, let vs heere it and keepe it: and that not onely after the example of this multitude, but also of the whole Church, whiche coueteth nothing more, than too bee thoroughly fed with this word of God.

Of the second.

Iesus vvent intoo a Shippe, in vvhiche he sate him dovvne, and taught the people standing on the shore. In these wordes is the state of the Church militant and floating in the waues of this world, very trimly peined out. In which picture three things are too bee obserued. The ship it self: Chryst sitting in the ship: and the people standing on the shore. The shippe it self is a shadowe of the Church. Chryst betokeneth all true Preachers and teachers. The people standing on the shore represent the hearers of the worde: Now like as a shippe is horribly shaken when a tempest riseth on the Sea: euen so nothing is more shaken and tossed in the worlde, than the church: which thing the story of the whole world aucoucheth. How sorrowful was the shaking of this shippe, when Cayne slue his owne brother: And afterwarde when Lothe was in Sodome, and Abraham in his wayfarings: Ageine, howe sore was Gods Church shaken, firste in Egipte, and after that, by the space of fortye yeares too gyther, too passe ouer in silence the persecutions whiche the Church endured at all

all times vnder the Iudges, vnder the kings, and in the captiuitie of Babilon. And too omit other things, and too speake of our time: Howe soze is the Church shaken by them that wil seeme too bee Citizens of the Church? Some assaile it with heresies, as with horrible tempests sent out by the Diuell him selfe. What is it that the Sacramentaries doe not? What is it that the other Sectaries, Anabaptistes, and Libertines doe not, too ouerturne this little ship of Peters? The Bishops condemne it of heresie. The Jewes iest at it. The Turke despiseth it. The ciuill Magistrate (in many places) appeacheth it of sedition, as wee reade in the storie of wicked Achab, who objected these wordes ageinste the moste holie Prophet Helias. Art not thou hee that troubleth all Israell? What shall I say concerning the new manner of assaulting the Church, whiche those haue found out, that wil bothe bee and are termed Gospellers? Like vngodly persons & church-robbers, they conuerste too secular vles, the goods that belong too the maintenance of the ministerie of Gods worde. Carnellly dooth Satan with all his members bend him self too this one point, that is, too ouerthrowe the floting Church of Chryst. But Chryst is stronger than that hel gates may preuaile against it.

I haue spoken of the floting of Chrystes church: whereby also may easily bee perceyued, how great the perilles of Gods ministers bee. For as Chryste sitteth in the ship, so they also susteine a right great bzunte of daungers, and many are halled too moste greuous torments. But the people standeth on the shoze, that is, the moste parte of the hearers are out of perill. For when anye tempeste ariseth, eyther they hide them selues, or else they shrink quite away. And thus much briefely concerning the shaking of the church.

Of the third.

ANd the Lorde sayde too Simon: Launche intoo the deepe, and caste out a net too fishe. Then Simon answyering, sayde

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vntoo him: Sir vvee haue laboured all this nighte and caughte nothing, notwithstanding seeing you bidde mee, I vvyll caste forth a net. And vwhen they had doone so, they enclosed a great number of Fishes. &c. This is the description of the miracle. Peter being paste hope of catching any fishe, casteth forth a net at Chrystes commaundement, and caught a great multitude, so as two ships were not able too holde them. Albeit that this miracle were wrought as wel too confirme the doctrine of Chryste, as also too strengthen the faith of the beholders: yet notwithstanding it pertaineth (after a certeyne manner) vntoo vs also. For what so euer hath bin wrytten heretofore, it was wrytten for oure instruction, that by patience and comforte of the Scriptures, wee myghte haue hope. I will therefore shewe how this presente miracle serueth for vs.

First this miracle will assure vs of the truthe of the Gospel. For it is as an authoised seale, wherewith God the Father sealeth the Gospel of his sonne. For whatsoeuer miracles Chryst, the Prophets, or Apostles euer wrought: they serue all too confirme the doctrine. So wee read in Marke, and in the Epistle too the Hebrewes, Marke in his .xviij. Chapter sayth thus: The Lorde wrought with the Apostles, and confirmed their doctrine with signs that ensued. And too the Hebrewes. y. The doctrine of saluation was confirmed, GOD authenticing it by signes and wonders, and sundry miracles, & giftes of the holy Ghost.

Secondly, this present miracle proueth, that Chryste is Lorde, not onely of men, and of the Lande, but also of the Sea. Whereby our sayth conceyueth this assurednesse, that it perswadeth it selfe, that nothyng eyther on the Lande, or on the Sea is able too withstande this puissant Lorde, but that hee can puissantly deliuer his seruants from all perill, like as hee deliuered the Prophet Jonas out of the Whales belly by his heauenly power. There is no cause then why wee should feare the crueltie eyther of scēdes, or of men, or
of the

of the sea, so wee leane vnto Chryst by lyuely fayth. Where
vpon John sayth: This is the victorie that ouercometh
the worlde, euen your fayth.

Herewithall, this present miracle teacheth, from whence
commeth the blissing of our labour, and the increase of our
substance. Peter had laboured all night, and to no purpose.
Why so? bicause he had sought for blissing by his owne tra-
uell, and not out of the fountayn of blissing which is Chryst.
But after he had cast forth his net at the commaundement
of Chryst, he toke a great number of fishes. Whereby wee
are taught, that all blissing dependeth of Chrystes worde.
Ageinst this do foure kindes of men offend.

First, saythlesse folkes, which thinke, that all blissing de-
pendeth of their owne trauaile: ageinst whose folly Dauid
song the Psalm: Unless the Lorde builde the house, in
vaine doth he watch that keepeth it.

Next, vngodly folkes which imagine that the increase of
their substance & goods proceedeth of vsurie and euill trades,
y is to say, of y blissing of Satan: and in dede many seeme
to growe riche by suche meanes. But Salomon sayeth the
contrary. The blissing of the Lord maketh men rich. For as
man can not of ryght be counted streyghtway riche, when
he possesseth many things. Breade is one thing: and the
strength of bread is another. Many haue breade and other
goodes: of whom some can not vse them: some abuse them
to ryot and pryde: some cram them selues with them from
day to day, and other some make them instruments to put
their lustes and tyranny in vze. I pray you what maner of
blissing is this? Contrarywyse, the Godly that hath but
meane substance, vseth his goodes to the glozie of God, and
the reliefe of others, and setteth out the giuer of them with
a good conscience.

The thirde kind of men that offend in this behalfe, are those
sort which when they haue herde that the increase of things
cometh of y lords blissing, becom more slouthful & slack, and
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neglect the labour of their vocation, where as David in his psalme speaketh ageynst it. Blissed is the man that feareth the Lord, and delyghteth altogether in his wayes, thou shalt eate the labour of thy handes. Blissed art thou, and well at ease shalt thou bee. Heer David prescribeth the order how to do things. In the first place is the feare of God. 2. Delite and singuler pleasure in the comaundement of God. 3. Are comended the labors of a mans vocation. 4. Is added a promise, and thou shalt bee well at ease. If many now a dayes would follow this rule, they should seele the Lords blissing.

The fourth sort of offenders in this case, is of them that neither call vpon God when they vse his blessing: nor call vpon him for helpe: nor yeld him thanks for his blissing.

Let vs learne here therfore by this present miracle both that men ought to labour, and that the successe and blissing of the labour cometh onely of God, in what state so euer a man bee. If a man bee set ouer others, as a magistrate, a leuetenant, and a master of a house, let him thinke thus. I will labor lustely in the feare of God, I will serue God, & I will call vpon him, that he may prosper my labours. When the husbandman tilleth his ground, when he soweth it, when he carieth his haruest into the barne, let him haue God before his eyes, let him know that all blissing is of the Lorde, let him call vpon him, that he will vouchsafe to prosper his labour, and to bestowe his blissing vpon him. So also let the preacher do: let him teache, admonishe and exhort: but yet at the commaundement of Chryste, and in the feare of God. But perchaunce thou wilt obiecte: I do my duetie, I till the grounde, I preache the gospell, I instructe my householde, but to no purpose, my paynefulnesse hath no good successe. Lerne here of Peter what thou wantest. Peter laboured in vayne, untill he had taken Chryst to him into the ship. Therfore according to Peters example, giue thou credit vnto Chryst, bee not slacke, but labour in Chrysts name, and thou shalt see how the Lord will blisse thee.

But

But I (sayst thou) see the worst men commonly most to be luckie, and contrarywise, I see the godly oftentimes most miserable. I say no more, but marke the end. Wherefore consider this answer of Dauids, which is in the xxxvj. Psalm. I sawe the vngodly (sayeth hee) lustie and flourishing as the greene Bay: and I passed by, and beholde hee was gone: and I sought him, and hee was not to be found. So, all the glory of the vngodly is a vanishing smoke. Contrarywise, he that feareth the Lorde shall not be remoued for euer. We haue examples. I pray you wher are now those glorious Giants? They are swallowed vp in the floud. Where is the rich glutton? Hee lyeth in torments. On the contrary parte, where is Abraham? where is Dauid? where is poore Lazarus? In heauen wher they enjoy true blessednesse. These menues examples let vs folow.

Of the fourth.

Whiche thing vwhen Simon sawe, hee fell dovyne at Iesus feete, saying, Depart from mee O Lorde, for I am a sinner. See heere what happened to Peter and his fellows by this taking of fishe. Peter is soze afrayd, and willett Chryst to depart from him. What ought he not rather to haue sayd Lorde tary still with mee, that wee may haue good lucke in fishing? Like as Peter vppon this miracle acknowledged him selfe a miserable sinner: so acknowledged hee Chryste to be righteous, & endued with the power of the Godhead. Wherefore hee falleth downe at his feete also. Merely men desire the presence of God: How be it, as sone as they perceyue him to be come, by and by they flee awaye, and are afrayde, by reason that their conscience accuseth them of sinne, untill they be cheered by the voyce of God, and feel comfort ageinst the remorse of sinne: according as the Lord in this place cheereth by him that was afrayde, saying: Feare not, from hence forth thou shalt bee a fisher of men. Heere hee not onely cheereth by Peter, but also chooseth him to be an Apostle, that in his

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in his time hee may cathe men with the worde of his preaching. For as fishes are caught with a net: so are men caught by the word of preaching, & gathered out of the Sea of their sins, into the church of Chryst: not to be killed, but to liue blissedly for euer through Iesus Chryst our Lord, to whom be honoꝝ, praise, and power for euer and euer. Amen.

Upon the. vj. Sunday after Trinitie.

¶ The Gospel. Math. v.

TESVS sayde vnto his Disciples: except your rightuousnesse exceede the rightuousnesse of the Scribes and Pharisees, yee cannot enter into the kingdome of Heauen. Yee haue herde that it was sayde vnto them of olde time: Thou shalt not kil: vvhosoever killeth, shal bee in daunger of iudgement. But I say vnto you, that vvhosoever is angry vwith his brother. (vnadvisedly) shal bee in daunger of iudgement. And vvhosoever sayth vnto his brother Racha: shal bee in danger of a counsel. But vvhosoever sayth, thou Foole: shal bee in daunger of Hel fire. Therefore if thou offrest thy gift at the altar, and ther remembreth that thy brother hath oughte ageinst thee, leaue there thine offering before the altar, and go thy vway firste and bee reconciled too thy brother, and then come & offer thy gift. Agree vwith thine aduersary quickly, vvhiles thou art in the vway vwith him, leaste at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee too the Minister, and then thou bee cast into Prison. Verely I saye vnto hee: thou shalt not come out thence, til thou haue payd the vtermoste farthing.

The exposition of the text.

This text is a peece of that sermon that Chryst made to his Disciples in the mountain after he had newly chosen them: wherein (to speak breuely) hee teacheth them that hee

that hee came not too breake the law, but too fulfill it. And because the Phariseys beeing interpreters of the law, misconstrued and wrested the law of God: Chryst correcteth their error, and interpreteth the law. For they thought that the doctrine of the lawe perteyned only too the outward deedes. Contrarywise, Chryst proueth that it pertaineth too the innermost conceits of the hart. Afterward in the same sermon Chryst prescribeth a forme of giuing Almesse, an order of fasting, and the maner of praying. All which things tende too this end, that men should vnderstand how farre they are off from the perfection of Gods law, and how needfull Chrysts comming was, on whom whosoever belæueth, is exempted from the power of the law, and frō damnation. Thus much concerning the effect of Chrysts sermon in the mount. Now beēt this parcell of that Sermon, which is red in the church this day (as you haue herd) spaketh fault with the Pharisaicall rightuoussnesse, and alledging the fifthe commaundement of the law sheweth how farre the Phariūes ouershot theselues in interpreting the law. For like as these thought it ynough, too absteine from killing with the hande: so Chryst denounceth them gilty of this lawe, not only which comit outward murther, but all those that think any thing ageinst their neighbour, according as wee shall heere anone. The places are two.

1 Of thre sortes of righteoussnesse, Pharisaicall, of the law, and Chrysten.

2 An exposition of the fift commaundement.

Of the third.

EXcept your rightuoussnesse exceede the rightuoussnesse of the Scribes and Phariseys, yee shall not enter into the kingdome of heauen. To the intent wee may vnderstande these things aright, wee must needes speake of thre sortes of rightuoussnesse. Of the Pharisaicall rightuoussnesse whiche Chryste reproveth here. Of the Rightuoussnesse that cometh

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commeth by the law, which God commendeth to vs by his owne voyce: & of the chresten righteousnesse, through which only we stand before God.

The Pharisaicall righteousnesse is described. Math. 23. of which description these be the peculiar poyntes. First they accuse Chrest, so farre is it from their thought to acknowledge him for their redeemer. Ageyne, they do all things to the intent to be seene of men. They are hypocrites, appearing outwardly religious and holy: whereas for all that, they are enemies of God and all godly men, whom they snatch at like mad doggs. Also they make Gods commaundement voyde for mens traditions sake. For in place of Gods commaundementes, they thrust in mennes deuises, to worship God withall whether he will or no. This is the greatestt stubbornesse against God that can be. For in this case not only god is despised, and more is attributed to mans folly than to Gods wiseome: but also through mens traditions, the zeale of Religion is abolished to godward, and the woorks of charitie plucked vp by the rootes. Quermore they praise vnto God with their lips, and their hart is farre from him. Besides this, they are layde to deuour widowes houses, while they draw them to theselues couetously vnder pretence of holynesse. Furthermore, they loue the highestt rooms, wherby is noted their pride. Last of all, they shut vp the kingdome of heauen before men, while by their false interpretation of the lawe, they withhold men from the frutes of Chrest. In conclusion, they are like to whytelymde toombes, as Chrest sayth: for outwardly they seeme holy, but inwardly they swarme with vnpure affections. We haue an example in the Pharisey that went vp into the Temple with the Publicane: who not onely boasted of his owne good woorkes, fasting, and Lenths, but also backbited his neighbour. So did he openly transgresse the whole lawe of God, conteyned in the first & second Table: and yet neuertheless he thought himselfe righteous, and that he had earned heauen with his woorkes.

works. By these things that haue bin spoken hitherto, we may gather this description of the Pharisaicall rightuou- nesse. Pharisaicall ryghtuounesse consisteth in outwarde works, voyde of the feare of God, and of faith in God: whiche as it looketh for heauen at Gods hande, as a reward of his works, so it hunteth for prayse at mens hands for the visour of counterfet holynesse. It is no maruell therefore that Chryst sayeth: Except your rightuounesse exceede the rightuounesse of the Scribes and Pharisees, yee shall not enter intoo the kingdome of heauen. And thus much concerning the Pharisaicall rightuounesse. Now let vs speake a little of the rightuounesse that commeth by the lawe.

Concerning the rightuounesse of the Lawe, I will say foure things. First what it is. 2 Whither any man may be iustified by the lawe. 3 What is the vse of the lawe. 4 How the lawe is abrogated to them that beleue in Chryst.

The rightuounesse of the lawe is a perfect pure and continuall obedience towards the lawe of God. 1 It is a continuall and perfect louing of God & our neighbor. For thus sayth the lawe: Thou shalt loue the Lorde thy God with all thy hart, with all thy soule, with all thy strengthe, and thy neighbor as thy selfe. For the lawe of God (which is the rule of the rightuounesse of the lawe) requireth not outward obedience only: but it requireth at all men a perfect, pure, & continuall obedience towards God. And as it promiseth life and saluation to them that obey: so it threateneth euerlast- ing death to them that perfoyme not this obedience. It is not content with the outwarde visoure, but it requireth a pure hart, thoughts agreeable to Gods lawe, and a forwarde and redy will to Godward: yea & a full and continuall tun- ablenesse in all the powers both inward and outward, agreea- ble to the will of God. That the lawe requireth suche a ryghtuounesse, it appereth by the interpretation of Chryst, and by this saying of Paule. The lawe is spirituall, but I am carnall: therefore requireth it spirituall obedience.

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¶ We see what the rightuousnesse of the lawe is. Now in the seconde place is demanded, whither any one in all mans kinde may be iustified by this rightuousnesse of the lawe. To whiche question I answer simply, that no man at any time after Adams fall (saue onely Chryst) became rightuous before God by obedience of the Lawe: and that will I proue by foure reasons.

The first: mannes nature is vncleane, and stayned with the filthinesse of sin, and therfore it can no more yeelde pure obedience towards God, than a troubled muddie spring can yeelde pure and clere water: or than a rotten tree can bring forth good frute. Wherevppon Esay. 64. cryeth out that all our rightuousnesse is like a most vncleane cloth.

The seconde: All men synde in them selues, that that obedience whiche they perfourme to the lawe of God, hath foure poyntes disagreing with the lawe of God. For first mans obedience is but now and then and by startes: wheras Gods lawe requireth a continuall obedience. Secondly, it is defiled: for the hart of man is vncleane, from whence it proceedeth. Thirdly, it is vnperfect: for it is not performed according to the strenghtnesse of the law. And fourthly, it is glosed with euill opinions.

The third: the Scripture auoucheth in playne termes, that no man is rightuous by the lawe, no not one. And Dauid sayth: Lord, if thou looke streightly vpon sinne, who shall abyde it? Also: No man liuing shall be found rightuous in thy sight: that is to wit, by the deedes of the law.

The fourth: If men may become rightuous by the deedes of the lawe, we should haue no neede of the rightuousnesse of Chryst. Wherevpon sayth Paule. Gal. 2. If rightuousnesse come by works, then hath Chryst died in vayne. For he died for our sinnes, and rose ageyne for our iustification. Whereby it appereth, that no man hath the rightuousnesse which the lawe requireth.

¶ Nowe foloweth the thirde question concerning the vse of the

The lawe, and what is it. Of Gods lawe there bee thre vses : that is to wit. Outward, Inwarde, and Spiritual. The outward vse belongeth to this outward man, that we may liue honestly in this life : whiche vse is common to it with ciuill lawes and ordinaunces of menne. The inwarde vse pertaineth to the olde man : for the law reueleth Gods wrath vnto vs, by laying oure sinnes befoze vs. The spirituall vse pertaineth to the new man, that through fayth wee shoulde begin to yelde obedience vnto God according to his lawe, so farreforth (at least wise) as may be done in this corruption : whiche obedience is acceptable to God for our fayths sake in Chryst.

Now foloweth the fourth question. For when the godly minde heareth, that the lawe pronounceth them all accursed whiche performe not perfect obedience to the law : it beginneth to feare the sentence of the law. Here therefore it is to be knowne, that Gods lawe is abrogated and utterly abolished to the godly, as muche as concerneth the curse therof. For so that wee beleue on Chryste, Chryst hath taken vpon him the curse of the law for vs. Whereupon Paule sayeth : Chryste became accursed for vs. And John. 3. He that beleueth not in the Sonne, the wrath of God abideth vpon him. And in his Epistle : The blood of Iesus Chryste cleanseth vs from all iniquitie, that is, from the curse that should haue bin due to vs for oure iniquitie. And so haue wee hertly tolde what is the rightuousnesse of the lawe : that no man becometh rightuous by the works of the law : what is the vse of the law : and how farre forth Gods law is abrogated. Now is a little to be sayde, concerning Chrysten rightuousnesse, that wee may vnderstande wherein it is to be preferred before the Pharisaicall rightuousnesse.

Chryste rightuousnesse is Chrysts obedience imputed to the y beleue in him. For according to the right meaning of the gospel, he is rightuous whose sins God forgetteth, & to who he imputeth y rightuousnes of his son, & accepteth him freely

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to euerlasting life. For whosocuer beleueth in Chryste, for as muche as of a gilty person hee is made vngilty, and of an vnrightuous person is made rightuous through Chrystes rightuousnesse, which is imputed vnto him: Hee is sayde to be iustified, or to become rightuous. And that Chrysts rightuousnesse is imputed to him that beleueth, it is proued by many textes of Scripture. Hee that beleueth on him that iustificeth the vngodly, vnto him is his fayth imputed for rightuousnesse. And Rom. the. 5. Cha. Like as by the disobedience of one man many became sinners: so by the obedience of one man Iesus Chryst, many become rightuous. 2. Cor. in. 5. Vint that knewe no sinne hee made sinne, that wee might become rightuous befoze GOD in him. And that to this rightuousnesse of the Gospel, the woorks of the law are not required: many testimonies proue. Rom. 3. Wee suppose that a man is iustified by fayth, without the woorks of the Lawe. And Gal. 2. Wee knowe that a man is not iustified by the deedes of the law, but by fayth in Iesus Chryst: and wee beleue in Chryst Iesus, that wee might be iustified by fayth, and not by the deedes of the Lawe. Heruppon now is concluded, that Chrystian iustification is an acquiting of that person from sinne that beleueth in Chryst, and an imputing of Chrystes rightuousnesse vnto him, and an accepting of him vnto eternall life freely for Chrystes sake.

Thus muche briefely concerning the thre sortes of rightuousnesse. Nowe wll I adde a fewe thyngs touchyng the difference. And first I will tell how chrysten rightuousnesse differeth from the ryghtuousnesse of the Lawe: and afterwarde how it differeth from the rightuousnesse of the Pharisees.

The first difference therfoze betwene the rightuousnesse of the Lawe and the chrysten ryghtuousnesse, is that the ryghtuousnesse of the Lawe, is of the woorks of the Lawe, but the ryghtuousnesse of the Gospell, is wythoute the woorks of the Law. The second is that the rightuousnesse of the

the law, is the rightuouſneſſe of the woꝝker: but the rygh-
tuouſneſſe of the goſpel is the rightuouſneſſe of the beleeuer.
The third is, y the rightuouſneſſe of the law is not imputed
freely: but cometh to paſſe of y deſert of a maſ owne obediẽce,
but the rightuouſneſſe of y goſpell is imputed without deſert
of a maſ owne obediẽce. The fourth is, that y rightuouſ-
neſſe of the law is a ſozmall rightuouſneſſe, as which is fra-
med to a man by his iuſt dealings: but the rightuouſneſſe of
the goſpell is an imputed rightuouſneſſe, when the iuſt dea-
lyngs of Chꝛyſt are imputed too him that beleeueth. There-
foze that man is ſaide too bee iuſtified accoꝝding too the ſozme
of the lawe, whiche of an vnrightuouſ perſon, becomuneth
rightuouſ thꝛough his owne iuſt dealing and fulfilling of
the law, accoꝝding too this ſaying: The man that doeth theſe
things, ſhall liue in them. But he is ſaid too bee iuſtified af-
ter the maner of the Goſpell, who of a gilty perſon is made
not gilty, by reaſon of Chꝛyſts rightuouſneſſe, whiche is
taken hold on by fꝛayth. The rightuouſneſſe of the lawe is
a perfect obediẽce of a man too the lawe of G D D. But
the Chꝛyſten oꝝ Goſpell ryghtuouſneſſe, is Chꝛyſts obe-
diẽce imputed too him that beleeueth. A rightuouſ man af-
ter the lawe is hee that dealeth iuſtly and vꝑrightly, accoꝝ-
ding too the meẽing of the lawe: But he is rightuouſ af-
ter the goſpell too whom God fozgyueth his ſinne, and im-
puteth Chꝛyſtes ryghtuouſneſſe, and whom he accepteth
too eternall lyfe fꝛeely foz Chꝛyſtes ſake. Juſtification after
the lawe, is an abling a man befoze God foz the ſounde-
neſſe and perfection of his obediẽce too Gods law: but chꝛi-
ſtian oꝝ Goſpell iuſtification is an abling of man befoze
God foz the ſoundneſſe and perfection of Chꝛyſts obediẽce
too God the father.

Thus haue wee the difference betwene the chꝛiſten righ-
tuouſneſſe and the rightuouſneſſe of the lawe. Now let vs
ſee howe the Chꝛiſtian rightuouſneſſe exceedeth the righ-
tuouſneſſe of the Phariſies. The Chꝛyſten rightuouſneſſe ex-

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cedeth the Pharisaicall in these foure things. In cause, qualitie, effecte and ende. The cause of chrysten rightuoulnesse is God, Chrystes desert and sayth, taking hold of the benefit offered: but the cause of Pharisaicall rightuoulnesse is, mans hypocrisie, ignorance of Gods rightuoulnesse, and outward obseruance of mens traditions. The qualitie of chrysten rightuoulnesse is the obedience and fulfilling of the lawe in Chryst: but the qualitie of Pharisaicall rightuoulnesse: is but only an outward visour of feyned and counterfeyt holynesse. The effect of Chrysten rightuoulnesse is newnesse of spirite, the feare of God, true godlynesse, inuocation, true humilitie, patience, and a beginning of obedience towards Gods lawe, in so much that a man being iustified by sayth, desires nothing so much as to obey God. To bee by these, his chiefe pleasure is in the lawe of the Lord, after he knoweth that damnation is taken away by Chrysts merit: but the effect of Pharisaicall rightuoulnesse, is pryde, glozping before God, superstition, disdeyne of ones neighbour, and (to bee short) such as the tree is, such is his frute. For an euil tree can not bring forth good frute. The ende of Chrysten rightuoulnesse is to haue peace with God, to haue accesse vnto God, to giue glozie vnto God, and finally to obteyne euerlasting life freely for Chrysts sake: but the end of Pharisaicall rightuoulnesse, is to giue prayse to a mans owne selfe, and to take it from God, and to vaunt among men: vppon whiche at length shall ensue horrible punishment, vntill there bee a turning to the Lord. Let this suffice concerning the three sorts of rightuoulnesse, & the differences of them, the which it is behouefull to beare in minde.

¶ Of the second.

The sixth commaundement, Thou shalt not kill, the Lord interpreteth himself, to the intent to confute the false interpretation of the Pharisees. They thought that only outward murder was prohibited. But Chryst looked despelie into

into the lawe, and spied out thre of her murders beside the outward manslaughter. Yee haue herd (sayth hee) how it was sayde too them of olde tyme: Thou shalt not kill: for vvhoe so euer killeth, shall bee in daunger of Iudgement. That is too saye, who so euer shall kyll a man, shall bee gilty before the iudgement: for in this place hee speaketh of outwarde manslaughter, and the punishment thereof, whiche is a ciuil condemnation by the Lawe. That was called the iudgemente, wherein sate thre men, at suche time as the cases were easie too bee discusse. For hee that had committed outward murder with his hand, was gilty of death by the sentence of the Lawe: whiche sentence few were able too pronounce. Here hee speaketh onely of mannes iudgement by the sentence of the law. For the spiritual iudgement (whiche was the curse) was sufficiently known. Now foloweth the interpretation. But I saye vntoo you, hee that is angry vvyth his brother, is in daunger of iudgement. Here hee putteth anger among the kindes of murder. The Pharisees perceyued not that this was forbidden by the fifth commaundement. Wherefore hee sayth: But I say vntoo you: As if he had sayd: The Pharisees holde opinion, that he onely breaketh the fifth commaundement, that hath killed a man with his hande. But I say vntoo you, that this lawe requireth more. For it also forbiddeth anger whiche proceedeth not of a iust cause, and tendeth not too a good end.

Then addeth hee also another sinne of the fifth commaundement: And vvhosoever shall say vntoo his brother, Racha, that is, hee that by any signe sheweth him selfe too scorne his neyghboure, is in daunger of a counsell: Wherein thre and twentie Iudges satte vppon the hearing of greater cases. Furthermore, who so euer shall saye vntoo his brother, Foole, is in daunger of Hell fire. That is too saye, hee that rayleth and outrageth agaynst his neyghboure, is an offender agaynst Gods lawe, and consequently in daunger of the paynes of Hell. Here Gods iudgemente is compared

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too a Senate of thre score and eleuen Judges, whiche satte vppon the hearing of the chafest and weyghtiest cases. To bee byesse, by the fifth commaundemente are forbidden, firste all thoughtes, whereby we thinke any euill towarde our neighbour. Secondly, all signes of contempt of our neighbour. Thirdly all bitter wordes ageynst our neighbour, as raylings or reuilings. Fourthly outwarde murther. And contrarywise, are commaunded all workes that are repugnant to these: as to beare a frendlye harte towarde our neighbour, to shewe our good wil towarde our neighbour by outwarde signes, and to defend and saue his person from wrong.

Now be it too the intent that Christ might shew how needfull is loue towarde one neighbour, and how pernicious is iniurie done vnto our neighbour: hee giueth two counsels, whiche containe two arguments.

The one is taken of the harme whiche a man that dooth wrong too his neighbour, runneth into before the iudgement of God. The other is taken of the harme, wherinto hee that hath hurt his neighbour falleth, before the iudgement of man.

The firste standeth thus: If thou offer thy gift at the altar. Hee putteth forth an example that agreed too that time, and that people, while the comon weale of Moyses was yet standing. And the meaning of this saying is this, God accepteth not thy gift if thou hate thy brother, that is too say: No service is acceptable too God, which is done by him that is out of charitie with his neighbor. But what is the meaning of this rule? That God liketh nothing that cometh from his enemy, for the gifts of enemies are no gifts. And in this respect, John sayth: He that sayeth I loue God, and hateth his brother, is a lyer. For the continual and naturall frute of louing God, is the loue of a neighbours neighbour. He that loueth mee, keepeth my commaundements. Then wheras this frute is not, it is certeine that the tree is euil. Therefore whosoever loueth not his neighbour dooth offer sacrifice too God in vaine.

In

In the Scripture, prayer is a sacrifice: but thou prayest in vaine if thou hate thy neighbour. Thankesgiuing is y^e caluice of the lippes. Now if thou wilt haue them accepted of God, first bee at one with thy neighbour, and then offer in fayth. The crosse is a sacrifice, so it be tepered with fayth, for without fayth it is a iust punishment of sinne. The keeping of the Sabbath is a seruice that pleaseeth God: yet it is defiled with hatred towardes a mans neighbour. Almesse is called in the Scripture a sacrifice of good sent. But Paule saith, if I spend all my substance vpon the poore, and haue no charitie: I am nothing. And in likewise is to be iudged of euery good work which God requireth. Here let euery man examin himself, and not take a deceitful balance.

The second standeth thus. Bee reconciled too thy brother while thou art yet in the vway. &c. He that offendeth & hurteth his bzother, falleth into the hands of the Magistrate, & shall bee cast into prison, from whence hee shal not bee dispatched, vntil hee haue made ful amends for his harmes. Wherefore too the intent this come not too passe, thou must be reconciled too thy neighbour betimes: Therfore seeing that without charitie thou worshippingest God in vaine, and fallest in daunger of the Magistrate: thou art counselled too bee in charitie with thy neighbour. Herewith agreeth the saying of God: He that hath not shewed mercy, shall see iudgement without mercy. Herunto perteineth also the parable of the better, to whom God forgaue all the det. &c.

But the Papists vpon this place doe bulde their Purgatorie, wherof they preache at this day in their Churches: too whom I answer.

1 In these wordes is no mention made of Purgatorie, whereinto hee that hath hurte his neighbour, is caste by the Magistrate.

2 Because they flie too the Allegorie, let them know that they leane too a weak foundation. For first no Allegorie is too be admitted, vnlesse it can bee confirmed by the expresse word

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of God. Secondly, no Allegorie is to be allowed, that fighteth with the ground of our sayth. Thirdely, no Allegorie is to be accepted, eyther wherein there is any absurditie, or wherupon ensueth any absurditie. Therfore in as muche as no man is able to satisfie this commaundemente fully in all points. Let vs repent, let vs flee vnto Chryste, and then let vs endeuer to obey God according to this commaundemēt as muche as may be, by the help of Chryste: to whome be glorie woꝛld without end. Amen.

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The Gospel. Mark. viij.



N those dayes, vwhen there vvas a verye greate companie, and had nothing too eate: Iesus called hys Disciples vntoo hym, and sayde vntoo them: I haue compassion vpon the people, because they haue beene novve vvith mee three dayes, and haue nothyng too eate: And if I send them avway fasting too their ovvne houses, they shall faint by the vvay: for diuers of them came from farre. And his Disciples answered hym: VVhere shoulde a man haue bread heere in the vvildernesse, too satisfie these? And hee asked them: how manye loaves haue yee? They sayde, seuen. And hee commaunded the people too sitte dovne on the ground. And hee tooke the seauen loaves: And vwhen hee hadde gyuen thankes, hee brake and gaue to his Disciples too set before them, And they did set them before the people. And they had a fewve small fishes. And vwhen hee hadde blessed, hee commaunded them also too bee set before them. And they did eate, and vvere suffized. And they tooke vp of the broken meate that vvas lefte, seauen baskettes full. And they that did eate, vvere aboute foure thousand. And hee sent them avway.

The

The exposition of the Text.



His Gospell is set forth for this time of the yere, bicause it is haruest time: and that to the intent to do vs to witte, that Corne and frutes of the earth do grow by gods blessing: wherby we shalbe put in mind to be thankfull towarde God for this his gift. We must therefore beleue without all doubt, that God giueth vs the things that grow out of the ground, to sustein this life with all, which we must vse reuerently, as giftes reached and giuen vnto vs by Gods owne hand, and that to Gods glorie, the profit of our neighbor, and the maintenance of our own state. Now the summe of this Gospell is, that besides that Chryst by this miracle proueth himselfe to be the true Messias, endued with the power of the Godhead, he sheweth himselfe also to haue care of those that folow him, according to his promise: First seeke the kingdome of God and the righteousness therof, and all things else shall be cast vnto you. The places be three.

- 1 The lot of them in this life that folow Chryst.
- 2 The affection of Chryste towardes those that folowe him.
- 3 The right manner of vsing Gods gift.

Of the firste.

When there was a very great company, and had not aught to eate. In this company as in a Table, is shewed vnto vs what is the lotte of them that folowe Chryst in this world. For we must come to the possession of the heauenly kingdome by many tribulations. This company came into the wilderness, whereas is no bread, but hunger, drunger, and death. The same fortune shall all those seele that will folowe Chryst. Therefore it is not for naught, that Chryst biddeth him that will be his Disciple, to deny him selfe, and take by his crosse and folowe him.

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And Paule: All that wil liue godlyly in Chryſt, muſt ſuffer perſecution. Notwithſtanding, God bee thanked for it, our caſe (for all that) is better than theirs that ſeeme happy in the woꝛld. For the end and knitting vp wil bee ioyful: and therfore Chryſt ſayth: Bliffed are they that moꝛne, bicauſe they ſhall receiue comfort.

But what is the cauſe why Chryſtes Diſciples ſhall bee afflicted in this woꝛld? This is no wonder. That which wēt befoꝛe in the head, ſhall folowe in the members, as long as this woꝛld ſtandeth. And that is, bicauſe that in the wilderneſſe, (that is, in the woꝛld,) there are among the members of Sathan, that cannot away with Chryſt and his members. Which thing was foꝛetolde long time ago. The ſeede of the Serpent ſhall byte the hēle of the womans ſeede. That is to ſay, Sathan and his impes ſhall perſecute Chryſt and his members. For when Sathan ſees Chryſtes kingdome encreaſe, and his owne decay: he fretteth and ſumeth, and like a wounded Lion ſteppes vp ageinſt Chryſtes ſheepe, to deuoure them. And this is it that Peter ſayth. The Diuell goeth about like a rozing Lyon, ſeeking whom he may deuour. For the Lyon hauing loſt his whelpes, and beſides that, being hungrye, falleth vppon whatſoeuer things come in his way, to waſt, deuoure, and deſtroy them. The like minde hath Sathan. When he ſees that he loſeth his whelpes, that is to ſay, that thoſe which erſt wer vnder his power, are turned vnto Chryſt: he armeth his champiōs ageinſt the church, that ſome of them may aſſaile it with hypocriſie, ſome with Sophiſtry, ſome with Tyranny, and other ſome with ſtumblingblocks and Scifmes: as he hath done at all times heeretofore, and ceaſeth not to do at this day. And if he can do nothing elſe, he endeuereth to ſterue the ſore hunger in the wilderneſſe. But on the contrary part, Chryſt valiantly deſendeth the kingdome which he hath gotten with the ſhedding of his owne blud. He giueth the holy Ghoſt, he giueth bread, he rayſeth vp godly teachers to ſaue it with heauenly
foode,

foode, and he is at hand him selfe too succoure it in the middes of daungers, according as hee declareth by this present deede. So little shal furious Sathan and the madde enimies of the Church preuaile ageinst it. For hee him selfe keepeth watch about his Church, and defendeth it stoutly. Neyther is there cause why any man shoulde surmise, that Chryste is otherwise minded towarde his Church at this day, than hee was at that time towarde that multitude. For although hee do not at all times defend his Church with visible miracles: yet notwithstanding hee woorketh no lesse miracles at this daye spirituallly and inuisibly in gouerning his Church. For with him there is no respect of persons, but of sayth and of the goodnesse of the case. Is it not a great wonder that God so defended that one blisseful man Luther, that Sathan & al the world being in armes ageinste him, were not able too stirre one hair of his head: Is it not a great miracle at this day, that the bishop of Rome with the most flourishing part of the world, is not able too roote out the Church: The Pope doubtlesse endeuozeeth too stoppe the race of the Gospell with a flood of the bloud of Martyrs. But the more hee murthereth, the more springing out of their blud, as it is to be seene at this day in Spaine and Francke.

Wherefore let vs fence our selues ageinst the woodnesse of Sathan, and specially ageinst the stumblingblocke of the deformitie and poorenesse of the Church: and let vs not flæte fro Chryst for any scarbugs of Sathan: neyther let vs leaue oure profession although there were no shifte but wee muste needs suffer famine in this wilbernesse: ne let vs suffer our selues too be moued by the example of those, that for persecution and famine depart from Chryst: as did the Jewes when they were pinched with famine & persecution by their enimies that dwelt about the. For in this maner did they resist the Prophete Jeremie, according as wee read. Jerem. 44. As for the words whiche thou hast spoken vnto vs in the name of the Lord, wee wil in no wise heere them. But whatsoeuer
goeth

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goeth out of our owne mouth, that will we doe. We wil doe sacrifice and offer oblations to the Queene of Heauen (that is to say the Sunne) like as we & our forefathers, oure Kings and our heads haue done in the cities of Iuda, & in the streets of Hierusalem. For then had we plentie of bread, then were we in prosperitie, & no misfortune came vpon vs. But since we left to offer, & to doe sacrifice to the Queene of Heauen, we haue had scarcenesse of all things, and perished with the sword & hunger. But what dooth that holy Prophet Ieremie answer them? It is not so (sayth hee) but for your abominations, and for the multitude of your wicked deeds dooth God punish you, and because ye would not walke after the commandements of the Lord. After the same maner a man shall find many at this day, which for hunger, dearth of corne, and other discommodities, wil fall from Chryst & his gospel. For they saye, when we had Masses, when we founde Monkes, when we called vpon Saints, we had abundance of al good things. But after that this new doctrine came vp, many mischances came vp with it. Ther is not (say they) so much fear of God: there is lesse charitie among men: there are greater & more often fallings oute betwene men: there is more tyranny: and all things are dearer. Thus doe folke excuse them selues that they should not folowe Chryst. But if thou wilt knowe the causes of these misfortunes, I will tell thee. The seruant (sayth Chryst) that knoweth the wil of his mayster & dooth it not, shall be beaten with many stripes. We knowe what is ryght, & doe it not: and therfore dooth God punish vs with many stripes. Agein there are other causes also: namely the devils tyrannie, who rageth ageinst Chrysts churche, more than ageinst other companies of the world, and that is by the sufferance of God, that the elect may be tryed, that is to wit, to the intent he may make a proof of those that cleave fast vnto Chryst, & worship him with their hart & not with their lips. I exhort you therfore for Chrystes sake, & for your owne soule health, that you suffer not your selues to be corrupted

rupted with the blasphemous spéeche of euill men, so as yee should fall from Chryst, bicause yee must folow him into the wilderness, wheras is y^e crosse, famine, wolues, & a thousand deadly daungers: but rather that wee lift vp our minds into heauen, where Chryst sitteth at the right hand of the father in heauenly glory. For we that are his members, shal by none other way come into heauen, than by the same that he wet, whom is our head. He in this life endured hunger & cold, and other distresses: let vs also beare the lyke patiently. Which thing if wee do, wee shall one day bee glorified with him.

¶ Of the second.

AND the Lord said to his disciples. I haue pity of this people, bicause they haue folowed me now these three dayes, and haue nothing to eate. And if I shal send the avay to their ovvn houses, they vvil faint by the vway. In these words is described the affection of Chryst toward the people y^e folowed him. He is sorry for the hunger of their bodies, & much more it is to be thought, y^e he was sorry for the hunger of their soules. For as the soule is much nobler than the body: so y^e hunger of y^e soul is much more hurtful. What the doth the merciful Lord: He feedeth the body wth bodily food, & the soul with ghostly food. He feedes the body with earthly bread, & the soul with heauenly bread, y^e is, with gods word. Heer our reasoⁿ (which wil seeme to haue skil in gods matters) though it be but foolish, demaⁿdeth. What is not Chryst God: why then did he not worke a miracle & feede them out of hand: or why did he not sustein them without bread: He wold not alter y^e order or nature wth out a great cause. And the order appoynted by God, is, y^e like as the body is fedde with bread: so the soul should bee nourished and susteyned by Gods word. And this is it that is spoken in Hoyses: Man liueth not only by bread, but by euery word that proceedeth out of the mouth of God. Therefore it is not his wil, y^e we should loke for any thing contrary to this order appoynted by God: but that we should leane vnto his heauely mercy, looking for help at his haⁿd in time conueniēt.

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This order establiſhed by God, madde aind heads do inuent. It is witten of two Hermites, that fell among thēues, and had not aught to eate, that when they had endured hunger a great whyle, and that one of the Thēues at length taking pitie vpon them, gaue them bread to eate: The one of them sayd, I will eate none vnleſſe it be giuen mee from heauen. But the other tooke it with thankſgiuing, & ate it, and anon after he that looked for bread from heauen, dyed for hunger, whereas the other eſcaped that looked for no miracle, but tooke the bread that the thēues gaue him, as it had bin at the hand of God. The Anabaptiſts alſo inuert this order at this day. Chryſt hath commaunded the Goſpell to be preached, that the ſoule may be nourished with it as ſpirituall foode. But the Anabaptiſts (deſpyſing the word) looke for new relations without the word. Whereby it cometh to paſſe that they fall into the Diuels ſnares, who turneth himſelfe into an Angell of light, to the intent he may throwe them headlong into damnation. Therefore becauſe Chryſt would not inuert the order eſtabliſhed by God, he delayed the miracle. But yet at length the affection that he beareth to thoſe that be his, (which is greater than the affection of the father towards his childe,) did overcome him. For what manner of affection Chryſt beareth towards thoſe that are his, not only the Euangelist ſheweth in this Goſpel when he ſayth, I take pitie of this people: But alſo the Prophet Iſay. 49. ſet- teth it out in a moſt goodly figure. Can the mother (ſayth he) forget hir owne chyld, y she ſhould not pitie the ſonne of hir owne wombe? Although ſhe ſhould forget, yet will not I forget thee. Beholde, I haue witten thee vppon my handes. Alſo the Parable of the prodigal childe, peynteth out this affection of Chryſts towards thoſe that be his. What ſhall I ſay of ſimilitudes & parables? Chryſts croſſe ſheweth what manner affection he had towards his owne. For he ſo loued vs when we were yet his foes, that he ſuffered moſt reproch- full death to redeeme vs. But to what purpoſe are all theſe things?

things: First to this purpose, that we should put on a child-
ly affection toward God the father & our Lord Jesus Christ.
Secondly, that by falling into consideration of his loue to-
wardes vs, we should in this life hold nothing dearer, nothing
sweeter, nothing preciouser, than to submit our selues whol-
ly to his will, and to obey his voyce, wherein consisteth the
perfection of a Christen man in this life. We read that our
father Abraham did so: who after he had herd the Lorde say
vnto him: Walke before me, and be perfect: receiued a com-
maundement to offer in sacrifice his only begotten sonne I-
saac, whom Sara had borne vnto him in his olde age. But
what dooth he? he obeyed Gods wil without delay, & making
ready a bundel of stiches, went about to slea his sonne. But
the Angell of the Lord withhild his hand. This being done,
God sayd vnto Abraham: Now I know that thou fearest
me. We see heer in our father Abraham, how earnest he was
to obey God, sith he wold not spare his only sonne, but wold
haue killed him at the commaundement of the Lord. But a-
las for sorrow, there are many to be found, that will not kill
so much as one of their affections at the commaundement of
their most mercifull father God: so farre of are they from de-
sire of folowing the example of our father Abraham. Fur-
thermore Chrystes fatherly example towards vs, must put
vs in mind of like good will and loue towards our brethren.
I haue giuen you an ensample (sayth he) loue ye one another
like as I haue loued you.

Of the third.

This present miracle, wherein God with seuen loues and
a few small fishes feedeth foure thousand men, serueth to
this purpose, to confirme the truthe of Chrysts Gospel, and
to encrease the faith of the people that were present, wherof
I wil say no moze at this time. But I wil speake somewhat
concerning the right vslage of Gods giftes, wherby we may
be stirred vp to thankfulness towards God, and vse Gods
blessing aright.

Fl. j.

First

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First therefore this is to be obserued: that the bread en-
creaseth in the hands of Chryſt, as he prayeth and giueth
thanks to the heavenly father. Whereby we are taught that
all bliſſing is of the Lord, according as Paule. i. Timoth. 4.
teacheth, when he ſayth. All the creatures of God are good.
Stay heer a litle, & conſider how the things which thou haſt,
as bread and drink, are Gods creature and not thy creature,
Wherefore thou playeſt the theefe, if thou take any thing fro
him againſt his wil. Which thing thou doſt as often as thou
uſeſt Gods creatures without thankſgiuing and calling vp
pon God. For whatſoeuer thou haſt as thine owne, is ano-
ther bodie and vnlawful, vnleſſe thou deſire it of him. Heer
vppon it is that Chryſt teacheth his ſeruants to pray: Giue
vs this day our daily bread. See heer. The ſelfe ſame bread is
called oures, and Gods. It is oures when wee get it by iuſt
trauell. And it is Gods, bycauſe it is his creature, which it is
not lawfull for thee to uſe, except thou aſke him leaue befoze.
Wherefore Paule addeth alſo: for it is ſanctified or made holy
by the word of God, and by prayer. It is ſanctified, that is to
ſay, the uſe of it is made pure and lawfull vnto vs, that wee
may uſe the creature with a good conſcience. But by what
meanes is it ſanctified? By the word and by prayer. By the
word, vnderſtand thou ſaith, which the word requireth. For
by the word taken holde on by ſayth, we profeſſe our ſelues
to beleue two things. The one is, that the Lord according
to his vnmearurable and infinite wiſedome, hath created all
things for mannes ſake. The other is, that we are of y^e num-
ber of thoſe, who through grace in Chryſt, haue reconered
that right of lordſhip ouer al other liuing things which was
loſt in Adam, that we may maintayne this lyfe, whiche wee
ought to imploy to the enlarging of his glorie. This profeſ-
ſion of ſayth is accompanied with prayer, that God may
graunt vs, to enioye the foode receyued at his hande with a
good conſcience, in all feare and reuerence. Laſtly, wee muſt
knit by our meales with thankſgiuing, yea and with repeti-
tion

tion of prayers: and so are our meats halowed vnto vs. But they too whom their meats are not halowed in this wise, doe double wrong. For first they robbe God of his honoꝝ, in that they call not vpon him, nor acknowledge him to bee the giuer of all good things. And secondly they vse the creature of God ageinst the will of it: Whereuppon Paule sayeth that the creature is made subiect vnto vanitie. From the whiche vanitie, God in the second of *De* promiseth that he wil deliuer the creature. Now although these things which are already spoken, may sufficiently warne vs to vse Gods creatures aright, after the example of Chryst: yet notwithstanding, to the intent our slothfulnesse may be the more reproued, I wil recite certeine reasons that may moue vs.

The first: Chryst himselfe who created all things, prayed & gaue thanks as often as hee had occasion to vse Gods gifts. Muche more then becommeth it vs so to do, who are stark beggers in the Lords sight.

The seconde: The yong Ravens doe (after their maner) call vpon the Lord, and hee feedeth them. Whereuppon Dauid sayth, that the Lord giueth food to the yong Ravens that call vpon him. For the Raven acknowledgeth not hir birds for hir owne, as long as they bee callowe, and therefore shee forsaketh the: but the Lord (because they should not starue) feedeth them with little woymes til they bee spone feathered: and then their damme cometh ageine, and knowing them bzings them vp.

The thirde: The Turks assemble twice a day, before dinner and before supper to desire the blessing of the Lord: and too chrysten folkes neglect it.

The fourth: The Heathen men began their meales alwayes with sacrifice and inuocation, although they could not call vpon God aright.

The fifth: The church fro the beginning of the world began with blessing, whensoever it had occasion to vse Gods gifts. For nothing was more rife among the, than calling vpo God.

ff. g.

For

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For by oure prayers wee bid God to our meales, to whom
be honour and glorie for ever and ever. Amen.

Upon the. viij. Sunday after Trinitie.

The Gospel. Math. vij.



Evare of false Prophetes, whiche come vntoo
you in Sheeps clothing, but inwardly they are
rauening VVolues. Yee shall knowe them by
their frutes. Do me gather Grapes of thornes?
Or Figges of thistles? Euen so euery good tree,
bringeth foorth good frutes. But a corrupt tree
bringeth foorth euil frutes. A good tree cannot bring foorth
bad frutes, neyther can a bad tree bring foorth good frutes. E-
uery tree that bringeth not foorth good fruite, is heven down
and caste intoo the fire. VWherefore by their frutes yee shall
knowe them. Not euery one that sayth vntoo mee, Lord, Lord,
shall enter intoo the kingdome of Heauen: but hee that dooth
the vvil of my Father, whiche is in Heauen, hee shall enter in-
to the kingdome of Heauen.

The exposition of the text.



If thys Gospell there were two causes.
One was the doctrine of our Lord Chryst
whiche he set forth in the. v. vij. x. vij. cha-
piter. Another was the vanitie of false
teachers among the Jewes, who partely
corrupted the doctrine of Moyles and the
Prophetes and partely abolished it. The
Lorde therefore commaundeth all men, bothe to learne the
things that are arighte, and to beware of the corruptions of
false teachers. And in this respect, the Lorde who is the Phe-
sition of mennes soules, foloweth the maner of faithful Phe-
sitions of the bodie. For like as these after they haue mini-
stred true Physicke, do teache what hurtfull things are to
be

bee auoyded: So the sonne of God our Sauioꝝ & Whittian, doth first and soꝛmost appoynt a whollsome medicine foꝛ the soule, and afterward warneth what things are too bee eschued. The effect of this gospell is this: That as the false Prophets (which are too bee knowne by their woꝛks) are too bee shunned: so, true godlynesse consisteth not in the bare professing of religion, but in true repentance and amēdment. The places are thre.

- 1 A charge of eschuing false Prophets.
- 2 A description of false Prophets.
- 3 The foꝛewarning of Chꝛyst: ꝑot euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doth the wil of my father. &c.

¶ Of the firste.

Beware of false Prophets. This charge of Chꝛyst is vniuersall, and perteyneth too all men: wherefoꝛe it is too bee aduisedly weyed and boꝛne away. And in this charge thre things are too bee considered: Needfulnesse, Bond, and Use.

The needfulnesse surely is muche greater than the comon soꝛte vnderstandeth. Foꝛ the Diuell the enemye of Chꝛyst and of mankind, doth all that he can, eyther too abolishe vtterly the kingdome of Chꝛyst, oꝛ too deface it with stumbling blocks. Foꝛ the performace wherof he vseth diuers fetches according too his owne wont. Foꝛ either he laboreth too take the whollsome doctrine quite away, as he hath done in Turkey: oꝛ else he endeuereth too coꝛrupt it with his trash, as he did in Paradise, and at all times liethens: oꝛ else he mangleth and misturneth the Sacraments, as he hath done in the papacie and many other places: Oꝛ else he poysoneth the manners and liues of men with his venim. When he assaileth the Scripture and the sound Doctrine, too the intent too obteyne (at least wise) one of these foure things. First too persuaue vs that God regardeth vs not. Secondly, that wee should attempt somewhat ageinst our owne vocation. Thirdly, that we

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Should

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should bring vp a worshipping of God contrary to his commaundement. Fourthly, that wee should wallowe in al filth and wickednesse. Which so euer of these four things our enemie shal compasse, he holdeth men as prisoners. For he that denyeth Gods prouidence, is condemned for one of Epicures sect. He that executeth his vocatio deceitfully, is worse than an Infidel. He that setteth vp a worshipping contrary to Gods commaundement, despiseth God, and is rather the Diuels seruaunt, than the seruaunt of God. He that liueth an vnhonest lyfe, is the bondslaue of sinne, and the hyzeling of Deathe and of Sathan. But what remedie is there against these mischæues? Purenesse of Doctrine, and absteining from false prophets. For the purenesse of doctrine teacheth vs that God regardeth vs; in suche wise that the Lord keepeth reckening of all the heares of our head. The same pure doctrine holdeth vs in our vocation, and teacheth vs the true manner of worshipping God. Besides that, it conteineth the rule of true halynesse, and of leading a blamelesse life.

The second thing which I admonished folke to consider in this first place, is Bond. Now it may be demaunded, whether this Bond perteyne to all men, or but only to the gouerniours of the Church. For many thinke themselves excused, if they obey those that haue the ordinary calling. Unto whom the prophet Ezechiel in his thirde Chapter (or rather the spirit of Chryste speaking in Ezechiel) answered in these wordes. I haue made thee watche man ouer the house of Israell, and thou shalt heere the word at my mouthe, and shalt giue them warning from me. If I say to the vngodlye, thou shalt dye the death, and thou tell it him not, nor speake vnto him, that he may turne from his wicked way and liue: The vngodlye persone shall dye in his owne sinne: and I will require his blud at thy hand. But if thou giue the wicked man warning, and he tourne not from

from his wickednesse, and from his vngodly waye: Hee be-
rely shall die in his owne wickednesse, but thou haste deli-
uered thine owne soule. This saying of the Propheete shew-
eth sufficiently that they are farre wide whiche surmise it to
bee inoughe for them if they obey their paryshe Curates,
whyther they teache well or ill. If it were so, the Turkes
and Ethnikes should bee saued, of whom many haue obeyed
their teachers. It is to bee knowne therefore that all men
are bounde to flee false Prophetes, as pestilent Plagues of
their Saluation. For Chrystes commaundemente is many-
fest, whiche here is giuen to all men, for he speaketh to the
multitude. And John in his firste Epistle, a fourth Chapter,
sayeth: Belæue not every spirite, but trie the spirites why-
ther they bee of GOD, for many false Prophetes are gone
out into the world. And Chryst sayeth: My shepe here my
voice. But what dooth that tirant the Pope in this case? He
sayeth that the discussing of the doctrine belongeth to him &
his shauelings.

I pray you what can be spoken or imagined more shames-
lesse? Is not this as much as to ouermayster Chrystes
spouse, and to vsurp Lordship ouer the Lordes inheritance,
notwithstanding that Peter the Apostle (whose successoure
hee boasteth him selfe to bee) were forbidden to doo it. John
Baptist professeth him selfe to bee a seruant to the spouse:
but the Pope will bee mayster of the spouse. Chryst coueteth
to haue his spouse kept chaste vnto him self; but the Pope de-
fileth hir with horrible aduoutrie. He teacheth the doctrines
of Deuilles, whereby shee may learne to play the strumpet;
Danle sayeth: I haue betrothed you to one man, that I may
bestowe you a chaste virgin vppon Chryst. This betrothing
is made by fapth, of the moste pure and moste chaste worde
of GOD. But the Pope (who boasteth himselfe to bee Pe-
ters successoure) bestayneth this virgine with a thousand a-
dulteries, when hee leadeth hir away from embracing of hir
husband.

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husband Chryste, two sundry Idolatries and worshipping of Sainctes.

The thirde thing that I set out to be considered in this first place, is the vse of this prohibition or forbidding. Beware of false Prophets. Which vse surely is manifolde.

For first this prohibition warneth vs, that there shall be false teachers in the Church. Which thing the Lord signified also by the Parable of the man that sowed good seede in his felde, and of the enimie that came and sowed Darnel in the same felde. For the wickednesse of the Deuill is so greates, that he neuer ceaseth working to corrupte Gods worde, which thing he began to do as soon as ever oure first Parents were created in Paradise. And at this daye (the more is the pittie) he worketh his feats through the whole world. Seeing that we knowe this, we must be the more diligent and looke better about vs.

Secondly, this prohibition: Beware of false Prophets, must stirre vs up to giue our mindes more earnestly vnto Gods worde. Wherevpon Paule writeth, that the Philippians may increase in all knowledge. And Chryst saith: Serch the scriptures, and learn of mee. If ye abide in my word, ye are my Disciples in deed, and ye shall knowe the truthe, and the truthe shall deliuer you.

Thirdly this prohibition proueth that the Church maye bothe put awaye false teachers, and set up true teachers in their steade. For it were in vayne to bidde vs shunne false Prophetes, vnlesse it were lawfull to displace them from the Office and charge of teaching, and to appoynt true ministers in their roumes. Praise worthy therefore are those godly Kings and Princes, that are careful for the reformation of the Churches, and the maintenance of the ministry of Gods word.

Fourthly also this prohibition sheweth, how the wordes of those y teach are to be receiued. If they teach the truth, they are to be heard no lesse than God himselfe. For so sayeth the
Lord:

Lord: Hee that heareth you heareth mee, and he that despiseth you, despiseth mee. If they teache amisse, they are to bee eschued no lesse than Sathan him selfe. For as Sathan seduced Eue with euill doctrine: so they that teache lies, disappoynt men of the grace of God, or rather thrust them oute of the heauenly kingdome, according as euery man knoweth to bee done in the papacie.

Of the second.

WHich come vnto you in Sheepes clothing, but inuarde-lye are rauening VVolues. In the declaration of this place, we will looke vpon fve things in order. First, from whence false prophets come and whither they go. Secondly. By what names they bee called in the scripture: whereby the greatnesse of the perill may bee vnderstode. Thirdly. What is the outwarde countenance of false teachers. Fourthly. What is their desire and intent. Fifthly. What markes they haue whereby they may bee discerned from true Prophets.

If ye aske from whence they come, and whither they go: I answer in fewe wordes they come from Sathan, as stirred by him: and they goe into the Lords vineyarde (that is into the Church). Hereof are many examples. Into that little Church of Adam, Eue, and Abell, there came the false teacher Caine: who being armed by Sathan, at length slue his owne brother, because hee was of an other religion than hee was of. After him folowed many false Prophets untill the flood, where with bothe the false teachers themselves, and also their disciples were punished. Anon after the flood, Sathan sent false teachers againe into the church, which so wasted the Lords vineyarde, that the truthe of God remayned alonely with a few of the house of Sem. So also fro thenceforth vnto Chryste, alwayes false teachers crepte into the Church, & most comonly they got into their hands the cheefe ordering of things, as well in lay matters as matters of the Church. After Chrystes resurrection, there came moe false

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pro

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Prophetes, and at all times they were moſte in number. At length the Pope (who is very Antichryſte) hath ſente out ſwarnies of heretickes (and chiefe Donkes) whiche haue moſte miſerably torne Chryſtes Church with falſe doctrine. And at this day there bee falſe teachers euery where. In concluſion where ſo euer Chryſte layeth his good ſeede into the ground, there by and by Satan putteth too his ſeede of Darnel. Therfore it is not for nothing, that Chryſte warneth vs too beware of falſe Prophetes. We know from whence falſe teachers come, and whyther they goe. Now that the greater neceſſe of the daunger may bee weyed, I will reherſe certeyne of their names. Firſt they are called by a general name, falſe Prophetes: that is too ſay, ſuche as ſeem too be teachers of the trueth, hauing ordinarie ſucceſſion & authoritie, and yet neuertheleſſe are lyers, as who in ſteade of true doctrine, do ſoyll in deuiliſhe lyes and miennes dreames, of whiche ſorte there were ſtoze in the papacie. 2. Of John the Apoſtle they bee called euill ſpirites, as well for that they are ſent by Satan who is euill, as alſo an occaſion of euill, & of damnation vntoo many. 3. Of Jude the Apoſtle, they are termed Clouds without water, like vntoo Caine, Balaam and Choz. Woe be vntoo them (ſayth hee) for they haue ſolowed the wayes of Cain, & are vtterly giuen too the erroz of Balaam for lukers ſake, and periſhe in the treaſon of Choz. Fourthly, Paule calleth them Dogges, bothe bicauſe they teare Gods word, and alſo bicauſe they ſcare Chryſtes ſheepe from his ſheepe ſolde. Fifthly, they bee called euill workemen, bicauſe they worke amiſſe, and the ende of their labour is bothe the deſtruction of them ſelues, and the damnation of thoſe that giue care vntoo them. Sixthly, The Apoſtle John calleth them Antichryſtes, not bicauſe they denie Chryſte, but bicauſe they peruert Chryſtes doctrine, and are againſt Chryſt in their life. Seuenthy, Paul calleth them enimies of Chryſtes croſſe, bicauſe they impute not the beginning, meane, and ende of Saluation vntoo Chryſtes merite alone. In this

Golpe 3

Gospell they are called wolues, but yet masking in shæpes clothing, that is to say, pretending themselves to be made men, where as that notwithstanding, they lyke wolues leape pziullie into Chrysts fold, tearing and killing Chrysts shæpe, with false doctrine and counterseyt holynesse.

But what is the outwarde countenance of false teachers. They come (sayth Chryst) in shæpes clothing. The **Lorde** in this place speaketh not generally of all euill teachers: but onely of one kinde. For there be some that teache well and liue amisse: and some that teach amisse, and liue amisse: and other some that teache amisse, and seeme to liue well. Of this thirde kinde of Prophets the **Lorde** speaketh here. For by them is greatest danger.

What is their desire. What doth Chryste set forth in a trunme image. When he termeth them Wolues. For as the desire of the Wolfe is first to scare the shæpe from the folde: then to harrie them into the wooddes: and thirdlye to deuoure them and destroy them. Euen so the false Prophets endeuer by their wile to withdraue the shæp, (that is to say, the godly and weake persons) from the true church, and to driue them into the wyldernesse, where is no foode of Gods worde, to the intent they may get the masterie of them, and at the length, murther not so muche their bodies, as their soules. Howe true this it, Turkey beareth wpt hesse, whiche is deceyued by their false Prophet Mahomet: So dothe the papacie plunged in errour by the Antichriste of Rome. So do many nations, whiche are ledde a waye in horrible outrages by the Libertines and Anabaptistes.

But thou sayst: How can I that am a rude and ignorant person discern in this varietie of opinions, who be the true teachers: & who be the false. To the intent we may discern and iudge the shepherd from the wolfe, Chryst the weth vs the marks of the wolf, & he draweth out the false teachers in their proper colozs. They come to you (saith he) in shæpes clothing.

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thing. If a man looke but vpon their outward visor, he wold take them for most holy men, or rather for angelles of God. But if yee plucke off their visours, yee shall fynde them wolues: first for that their voyce is not lyke Chrysts voyce: yea rather, with a strange noyse they scare away Chrysts sheepe from their sheepsfold into the wilderness, to the intent they may kil mens consciences, and destroy their soules. And this is one marke. Besides this, hee addeth an other, when he sayeth: Yee shal knowv them by their frutes. Here thou must bee well aduysed, that thou take not the leaues for the frute. An euill tree hath now and then beautiful leaues: and agein: A good tree oftentimes hath plentifull frute; but leaues not altogether so saye too see too. But what are the true frutes of Prophets? They are thre: worshipping, doctrine, and manners confor[m]able too the doctrine. The true Prophete hath his maner of worshipping, his doctrine, and his manners according too the prescript word of God. The false prophet hath a manner of worshipping deuised by men, a doctrine of mens traditions, and manners too outward sheewe honest, holowbeit sauouring altogether of hipocrisie.

¶ Of the third.

Not euery one that sayth too mee Lorde, Lorde, shall enter intoo the kingdome of heauen: but he that dooth the vvill of my father vvhich is in heauen, he shall enter intoo the kingdome of heauen. This saying of the Lorde conteyneth two lessons: One concerning them that shal bee damned, and an other concerning them that shal bee saued. And he speaketh of them that are in the outward selowship of the Churche: for of the others, there is no dout but they bee damned. But who are they that be damned? They are those that glorie of Chryst, and do not the will of the heavenly father. Who are those? They that brag of fayth, which they haue not, that is too wit, which professe fayth without repentaunce and godly life. These dooth Chryst pronounce too bee damned,
and

and no maruell at all. For such persons sinne horribly. First they sinne in lying, because they lie vnto God. Secondly, in doing reproche, because they abuse Chrystes bloud, whiche was shedde for vs. Therefore let vs not folow the outrages of lustes and tirannie: but let vs deale in suche wise, as sin may be wiped out, and we made holy vnto GOD. Thirdly, they sinne in thefte, because they robbe GOD of hys honoꝝ. Fourthly. In murther, because they kil first themselues through false persuation, and then their neighboꝝ by euill example. Fifthly, they vnhalow the temple of the holy Ghost. Who are saued? They that do the will of the heauenly Father. But here manye stumble, and ouershoote themselues. First, those that say the heathen are saued which liue honestly in this worlde, whose opinion this saying confuteth: He that beleueth not, the wrath of GOD abideth vppon hym. Secondly, those that mainteine their own rule to be the wil of God. Ageinst whom Chryst sayth: They worship mee in vaine, teaching the commaundemets of men. Thirdly, those that say the lawe is Gods wil: which thing is true in dede: But if saluation depended vpon the doing of this wil: then should no man be saued. What is the wil then, the fulfillers whereof are saued? Chryste answereth in John the. vi. This is the wil of the Father that they should beleue in him who he hath sent. For thus sayeth the Lorde: He that beleueth on the sonne, hath life euerlasting. This sayth carpeeth with it godlynesse and charitie, his naturall frutes which the godly bring forth throughe Iesus Chryste, to whome be glorie worlde without end. Amen.

Upon the. ix. Sunday after Trinitie.

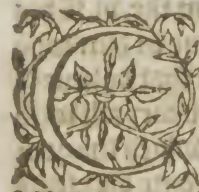
The Gospell. Luke. xvi.

Iesus sayde too his Disciples: There vvas a certein riche man, whyche hadde a steyuarde, and the same vvas accused vnto him, that hee had vvassted hys goods. And hee called hym, and sayde

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sayde vntoo him: howe is it that I heare this of thee? Gyue accoumpts of thy steeuardshippe, for thou mayest bee no longer Steeuarde. The Steeuarde sayde vwithin himselfe: VVhat shall I doo? For my mayster taketh away from mee the steeuardship. I cannot digge, and too begge I am ashamed. I vvote vwhat too do, that vvhē I am put out of the steeuardship, they may receiue mee intoo their houses. So vwhen hee hadde called all his maysters debtors toogether, hee sayde vntoo the firste, how muche ovest thou vntoo my mayster? And hee sayd an hundred tunnes of Oyle. And hee sayde vntoo him: take thy bill and sitte downe quickly and vvyte fiftie. Then sayde hee too another: how muche ovest thou? And hee sayde one hundred quarters of VVheat. Hee sayde vntoo him: take thy bil and vwrite foure skore. And the Lorde commended the vniust Steeuarde bicause hee had doone vvise. For the children of this vvorlde are in their nation vviser than the children of lyght. And I saye vntoo you: Make you freends of the vnrighteous Mammon, that vvhē yee shall haue neede, they may receiue you intoo everlasting habitations.

The exposition of the Text.



Christ in this Gospel exhorteth his Disciples too doo good too their neighbours: and hee dooth it by example of a parable: the effect of which is this. The steeuarde of a certeine very riche man is carefull what shall beecome of hymselfe when hee is put from his office. Muche moze therefore must Chrysten folke (whiche are Gods steeuards in sundry giftes) be carefull what shall befall them when they haue made their account, that is too witte, when they shall be departed oute of this life. But as the steeuarde purchaseth hymselfe freendes with the Mammon of vnrighteousnesse, that may receiue him when he is remoued from his office: So let Chrysten folke with their goods and with their giftes, make the poze beholding too them, that they by their recorde maye receiue

receiue them into euerlasting habitations. This is the summe of this present Gospel. Now to the intent it may turne to our more plentiful instruction, I will intreate of foure poyntes. Which are these.

- 1 A reproofe of the abuse of Gods giftes.
- 2 Causes of doing good to the poore.
- 3 A complaynt that the children of this world are wiser than the children of light.
- 4 The vse of riches and the desert of good deeds.

Of the third.

When as this text setteth before vs a steward that had wasted his maisters goods: in generall the abuse of Gods giftes is blamed. For who is he that for the most part abuseth not the giftes that God hath bestowed vpon him? After what sort this is, I will declare by a fewe examples. Wisdome is giuen to some man to help the vnskilful with his counsell, and to rule the rude with his discretion: but now it is made an instrument of craftinesse to beguile men. Riches are giuen to cherish the members of the church with all: but now they are spent about vnprofitable helwes and charges. The tongue is giuen to man that he should vse it in teaching things godly and honest, and to beare witnesse to the truthe: but what is done nowe a dayes? It serues to flaunder, rayle, forswear, backbite, & blasphemie. Strength and power are giuen for the defence of Iustice, and of good matters. But now they are a maintenace of y^e tyrants, who vse them to ouerthrow the truth and to subuert common weales. After the same maner, other gifts of God are greatly abused, which abuses surely issue from these springs following, and not from else where.

First, the sinne that dwelleth in vs, bringeth forth suche broddes: and the lesse it is, the more it is a commaundement of the spirit, so much y^e more euils doeth it bring forth. For it is a moste daungerous sink of all euils, which can not bee wholly purged in this life.

Agein, our aduersarie the deuill thirsting our damnation,

lyeth

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lyeth in wayt for men, and practiseth a thousande fetches to destroy vs, to the intent that either vtterly abolishing Chriſtes kingdome, or peſtering it vp into a ſtreight roome, hee may ſtabliſh his owne kingdome.

Besides that, the worlde yeldeth moſte lewde examples, wherby we are allured to do the lyke. For (as one ſayeth) euill cuſtome is the ſwede of naughtynesse. And Paule ſayth: A little leuen ſoweth a whole lump of dough.

Moreover, this euill is increaſed by the negligence of gouerners, which compel not me by ſtreighter awe to do their duetie aright. Whobee it, we that glorie to be called Chriſtians, ought to be kept in our dueties, by the remembrance of theſe things enſuing.

First the commaundement of God ſticking continually in our mindes ought to put vs in remembrance of our duetie. Secondly, honeſtie it ſelfe, and the renoune of vertue ought to ſpurre vs forward: that we abuſe not ſhamfully the gifts of God. Thirdly, the worthineſſe of the thing ought to be a ſpurre vnto vs. For what is more ſeemely for the children of God, than to make them ſelues conſolable to y example of their moſt louing father: and fourthly our owne calling. For we be called to holynesse, that we alſo might be holy, and that the uſe of thoſe things that God hath graunted vnto vs might be holy. Theſe things muſt we thinke vpon earneſtly.

Of the ſecond.

As much as all this whole goſpell is ſet forth to ſtirre vs vp to do good to our neighbour, I will ſpeake theſe things in order concerning well doing. First I will recite the cauſes, wherby we ought to be ſtirred vp to do well. Then will I entreat of the frutes therof: and laſtly of the manner of well doing, according to certeyn rules. God in his law ſeemeth to ſet forth a great reaſon, when he ſayth: Love thy neyghbour as thy ſelfe: As if he had ſayd: This is
one

one reason why wee ought too loue one another, for that mā is next neybour vnto man. Of whiche loue there is a moſte goodly example ſet forth in the Samaritan, whiche was ſo carefull and diligente ouer the man that had ſalne among theaues. One man therfore ought too doe well by another, bycauſe man is neyghboure vnto man, and that in two reſpects. Firſt in reſpect of creation: for one ſelf ſame God created vs all: now wee ſee how greate kyndneſſe ther is in manye liuing things whiche healepe and cheriſhe one another wyth mutual dutifulneſſe, as is too be ſcene in the Stoakes. 2. Man is neyghboure too man in reſpect of likenefſe. For all men are made too the lykenefſe of God, and haue all one nature of manhood. 3. Man is neyghboure too man by reaſon of conuerſation of lyfe and humane ſelowſhip. And theſe thre reſpects of neyghbourhod are common too vs, not only wyth all Chryſtians, but alſo wyth all men in the world, as bothe Heathen and Jewes. Howbeit a chryſtian is neyghboure too a Chryſtian, firſt in reſpect of the myſticall body. For all wee that beleue in Chryſt, haue put on Chryſt, and wee are his members, he is our head, and wee liue al by one ſelfe ſame ſpirit of Chryſte. Surely this reſpect of neyghbourhod ought of dutie too ſtir vs vp too doe good one too another: If wee thought earneſtly vpon this ſocietie and myſtical coniunction of vs al in one body, then vndoubtedly like as the hande playeth & ſeruaunt too all the reſt of our members, and in like wiſe euery member vnto other: ſo wee alſo by reaſon of this myſticall coniunction in our body, ſhould ſeeke too doe good one to another. 2. A chryſtian is neyghboure too a chryſtian, in reſpect of regeneration or new birth, wherby wee are bozn a new & childzen of God the father. Therfore ſeing that brothers of one wombe doe ſerue one another turne in this life: much more becometh it vs ſo too doe, who cal vppon God the father of vs all, ſaying, Our father which art in heauen. 3. A chryſtian is neyghboure too a chryſtian in reſpect of oure calling, For wee be called too the vnitie of ſpirite in the bonde of peace. Ephes. 4.

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4. A Chryſtian is neyghbour too a Chryſtian in reſpect of the glorie too come. For all of vs by fayth doe looke for one ſelfe ſame glorie of immortalitie, where wee ſhall bee felowes together euerlaſtingly, praying God with one mynde.

Thus much concerning the cauſes of mutual well doing among men. But what are the ende thereof? There bee ſoure chiefe. Firſt Gods glorie. This endes ſhould of duetie put the children of God in mynde too doe good. 2. The releefe of our needy neyghbour who is our owne fleſh. 3. Example: wherby others may bee edified and prouoked too like wel doing. 4. The reward. For Chryſt ſayeth: He that giueth a draught of water too one of my diſciples in my name, ſhall not loſe his rewarde.

Howbeit ſo much as a queſtion may bee asked concerning the maner of wel doing. I will adde ſomewhat alſo concerning the ſame. Salomō in the fiſt of the prouerbes ſayth: Drink the water of thyne owne wel, and of the ryuers that run out of thyne owne ſpryng. Let thy welles flowe out a brode, that there may bee ryuers of waters in the ſtreates, but let them bee only thyne owne, and not ſtraungers wpyth thee. Where he knitteth theſe things together. Firſte that a man ſhould enioy his owne goods: ſecondely that he ſhoulde beſtowe part vpon others: and thirdly that he ſhould bee maſter of his owne goods: and not laſhe out all in one day. To bee ſhorſe, Gods worde, faith and charitie are the certeyneſt rules that can bee. But of this matter moze ſhal bee ſpoken, when wee come too entreate of the uſe of riches.

Of the thirde

THe children of this vvorlde are vwyſer in their kynde, than the children of lyght. This is a moſt græuous complaint, that the children of this worlde are wyſer in their kynde, than the children of lyght. What is to wit, worldey men are moze carefull in getting temporall goods, which pertaine onely too this preſente lyfe, and that continuynge but a very ſhorſe

thoſe tyme) than Chriſtians are carefull for the getting of
 heauenly goodes, which ſhall endure for euer. Surely thys
 blindneſſe is lamentable. The body is regarded, and the
 ſoule is neglected. Who ſaith not how true this ſaying of
 Chryſt is: Behold mee a husbandman that is not more care-
 full in gathering goodes, and ſending his houſholde, than
 ſome Chriſtian is to get the treaſures of heauen. The mar-
 chaunt man ſayeth the ſea, is in hazarde of many dangers,
 oftentimes ſuffreth great loſſe, and endureth colde and heat,
 and that not for one houre, one day, or one yere, but all hys
 lyfe long: only to ſcrape together earthly poſſeſſions. But
 the Chriſten man can ſcarce ſende in his hart to carrie out
 one houre to heere Gods word, or to be preſent at the di-
 ſtribution of the Sacraments. They ſpend many houres
 in toyes and tales: but they can not ſende one houres leys-
 ſure, no nor ſcarce a minute of an houre to call vpon God,
 and to talke with Jeſus Chryſt in prayer. But what are the
 cauſes of this blindneſſe? They are chiefly two. The one
 (whiche is alſo a cauſe of other inconueniences) is the cor-
 ruption of mans nature, whiche maketh a man more for-
 warde to euill than to good. The other cauſe of this blynde-
 neſſe, is, for that earthly goodes are ſenſible, and therefore
 doe moue the mynde more ſtrongly: for a good thyng mo-
 ueth not, vnleſſe it be knowne. Wherevpon Auſtin: wee
 maye loue thinges vnſene, but thinges vnkowne wee can
 not loue. For we ſenſible thinges are more known than ſpi-
 rituall thinges, becauſe ſenſible thinges are knowne by expe-
 rience, where as ſpirituall thynges are knowne onely by
 fayth. What is to be done then? We muſte endeuer to
 abound in knowledge of heauenly thinges, to the intent wee
 maye alſo abound in the feeling of them. And therfore Paule
 wiſheth to the Philippians, that they maye abounde in all
 knowledge and vnderſtanding, to this ende, that they maye
 be pure and without offence vnto the day of Chryſte.

Gg. 4.

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Of the fourth.

MAke yee freends of the wicked Mammon, that vwhen yee shall haue neede, they may receyue you intoo euerlasting habitations. It is called the wicked Mammon or the Mammon of vnryghtuousnesse, eyther for that riches are prouocations vnto euill, or bycause riches are false and deceytful. For they cannot bee called the Mammon of iniquitie, because they are wrongfully gotten. For almesse done of goods wrongfully gotten, pleaseth not God. Forcouer there bee two things to be discuffed of vs in this place. One is the doctrin concerning riches, and an other is what is mente by that hee sayth: VWhen yee shall haue neede, they shall receyue you intoo euerlasting babitations.

Albeit that I sayd somewhat concerning riches an eyght weeks agoe, when I expounded the Gospell of the Glutton and of Lazarus, yet notwithstanding I will now breely re-
pete the whole doctrine concerning riches. For there is no cause to the contrarie, but that a man maye sing a good song moze than once. And I will saye threë thinges concerning riches.

The first is what maner of meanes of getting riches are lawfull.

The second is, in what sorte God would haue vs minded towards riches.

The third is, which is the ryght and lawful vse of riches.

Therfore as touching the lawful means of getting riches, we must begin first of all with Christs rule. Math. 7. Seeke first the kingdome of God and his rightuoulnesse. The first & chief regard therfore is to be had of the soule, that that may be rich in God. Then bycause this lyfe hath neede of helpes, goods may be sought accoꝝding to Gods ordinañce, & it is lawfull to imploy a mans trauell in getting those things y are necessarie for our liuing & furniture. And this is warranted not onely by the examples of the saints, but also by the commaundment of God. For God promisceth his blessing to them
that

that labour after a godly manner. Thirdly, the gayne that commieth to vs that trauell by the blessing of God, is to be taken, as it were at Gods hand. Neither may we vse euill practises, wherby to drawe other mens goodes vnto vs. Also it is lawfull to take the frute of a mans labour as a iust reward. In bargayning, let craft and falshod be away. Let vs do al things openly and simply, with the same faythfulnesse that we woulde require at other mennes handes. Let our labour be lawfull in lawfull vocation, so as we may with a godd conscience, boast, that we haue done nothing ageinst any man deceptfully.

Hitherto we haue spoken of the ryghtfull waye of getting riches. Now will I shew in fewe words in what sorte we ought to be mynded toward riches, when we haue gotten them. For we must vse a singular cunning that our riches (when we haue gotten them) become not thozns and snares to vs. Which thing to auoyd, let vs folow the counsell of Dauid and Paule, of which the one in the .62. Psalme sayeth: If riches flow vnto thee, let not thy hart vpon them. And the other .1. Tim. 6. sayth: Warne the riche men in the woꝛlde, that they be not proude, nor trust not in the vncertaintye of riches, but in the liuyng God. The chæfest poynt therfore is, that we be not ledde away with couetousnesse of the riches of this woꝛlde, and that we set not our mynde or trust vpon them. Let vs be ready to put them from vs as often and whensoever it shall please God. Whither we haue them or want them, let vs account them as transitoꝛie and frayle things, and preferre Gods blessing alone before all things in the woꝛlde. Away with trust in vncerteyn riches: away with pryde and disdeyne of the poꝛe. Let come trust in the giuer of the riches: let come a godly and lowly mynde.

And so haue we how we ought to be mynded towardes riches. Now will I put to a little concerning the ryght vse of riches. When I handled the Gospell of the Glutton, I

sayd

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sayd there were foure lawfull vses of riches. Of whiche the first is, that they shoulde serue to the glozie of God, the furtherance of religion, and the mayntenance of the ministration of Gods word. For if we bee borne to glorifie God, surely all that euer we haue, must serue to that purpose. The second is, that we shoulde with our goodes succour and garnish those common weales in which we liue. In which consideration tributes are to bee payd with a cheerefull mynde. The third vse is, that we shoulde maynteyn our selues honestly according to our degree, and susteyne our houtholde: that our house may bee kept honestly after y rate of our habilitie, without filthy nigardship, & foolish lauishnesse. The fourth and last vse is, that our springs (according to Salomons counsel) should flow forth abroad: that is to wit, that we should bee liberall to the poore, and rich in good works, to the intent that many may enioy our goodes, giuing thanks with vs to God the father of our Lorde Iesus Chryst, who ministrereth all things abundantly. Against these foure hyndres of vsing riches aryghte, many do offende, as we haue herd in the Gospel of the rich glutton and poore Lazarus.

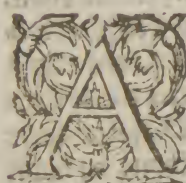
I haue spoken of riches: Now remaineth to be expounded what is ment by this saying: That vhen you haue neede, they may receyue you into eueralasting habitations. Dothe not Chryst only receyue the beleuers into the heauenly habitations? Now then is it layde hære, that the poore (because we haue made them our friends wyth the vnrightheous Pharisees) shall receyue vs into eueralasting Tabernacles: First it is manifest, that Chryst in this place directeth his words to the beleuers. For in the beginning of the text it is written: and Iesus layd vnto his disciples, that is to say, to those that are iustified, and haue eternal life in Chryst. Againe this is manifest, that eternal lyfe is Gods gyft by Iesus Chryst. It foloweth then, that there is an other manner, wherby the poore receiue them that haue bin liberall to them, into eueralasting life, than that wherby Chryst receiuethe them. Now
then

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then shall they receyue vs into euerlasting tabernacles? As witnesses and iudgers of our faith. For by the frutes they iudge of our faith, wherby alonely they knowe men to be saued. The same meynyng (though in other wordes) is often set forth in the scripture. God shall reward euery man accordyng to his workes, not for that workes deserue heauen: but because they are euidences of faith, and the feare of God: like as contrarywise, euill workes proceed of vnbeliefe. Therefore let vs be myndeful of this saying, and stirre by our selues with it, to do wel to our neighbour, folowing the example of Chryst our sauour, to whom be honoꝝ and gloꝝie for euer and euer. Amen.

Vpon the .x. Sunday after Trinitie.

The Gospel. Luke. xix.



And when he was come neere to Hierusalem, he behelde the Citie, and wepte on it, saying. If thou hadst knowne those things which belong vnto thy peace, euen in this thy daye thou wouldest take heede. But nowe are they hid from thyne eyes: For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compass thee round, and keepe thee in on euery side, and make thee euen with the ground, and the children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And hee wente into the Temple and began to caste out them that sold therein, and them that bought, saying vnto them: It is written: My house is the house of prayer, but yee haue made it a denie of theeues. And he taught dayly in the temple. But the high preests and the Scribes and the cheefe of the people wente aboute to destroy him, but coulde not fynde what to doo, For all the people sticke by him, and gaue him audience.

Ex. liij.

The

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The exposition of the Text.

This Gospell consisteth of two partes, where of the one teacheth what Chryſt did without the Citie Hierusalem: and the other teacheth what he did in the temple after he was come into the Citie. While he was without the citie, he bewayled the miserie that was to come vpon the Citie, and therewithall prophesied of the destruction of the whole citie and the people. In whiche thyng he bothe shewed his affection toward all mankind, and also declared playnly, how great Gods wrath is toward sinners that repent not. When entering into the temple, he fyndeth faulte with the abuse of the Temple: he driueth the buyers and sellers out of the temple: he testifieth that the temple is a house of prayer, that it is to say, a house dedicated to God and his seruice: and that it is not meete to defyle this house with worldly busynesses. Nowe there are (as I sayde) two partes of this Gospell, one of Chrystes weeping, and of his prophetic concerning the sacking of the citie, and the destruction of the whole nation. And an other of Chrystes dede in the Temple. But these two partes conteyne in them many portes and lessons, and therefore I will speake of them severally one by one.

I Of the firste parte.

Of this first parte there be two places, which are.

1. Chrystes Prophetic agaynst the Citie Hierusalem, with the circumstances therof.

2. The use of this part in our church.

I Of the firste.

In the first place do meete many circumstances, which are
1. Chrystes affection towardes mankind. 2. The prophetic
it self. 3. The time of the visitation. 4. Whether they might
have

haue known the time of their visitation. 5. Why they knew not the time of their visitation. 6. Their punishment for neglecting their visitation. 7. The delay of their visitation.

The first. Christ beholding the Citie, vvept vpon it. This weeping of Chrystes is a notable witnesse of Gods mercye towardes mankynd. For our Lord bewaileth their destruction, no lesse than a most pitiful father bewaileth the destruction of his own children, whom he loueth as himselfe: which destruction hath surely none other cause, than their vnthankfulnesse towards the gospell. For how could it otherwyle bee but that the sonne of God, (who was borne very man to this intent, that he should by the offering vp of himself in sacrifice, set mankind free from euerlasting damnation,) should bee grieved at so great vnthankfulnesse of men, whom he hath created to saluation from the beginning, and afterward called to repentance by sending his Prophets and Apostles vnto them?

The second. For the dayes shall come vnto thee, that thine enemyes shal cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee. Here Chryst prophesyeth of the miserie that should come vppon Hierusalem: which miserie happened vnto them in very deede, the fortith yere after. I will deuide the storie of this miserie into three partes: wherof the first is an assignement of those things that happened before the destruction of the citie Hierusalem: The second is a reckening vp of the euyls which the Citizens suffered in the seige: And the third is a noting of y miserie that folowed the sacking of the Citie.

What happened before the spoyle of the Citie? Surely many things, wherby God would haue called his people to repentance: as Prophecies, signes, wonders, & soetokens. Prophecies, as this Prophecie of Chrysts, wherof we haue herd, and wherof mention is made in these words. Zach. 1. And it will come to passe in that day, that I shall make Hierusalem

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rusalem an heauy stone for al people. Al that lift it vp shal bee
tozue and rent, and all kingdomes of the earth shall bee ga-
thered together against it.

Also ther went wonders before. A whole yere together
there appeared a Blasing starre ouer the Citie Hierusalem,
in the likenesse of a fire sword. And warlike Chariots and
horses were scene encountering together in the aire.

Signes: The doore of the temple opened of it selfe in the
nyght: and a voyce was herd in the Temple, saying: Let vs
remoue from hence, let vs remoue from hence.

Foetokens: A man of the common sort, named Iesus,
cryed in the strætes: A voyce from the West, a voyce from
the East. And the more he was chastised by the officer, the
more hee cryed out. By these Prophecies, wonders, signes,
and foetokens, did the Lord allure the Jewish people to re-
pentance, but al was to no purpose, and therfore ensued most
griuous punishment.

Let vs then speake of the punishment. The firste daye of
swete bread began the siege, and continued vnto the eight
day of September. By and by after arose inward sedition in
the Citie, wherethrough frændes and kinnsfolke slue one an
other without merce. By reason of the stinche of the carcas-
ses of them that were dead, there grew a most sore plague, in
so much as it was not possible to bury the dead. Wherevnto
came hunger, whiche was so great, that the mothers did eate
their owne children: besides a number of other most shame-
full matters, which I let passe. In the ciuill sedition (where-
in were slayne two thousand men) the Temple was set on
fire, and utterly consumed. Afterwarde, the soueraine parte of the
Citie was taken of the enimie: and within a while an o-
ther parte: and at length all the whole Citie came into the
hande of the enimies.

After the siege, the vanquished people was had in so great
contempt, that seuen thousand of the nobilitie and chiefe per-
sonages, were appoynted to the common woorkes like
slaves:

lives: and many wer reserved to open shewes. The number of them that were slayne (besides those that perished of hunger in the Citie) was fourescore and seuentene thousand. As many as were vnder .xxvj. yeres olde were sold by the souldiers. The honest women and maydens were ransomed by the men of warre. Afterward ageyne vnder Domitian, there arose a newe persecution. For Domitian made a serch for all that were of any kined or allyance to Dauid or Chryste. Thus much concerning the bodily punishment that ensued the contempt of the sonne of God, wherewithall was ioyned a spiritual punishment in conscience, and at the end folowed eternall tozment in hell.

The third: It thou haddest knowne, yea if thou haddest euen in this day. &c. The time of visitatio is that wherin God visiteth, sometyne to punishe sinners, and other whiles to do good to the goodly, and that manye wayes. Nowebeit the these tyme of the visitation of Gods mercy, was the tyme of Chrystes preaching, when he allured both them and all the world to repentance, offering grace and enerlasting lyfe to those that repented. Of this tyme speaketh the Lord.

The fourth. Wherby myght the Jewes haue known the tyme of their visitation? They had many euident proofes and tokens of it. First Chrystes miracles did openly shewe his power. If ye beleue not mee (sayth he) beleue my workes, for they beare witnesse of mee. Secondly, Daniel foretolde this tyme of visitation, in Babylon. Thirdly: the kingdome of Iuda was remoued according to the Prophecie of Iacob, Genesis. 48. The scepter shall not be taken from Iuda, until Silo shal come, that is to say, the seede of the woman, which is Chryst the Lord. Fourthly, least they should be offended at Chrystes pouertie, they were warned of it before by the Prophet Zacharie, who in his nynty Chapter sayeth: Beholde thy King shal come poore. Fifthly, Johns recorde concerning Chryst. Sixthly: the voyce of God the father

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ouer Chryste in his baptim, and in the Mount: These & many other things might haue certified the Jewes of Chrystes presence, and of the time of their visitation.

The fifth: But therefore knew they not the time of their visitation, seeing they were put in mynd of it by so many signes: There were two beyles: the one fleshly, the other spirituall. The fleshly beyle was, for that being masked in the pleasures, allurements and cares of the world, they could not consider those things that perteyned to their soul health, but they thought as is witten in the seconde Chapter of the booke of Wylsdom. Short and full of wærinelle is the tyme of our lyfe, and ther is no ease in the end of man, neyther is there any man knowen to haue returned from the deade. Come on therfore, let vs enioy the pleasures that be present, let vs leaue tokens of our mirth euery where, for that is our porzion. After this maner was the rich glutton masked, whō some wryte to haue bin a citizen of Hierusalem. So was he also that sayd, when he sawe his barnes full of corne: Powe my soule take thy pleasure. But what happened to him? In the middes of his pleasures, he was called awaye to punishment. And their spirituall beyle was that whereof Chryste speaketh here: and whereof Paule speaketh in the firste to the Romanes. He gaue them ouer into a reprobate or froward mind. And. 2. Thess. 2. He gaue them strong delusiō, that they shuld belæue lyes, which wold not obey the truth. And this is the rightfull iudgement of God.

The sixth: The punishment for neglecting their visitation, which is double: Bodily and tempoꝝal, Ghostly and eternall. Unto the tempoꝝall and bodily punishments: perteyneth this horrible wasting of the Citie: and also all the miseries and mischaunces of mankynd, which miseries and mischaunces ought of dutie to put vs in mynd of repentance.

The seuenth: The cause of the delay of the punishment. This dooth Paule expound. Roma. 2. when he sayth: that the riches of Gods goodnesse and long sufferance doe prouoke vs
to

to repentance. For God is slowe vnto anger, that is to say, vnto vengeance, and that is to the intent that wee at length acknowledging our sinnes, should mourne for them, and flee vnto Chryst by true sayth.

¶ Of the second.

Foasmuch as Paule sayeth: That all that is wyrtten, is wyrtten for our lerning: Let vs see what is the vse of this Doctrine.

First therefore let vs that beleue in Chryst, and are the holy Hierusalem of God, heer the voice of Chryst bewayling our sinnes: and let vs lerne how hee is affectioned towarde vs. Also let vs know the tyme of our visitation, whom God hath visited wonderfully in this realme: Firste with his woord, which surely is preached purely in al the Churches of Denmarke. Howbeit, because wee haue slenderly obeyed his gospell, he hath visited vs with warre, with famine, with pestilence, and euery man after a sundry fashion. And if wee repent not, (yea and that betimes,) he wil visit vs ageine with warre, pestilence, and famine, and at length will vtterly destroy vs. Let vs repent therfore: let vs promise amendment: let vs embrace Chrystes gospell: and (to bee short,) let vs frame our liues after a godly and holy maner, that wee may scape in the day of wyath.

¶ Of the second.

And hee entered into the temple. &c. In this second part of the Gospell, there are foure circumstances cheefly to be obserued.

The firste is the wickednesse of the hygh Priestes. The Temple of Salomon was ordeyned, not to keepe marts and markets in, but for these purposes: First that Gods woord, should be taught in it, and that the people should come together in it, and pray according to that which Salomon himselfe sayeth in the Dedication of the Temple. Whatsoever
thy

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thy people shall pray in this place (that is, in this Temple) thou shalt here them in thy dwelling place in heauen, and when thou hast heard them, thou shalt bee fauorable vnto the. Besides this, it was established by lawe, that the Sacrifices should bee slaine hard by the Temple, according to the lawe. The Pharisees and highe Priestes did all things contrarie hereunto. For they despised Gods word, they practised heathenish chopping and chaunging, yea rather (as Chryst saith) of Gods temple they made a den of thieues. Thieues murder manye to the intent to get their goddes to themselues. And the high priestes (through their false doctrine and misinterpretet of the scriptures) murdered many thousandes of men, while they traiterously bereft their soules of euerlasting blisse. Whereby it sufficiently appeared, howe wicked these highe priestes were againt God: for they not only despised Gods worde themselues: but also gaue other men occasion to despise it, and wilfully to withstand it to their vtter destruction.

The second is, the drining of the buyers and sellers out of the Temple. Chryst driueth out the buyers and sellers, & that with outward violence. By which deed first he testifieth himselfe to disallowe the vngodlynnesse of the Pharisees. And secondely he declareth himselfe to bee the true King and highe priest of this people. Their king verely, in that he setteth his hand to the taking away of vngodlynnesse, like as Ezechias did when he toke away the brazen Serpent, because the people did Idolatrie vnto it: and their high priest, in that he defendeth the true Doctrine, and rebuketh the baggage of the Pharisees.

Howeouer, this drining out, was a certaine fatherly warning, & the temple should bee destroyed, vnlesse they amended. By this deed he giveth them to vnderstand, of the punishment whiche all the vngodly shoulde runne into, that had misused Gods temple: namely that Chryst should one day cast them quite out of the Temple. Furthermore let bothe parties, (I say

say bothe Magistrates, and gouernours of Churches) learne
hæreby: The one to take away the instruments of wicked-
nesse, by force of hand and outward violence: And the other:
to cutte of all Supersticion (as much as maye bee) with the
sworde of the spirite, that is to say, with Gods worde. So
did blisse Theodosius, who toke all Images and Idoles out
of the Churches. So did that most godly Prince Iohn Fride-
ricke Duke of Saxonic. These mennes example folowed that
Prince of moste holyc memozie, Christian Kyng of Den-
marke, the thirde of that name, whose benefite the schooles and
Churches in this Realme enioye still at this day.

The thirde is concerning Gods Temple, which is of two
sortes: made with hand or visible, and spirituall, or not made
with hand. And eyther of them is the house of Prayer. My
house (sayeth Chryste) is the house of prayer. The use of the
Temple that is made with handes, consisteth chiefly in
these poyntes: firste that it bee a publike place, wherein
the worde of God may bee taught and herd. Secondly, that
the Sacraments bee ministred there. Thirdly, that the god-
ly resorte thither to pray for the comunon néede. And lastly,
that it bee a place, wherein is made open and comunon con-
fession of Religion. But what is done in the Papacie: In
steede of Gods word, are thrust in mens traditions: In steede
of the distribution of Gods mysteries, there are set forth
most horrible dishonorings of God: They set heauen to
sale: they blase the Masse for the quicke and the deade: they
robbe the Church of the Sacramentes: they defile the Sa-
craments with their blasphemous additions: and of the
place of open profession of the Gospell, they make a con-
fessorie of Hypocrites, which conspyre ageinst the Gospell of
Chryst. Thus muche concerning the Temple that is made
with hand. The Temple that is not made with hand or the
spirituall Temple, is bothe the whole catholike Church,
and every seuerally member thereof.

For

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For thus sayth Paule wrytyng to the Corinthians: Knowe yee not that the Temple of God is holy whiche is you? Yea, the builder of this Temple Chryst sayeth. If any man herken too my vwoorde, vvec vwill come vntoo him, and dwell vwith him. And therfoze all the whole church and the seuerall members therof are called Gods temple, and are his Temple in deede. The foundation of this Temple is the sonne of God. For other foundation can no man lay, than that whiche is layd already, which is Iesus Chryst. This temple is raered by the sonne of God, and builded by the Prophets, Apostles, the Ministers of the worde, the godly Magistrates, and holy householders, according to the grace which the Worde giveth too euery of them in their Temple. This Temple is purged and kept clean by the blud of Chryst. The doorekeeper of this Temple is the holy Ghost, when men knocke at the doore of it with prayer and fayth. And this Temple is not idle. For in it is continuall prayling of God, continuall prayer, holy oblations, and (too comprehend all in one worde) service of God without weerynesse: for vntoo this holy vse is this holy Temple of God dedicated. But as for suche men as folowe their owne lustes, their Tyrannie, their vsurie, and deceyt: They not only vnhalowe this Temple of God, casting out the doorekeeper the holy Ghost, and dymyng away the worke maister Chryst: but also they become the Temples of Sathan, wherin the blud of Chryst is dishonored, Gods worde put too reproche: and in steade of praying too God, succedeth worshipping of Sainctes, cursings, blasphemies, slanders, and (too conclude at a worde) all the Churche ringeth of the prayses of Sathan.

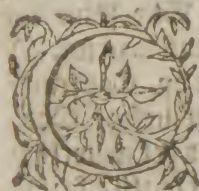
But what moueth vs too couet too be the Temple of God: First, the dignitie. For what greater glozie is there, than too be the Temple of the holy Trinitie: Secondly, the profite: For by this meanes wee passe from the chappell of Sathan (where nothing reigneeth but death and damnation) too the house of God and cuerlasting blisse. Thirdly: the ende for
which

which man was created. For we are created to be the temples of God. On the contrary part, it is to be considered, how unworthy a thing it is, and how great a treason to God, to defile this Temple with any wickedness. And therefore we must enforce our selves with all our power, to do true service of God in this his Temple, and to offer to him the sacrifice of our lips, that is to wit, thanksgiving, and the frankincense of our hart, that is to wit, faith and innocencie.

The fourth is: The world iudgeth farre other wise of them that are the Temples of God, than Gods word doth. The world supposeth that the honorable, the myghtie, the wise, and the riche are receyued into this Temple: But the word of God teacheth the contrary, and examples shew it. And although no man be cast of for the nobilitie of his birth, for his power, for his wisdom, or for his riches: yet it falleth out for the most part, that suche men being intangled in the affayres of the world, haue the lesse minde of this spirituall Temple. Examples herof are Caine and Abel: Esau, and Jacob. Thus doth God alwayes chuse the weak things of this world, that he might put the strong things to shame. But this will not moue. For Chryst saith: Feare not thou little flocke, for it hath pleased my father to give you a kingdome. To whom through Chryst with the holy Ghost; bee honoz without ende. Amen.

Upon the .xj. Sunday after Trinitie.

¶ The Gospel. Luke. xviij.



Chryst tolde this parable vnto those certēne which trusted in them selves that they were perfecte, and despised other. Two men went vp into the Temple to praye, the one a Pharisey, and the other a Publicane. The Pharisee stood and prayed thus with himselfe. God, I thanke thee that I am not as other men are, extortioners, vniust, adul-

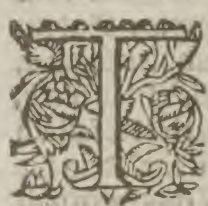
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ners, or as this Publicane. I fast twyfe in the veeke: I giue Tythe of all that I possesse. And the Publicane standing a farre of, woulde not lifte vp his eyes too heauen, but smote his brest, saying: God bee mercifull too me a sinner. I tell you this man departed home too his house iustified more than the other. For euery manne that exalreth himselfe shall bee brought lowe: and hee that humbleth himselfe shall bee exalted.

The exposition of the text.



The occasion of this Gospell was, that after Chryst had taught concerning the force of Prayer, and the forme of praying, he minded also too set forth euident examplis, wherein he might paint out the nature both of effectuell Prayer, and hypocritish boasting. For in as much as no man can pray aright, except he first be righteous by sayth in Chryst: it cometh too passe that many imagine themselues too be righteous, and therfore think themselues too pray aright. Wherefore it was needfull too make a difference betwixte them that are righteous in deede, and those that counterfet a righteousness. For they that will seeme righteous and are not, doe in no wise pray. But suche as acknowledge their sinnes, and repent them earnestly, they only being made righteous by sayth, can pray effectually and aright. For this cause therfore the Lord setteth here two images befoze vs. Wherof the one is of hypocritish Prayer, and the other is of true and godly Prayer. The Pharisee (who thought himself godly and righteous, and was not so) maketh vs a Prayer too knowe an Hypocrite by. Contrariwise, the ille Publicane casting himselfe flat befoze God, and acknowledging his own vncleanness, and yet neuertheless flaying vnto mercy: doth by his exāple set forth a forme of true and healthful prayer. The places are thye.

i. 21

- 1 Of the rightuousnesse of the Law, and of the fondnesse of the Pharise.
- 2 Of Christen rightuousnesse, and of true repentance.
- 3 Chrystes iudgement concerning the Pharise and the Publicane.

Of the firste.

HE sayde too certeine whiche had an opinion of themselves that they were ryghtuous. Here I must needs speake of the rightuousnesse of the Lawe, what is it: and what is the vse, end, and prerogative of it. For thereby wee shall vnderstand, how farre the Pharisees are wide from the true rightuousnesse.

What is the rightuousnesse of the Lawe? It is a perfecte obedience of all our members inwarde and outwarde, vnto Gods lawe: of the harte, the affections, the will, the mouth, and bræste of all the powers and abilities as well of the bodie as the minde: whiche obedience it behoueth to be, not at startes, but continuall: not vayne, but perfecte and full: not stayned, but pure and chaste: suche as mighte haue bin perfozmed by Adam befoze his fall, and suche as is perfozmed by the holye Angelles in Heauen. That the rightuousnesse of the Lawe ought to be suche a one, bothe Moyses and Chryst doe teache in these wordes: Thou shalt loue the Lord thy GOD with all thy harte, with all thy soule, with all thy strengthe, and with all thy power: and thy neyghboure as thy selfe. Moreover forasmuche as hee is pure, holy & chaste, nothing can please him but that whiche is pure, holye, and chaste. And they that fulfill this rightuousnesse, they onely haue the promise of the Law. For thus sayeth Moyses: The man that doeth these things shall liue in the. No man (Chryst onely excepted) didde euer perfozme this perfecte and continuall obedience, suche as the Lawe requireth. Wherefoze all they that thynke them selues ryghtuous wpth thys

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righteousnesse of the law, are not only blinde and arrogant,
but also blasphemous against the law of GOD, which they
measure by their owne slender skill, and not by the keyce of
GOD. That none is able to fulfil the law of GOD, I have
declared a late, and will now briefly bying the same to ours
remembrance againe. Firſt our members bothe inward
and outward (wherewith wee should execute obedience to the
Law) are mangled, and corrupted with a certaine horrible
outrage, so as they are able to do nothing aright. Again, the
Law of sinne as a moste ſtoute Gyant grypeth our limmes,
even after that wee haue bozne a newe, that wee cannot per-
forme what we woulde. Hereuppon S. Paule cryeth oute :
O unhappy man that I am, who shall deliver mee from this
bodye subiecte to Death? And in another place. To will, is
present with mee, but to performe I finde not in my selfe.
Also, I do not the good that I would do, but the euill whiche
I would not do, that do I. Thus the regenerate haue a fore-
warde will, but they are destitute of ablenesse to performe
that which they would : so importunate is our household eni-
mie, withdrawing vs from that whiche is good. What shall
wee saye then of them whose will is not yet reformed, suche
as all they be that are not regenerate? To the furtherance
herof also maketh it, that the Law of God is spirituall : but
wee are carnall. For thus hathe Paule (being at that time a
faythfull Chryſtian) sayd : The Law is spirituall, but I am
carnall, sold vnder sinne. Hereby it is easie to see, that wee
are not able to performe due obedience to the law. For how
is it possible that flesh should performe spirituall righteous-
nesse? I alledged many and sundry other reasons not long a-
goe, wherby I shewed that no man in this life is able to
peld perfect and full obedience to the law. **What is to be done then?** Here thou shalt firſt heare
the voyce of the Lawe. What sayeth hee? Cursed is hee that
continueth not in all the things that are written in the booke
of the Lawe: Here thou hearest the sentence of the Lawe.
Let

Let this saying of the lawe humble thee befoze God, and vtterly cast thee downe, that thou maist acknowledge both the filthinesse of thy sinne, and thy iust damnation. What is to be done heer? Are we able to eschue the curse of the lawe? Thou art not able of thine owne power. Wherefoze thou must eyther perish, or else seeke a remedie ageinst this damnation of the lawe: but other remedie surely there is none, than only Iesus Chryst: who purposely came into the world to take vpon himselfe the curse of the lawe, and to deliuer all that beleeue on him, from the power of the lawe, that is, from damnation which the lawe threatheth to those y transgress it. Wherefoze this curse extendeth it selfe to all men that heere not Chryst, noz are clothed with his rightuoussnes, that they may appere apparelled therewith in the sight of God. For Chryst is the end of the law, to iustifie all that beleeue. Rom. 10. These things haue I spoken concerning the rightuoussnesse of the lawe, to this intent, that I might shewe how fond these Pharisees were, which thought themselues rightuous, and hilde scozne of others, as vnholly and vnrightuous. But what is the cause that this Pharisee and the rest of his rable thought themselues rightuous? The cause was blindnesse. For he was so blinde, that he saw not the meaning of the lawe: yea rather, he saw only the couering of the lawe, and neuer looked into the best of the lawe, according as the text of this gospel sufficiently declareth. For he sayth: I thanke thee that I am not as other men, extortioners, vniust, adulterers, or as this Publicane. He had seene the letter of the law then, but not the spirit: that is, he sticke only in the outward woorkes, but he considered not the spirituall meaning which the law requireth.

Now be it to the intent these things may be set the playner befoze our eyes, let vs see first what maner of woorkes this Pharisee were. Secondly. Let vs lay them to the law of God. Thirdly, let vs gather therby, what wanted in him. And fourthly, let vs see of how many sinnes he was founde

Ph. iij.

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giltie, and cast by the lawe, though he vaunted himselfe rightuous befoze men.

The woꝝkes of this Pharise were faithlesse, proceeding of mere misbeliefe and pryde. Now in as much as the scripture saith plainely: without faith it is impossible to please God: who is so madde as to call this outwarde vizoꝝ, rightuousnesse?

Let vs lay his woꝝkes that he boſteth of, to the woꝝd of God. The lawe requireth pure obedience: This man out of his most uncleane hart, dyaweth slaunders ageinst God and his neighbour. The lawe commaundeth him to loue his neighbour: He accuseth him, yea and that befoze the iudgement seate of God. What should I make many woꝝdes? He hath done nothing according to the appoyntment of the lawe: Is it not a great matter to bee no extorcioner: to bee no vniust man: to bee no aduoutꝝer: to faſſe, and to giue almesse: Surely these things are not to bee disallowed. But this Pharise did wretchedly defile the good deedes he had done, with selfe loue and pryde.

What wanted he then? The well spring of good woꝝkes, sayth in Chꝛyst, which woꝝketh by charitie: Whereas this is not, bee the woꝝke neuer so lightly and faire, yet can it not bee acceptable vnto God: yea rather, it is an abhominacion befoze God, specially when there goeth an opinion of ryghtuousnesse with it, like as we see in this Pharise.

We haue ſene from whence the woꝝkes of this Pharise proceeded, and howe farre they are boyde from the rightuousnesse of the lawe, and what he wanted: Nowe let vs see howe graueously he sinned, and howe vnrighuous he was. First he durst pꝛeace vnto God, and boldly speake vnto him, being without feare of God, without sayth, without repentaunce, without the mediator Chꝛyst: by whom onely the enterance to the father is set open. Is this so great a wickednesse? Yea: In this acte he breaketh all the commaunde:

maundementes of the first table, and as it were trampleth it vnder his fete. Ageine, hēe bēing but dust and ashes durite boast before GOD: when notwithstanding, it is witten: The gilllesse is not gilllesse before thee. How great a pride was this? I beseeche yee: Thoughe hēe despise bothe God and men, dothe hēe not feyne himselfe neuerthelesse to bee ryghteous? Thirdly hēe abused the Temple of GOD, whiche was ordeyned to praye for forgiveness of sinnes bothe publicke and priuate. But what maketh hēe of the Temple? A Court barre to accuse others at. Fourthly hēe layeth violent handes vpon all the whole seconde Table, and breaketh it contrary to the nature of Charitie, whiche is wont eyther to salve the sinnes of oure neighbour, or else to conceale them. What doeth hēe? I am not (sayeth hēe) as other men, extortioners, yniust, aduourers. Yea all this seemed but a litle to him.

Wherefore hēe in the vpper ende of the Temple, hēe looked behinde him, and saw the filie Publicane praying, and hēe had no sōner espied him, but hēe accuseth him by and by at the iudgement seate of GOD. Neyther am I (sayth hēe) as this Publicane If hēe had bin a godly man in dāde, hēe would haue bin glad for the Publicane, as the Angelles of GOD were, whiche reioyce in Heauen vpon a sinner that repenteth. But when as hēe accuseth the repentaunte, hēe sheweth sufficiently of what spirite hēe spake. Hēe oughte to haue remembered the saying of Iesus the sonne of Sirach: Despise not a man that turneth from his sinne. For we are all of vs in corruption, that is to say, subiecte to sundry miseries. Let him that standeth, see y hēe fall not, sayth the Apostle Paule. As touching the fasting and Wything of this Hypocrite, I say no more but this.

Fasting whereby the stoutenesse of the flesh is subdued: is a thing not euill. But if thou faste to merite any thing at Gods hande, then thy fasting becometh an abomination.

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For God will not be worshipped with mennes traditions: but according to the rule of his own law. Concerning this thing, I say this: That God so ordeyned it in his common weale, that the Priestes of the Tribe of Leuie should haue whercon to liue. And Chrysste sayth: The labourer is worthy of his hire: and thou shalt not muzzle the Oxe that treadeth out the Corne.

Of the second.

Like as in the Pharisey we haue seene what manner of ryghtuousnesse the Pharisaicall ryghtuousnesse is: and haue shewed the fondnesse of it, by comparing it wyth the ryghtuousnesse of the Lawe: So now we foloweth the second doctrine, concerning Chryssten ryghtuousnesse, whiche is represented vnto vs in this Publicane, as it were in some liuely image. Howbeit because the scripture teacheth of vertues by two wayes, that is to wit, by rule and by example: I wil first see what the scripture sayth of Chryssten ryghtuousnesse. And after ward I will shewe the same in the example of the Publicane, that in so doing the rule may be confirmed by example.

Now as concerning the rule of Chryssten ryghtuousnesse, these are clere sayings. Paule in the third to the Romains sayeth: All haue sinned, and are destitute of the glozve of God: and they are iustified freely by his grace, throughe the redemption that is in Chyist Iesu, whom God hath set forth to be the mercy seat throughe fayth in his bloud. And anone after in the same chapter: Wee vpholde that a man is iustified by fayth, without the woorkes of the lawe. 2. Corinths. 5. Him that knew no sinne, hee made sinne, that we might be made the ryghtuousnesse of God in him. Romaynes. 5. Like as by the disobedience of one man, manye become sinners: So ageine by the obedyence of one man, manye are made ryghtuous. And of Abraham: Abraham beleued God, and it was imputed vnto him for ryghtuousnesse.

And

And David: Blissed are they whose iniquities are forgiven, and whose sinnes are couered. Such sayings as these, there are without number in the Scripture concerning Chrysten rightuoussnesse, but I haue alledged these fewe, that I might therby gather a general doctrine concerning Chrysten rightuoussnesse.

First therfore is gathered of these Textes, that Chrysten rightuoussnesse is not of woorkes, albeit that hee whyche is iustified, beginneth henceforth to do good woorkes. This therfore is to bee bozne in minde, that woorkes are in suche wise excluded, as that they are not the cause of this rightuoussnesse but the effects and frutes, as I wil shew hereafter. Secondly, is gathered of these sayings, that Chrysten rightuoussnesse is not the obedience of men themselues, but of Chryste for them. Thirdly, that this obedience of Chrystes is bestowed vpon man, to the intent hee may bee righteous by it, and not by his owne rightuoussnesse. Fourthly, That whosoever belæueth, is made partaker of this rightuoussnesse of Chrystes, so that it is imputed to hym as his owne. For Chryste is the ende of the Lawe, to iustifie euery one that belæueth. Fifthly, that because wee are sinners wee bee reconciled vnto the Father by Chryst, whom GOD hath set forth to be the mercy seate. Sixthly, That Chrystes blood was shed for the sinnes of them that belæue, so as the Justice of God, or of the Lawe is satisfied. Seuenthly, By all the things gathered, it falleth out, that christian rightuoussnesse consisteth of acquittal from sinne, imputation of Chrystes rightuoussnesse, and acceptation vnto euerlasting lyfe, freely for Chrystes sake. This is the summe of the doctrine of the churche concerning Chrysten rightuoussnesse: wherby it cometh to passe, that Chrysten iustification is an acquittal from sinne, an imputation of Chrystes rightuoussnesse, and an acceptation vnto eternall life freely for Chrystes sake. Now bee it, thys is further to bee bozne in minde, that by sayth onely (wherby wee are iustified) this rightuoussnesse is effectuall, and bringeth

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fourth frutes most acceptable too God, though Iesus Chryst. And where this frute is not saine, there is skarce any sayth too bee founde. For when wee beleue, therewithall wee are borne new men, that wee should yelde new obedience vntoo God.

Now let vs see this selfe same doctrine of Chrysten ryghteousnesse in the example of the Publicane. First (as the text sayeth) hee stode a farre of. For being put in feare with his owne vnworthinesse hee durst not come forth with the Pharisee into the sighte of Gods maiestie. In likewise Peter falling downe at Chrystes fete, sayde: Away from mee, for I am a sinful man. Likewise the Centurion, Lozde I am not worthy that thou shouldest come vnder my roofe. This fearfulnesse in the conscience of man, ryseth of the knoweledge of the Law: by the squyre whereof when a man examineth his owne dedes, hee is enforced too crye oute, I am a sinfull man. Secondly he dareth not lift vp his eyes. Here is noted howe the Publicane was ashamed of the filthynesse of hys sinne. 3. Hee knocketh himselfe vppon the bzeast, whereby is signified his struiuing ageinst wanhope and despaire. 4. When hee sayeth: Lozde be merciful vntoo mee a sinner: hee giueth vs too vnderstand how we ought too flee vntoo God onely for the putting away of oure sinnes. Hither too hee hath wrestled with sinne, with the sentence of the Lawe, and with wanhope: By whiche wrestling is declared that he was sorre in dede. Nowe foloweth, how he wounde him selfe oute of this Hell as it were For when he sayeth, GOD be mercifull too me a sinner: he reyleth himself vp by sayth ageinst dispaire. For here hee called too remembraunce the promises concerning Chryste, that GOD will bee mercifull vntoo sinners, which falling too repentance doe flee vntoo Chryste with true sayth. For hee is the propitiation for our sinnes. In reysing him selfe vp in this wise, hee imputeth sinne too himselfe, and mercie vntoo GOD: hee acknowlegeth himselfe the sicke man, and GOD too bee his Physition: hee setteth mercie ageinst

geinst sinne: and so beleuving God to be fauourable vnto him, he is iustified by faith alone. After the same manner dyd Daniell. Vnto thee Loyde be rightuousnesse, and vnto vs confusion and shame.

And so wee may learne of this Publicane, first the maner of true repentance and Chyristen rightuousnesse: for euen as true repentance is true sozynesse for sinne: euen so Chyristen rightuousnesse is to be loosed and acquit from sinne, whē wee come vnto God by true faith, as I haue sayde before. 2. Wee may learne of him, of what sort true Prayer ought to be. For it must proceede from the bottom of the hart in the feare of God, and leane vnto the propitiation which is in Iesus Chyrist. 3. Wee must learne of the Publicane to be: haue our selues after a lowly maner both before God and before men.

Shall wee then liue after the maner of Publicans? Pea surely must we, so farre forth as they repent and amend, according as this Publicane did. For as this Pharisee is not misliked for the outwarde honest woorkes that he did, but because hee trusted in the woorkes. So this Publicane is not to be commended for the synnes that he had committed, but for his repentaunce whiche ensued. Pea, wee haue lessons in bothe of them, that wee may fare the better by. With bothe of them wee must go to Churche: with bothe of them wee must giue thanks vnto God: with both of them wee must pray. Wee must learne of the Pharisee, to do honest outwarde woorkes: and of the Publicane, to bring with vs godlynesse of minde and true faith.

¶ Of the third.

I Say vnto you, this man vvent home to his house iustified, and not the other. Here wee haue Chyristes iudgement of the Pharisee and the Publicane. The Publicane (sayth he) departing out of the Temple came home to his owne house iustified by faith. And the Pharisee returned not iustified, but

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but rather condemned. This confirmeth he with a generall sentence: For euery one that exalteth him selfe, shall bee brought low, and he that humbleth himselfe shal bee exalted. The Pharisee exalted himselfe, thinking himselfe righteous by his deedes of the law, which were none at al: and therfore he was brought lowe, by the sentence of damnation. The Publicane humbled himself by acknowledging his sinne, by lowly prayer, and by trust in Gods mercie through Chryst: and therfore he was exalted by the grace of acquittall, and glozie of blisshednesse. That we may be humbled after this mans example, Chryst graunt, to whom with the father and the holy ghost bee glozie for euermore. Amen.

Upon the .xij. Sunday after Trinitie.

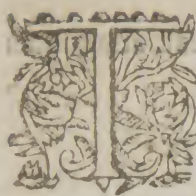
The Gospell. Marke. viij.



ESVS departed from the coastes of Tyre and Sydon, and came vntoo the Sea of Galilee, through the middes of the coastes of the ten cities. And they brought vntoo him one that vvas deafe, and hadde an impediment in his speech, and they prayed him too put his hande vpon him. And vwhen he had taken him aside from the people, he put his fingers intoo his eares, and did spit, and touched his tongue, and looked vp too heauen and syghed, and sayde vntoo him: *Ephata*, that is to say, be opened. And streight vway his eares vvere opened, and the string of his tongue vvas losed, and he spake plaine. And he commaunded them that they should tell no man. But the more he forbad them, somuch the more a great deale they published, saying: He hath doone all things vvell, hee hath made both the deafe too heare, and the dumbe too speake.

The

The exposition of the text.



His Gospell conteyneth one of the Lordes
miracles whereby he shewed his power, his
will, and his office. His power appereth in
this, that all things created are at his com-
maundement, as the Sea, the Windes, the
Heaues, and diseases, as in this place. His
will is scene by his readinesse to helpe, for he is moste rea-
die to help all that cal vpon him. His office appereth in that
he is a sauour according to his name, which is Iesus. These
three things are to be scene well nere in euery of Chrystes
miracles, which we must lerne to vse aright. For we must
vse the power of Chryste our Lorde ageynste the tyrannie of
the worlde, Sophistrie, and Hipocrisie, yea and ageynste all
the whole kingdome of Sathan. Let vs set the knowledge
of his will ageynst the ouerthwarte will and iudgemente of
our fleshe. Let vs arme oure selues with the minding of his
office ageynst all Antichristes that will robbe Chryste of his
office. These three things we may behold in this present gos-
pell as in a Glasse. Here the deafe and dumb man is hild in
bondage by the Deuil. But what doth Chryste in this case?
He vttering his power openeth his eares, and loleth his
tongue, maugre the Deuilles resistance. Ageine in that he hel-
peth this miserable and wretched creature, he sheweth him
selfe to haue a remorsse of his miserie, and by so doing, vte-
reth his god wil towards him. Lastly, he declareth his own
office, in shewing him selfe ready and cheereful to helpe this
man. For by this dede he doth vs to vnderstande, that he
was sente to helpe the afflicted and those that are in miserie.
We haue what Chryst meaneth by his miracles. Nowe let
vs see the summe of this present Gospell. Chryste healeth the
deafe and dunbe man that is brought vnto him. By whiche
dede is signified, that Chryst came into the worlde to helpe
suche as come vnto him, according to this terte: Euery one
that

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that calleth vppon the name of the Lord shall bee saued. The places are thre.

- 1 The example of them that bring this deafe and dumbe man vnto Chryst.
- 2 The dede and miracle of Chryst.
- 3 The frute of this miracle to the beholders.

¶ Of the firste.

Departing ageine out of the coast of Tyre. &c. Before we enter into the first doctrine the occasion of this presente miracle is to be obserued: Which was Chrystes iourney, and the place from whence hee tooke his iourney.

His iourneying it selfe declares howe busy the Lord was in his office, and howe earnestly hee thirsted oure saluation. The place sheweth, howe hee mente that the Gentiles also should bee made partakers of his benefites. For hee came to seeke that whiche was lost.

Now let vs see the first doctrine. They brought vnto him a man that was both deafe & dumb, and besought him that he would lay his handes vppon him. Here are two things to be marked, first what these bearers of this deafe man doe: and secondly what they request: what doe they? They bring vnto Chryst a man that is deafe and dumb. In these few words is a christen mans life described. Which description it standeth vs in hand to vnderstand aright, to the intent we may hand- somely folowe the example of them. For first they acknow- ledge Chryste to be the true Messias, and secondly they be- lieue in him: bothe whiche things they declare by this deed. For no man cometh vnto Chryste as to a sauiour, ne cal- leth vppon him, but hee that belieueth in him. For like as no man belieueth, but hee that heareth: so no man calleth vppon him but hee that belieueth. Rom. 10. By this reason sayth bee- ing conceived of the word of life, is the soule helth and righ- tuousnesse of Chrystians.

Is this sayth idle? No. Here are shewed thre frutes of it. The first is confession: for here by their dede and word they

they confesse Chryſt. For euen as men beléeue with the hart vnto rightuouſnelle: euen ſo is confeſſion made with the mouthe vnto ſaluation. The ſeconde is the calling vppon Chryſt: For Faith and inuocation are ſo knit together, that yee may ſoner ſeparate heate from fyre, than plucke the n a ſunder one from an other. The thirde frute of Faith is brotherly loue, which theſe bearers vtter in hart, in woꝝk, and in woꝝd, by bzinging this afflicted and miſerable creature vnto Chryſt. Seelt thou now what maner of men theſe bearers were? Seelt thou the whole lyfe of a Chriſtian peyn- ted out in their deede, as in a table? But wherfoze was this done and wꝛitten. That both I and thou might haue an ex- ample of reuerence towards God, and of charitie towards our neibor. This is a patern of a true chriſtia life. We muſt therfoze beléeue in Chryſt as theſe men did. We muſt con- feſſe Chryſt as theſe men did: and Faith requireth that we ſhould call vpon him as they did. Beſides this (accoꝝding to the example of theſe men) it becometh vs to loue and helpe our neybor with hart woꝝd and deede, I pray you what grea- ter woꝝk of loue can there bee, than to bzing vnto Chryſt a man in thꝛaldom vnder the power of the diuel, wꝛetched, a miſerable, deſpiſed and vtterly diſceyned among men, and to take ſo great care for an other mans welfare.

Wherby let rich and poꝝe, noble and vnnoble, citizens and cuntrieſolk, lerne what becommeth them, if ſo be they mind not to beare a face of Chriſtianitie in bayne. Let euery man accoꝝding to the ſtate of his calling endeuer to bzing as ma- ny as he can to Chryſt, and to call vpon him, and to haue a godly carefulneſſe for the welfare of other men.

There ys ſelfe a dout. This deafe man had no faith: for he could not heare the woꝝd, wherby faith is conceiued: and yet was he healed by Chryſt for the ſayth of other men. It ſee- meth therfoze y a man may bee ſaued by an other māſ faith. I anſwer: Chryſt looſed the tung of the dumb man, & then beeing called vpon by the diſeaſed perſon, he gaue him faith:
vpon

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vpōn the attaynement wherof, the diseased person was saued by his owne faith, and not by another mans sayth. Ageyne there is a difference too bē put betwixt coꝝpozall benefites and euerlasting Saluation. As foꝝ coꝝpozall benefites, the godly may obtēin them euen foꝝ the vngodly at Gods hand. But as foꝝ saluation, they can not obteyne it foꝝ them, vnlesse they themselues also haue first conceived sayth by the woꝝde of G D D. Foꝝ except the godly might obteyne coꝝpozall benefites foꝝ the vngodly, the woꝝld could not stand in this so huge a flud of wickednesse and stumblingblocks.

Thus much concerning the deēde of these bearers, and the profitable example therof. Now let vs see what they desired of Chꝛyst. They besought him (sayth the text) that he vould lay his hand vppon him. Foꝝ they had marked how Chꝛyst by laying on of his hāds had giuen helth vnto many afoꝝe. Now be it to the intēt we may vnderstand this ceremonie, foure things are to be obserued concerning laying on of hands,

- First how auncient this custome of laying on of hands is.
- Secondly, to who it belongeth to lay hands vpon others.
- Thirdly, to what purpose and end the laying on of hands serueth.

Fourthly, what is the mysticall mēning of hands.

As concerning the antiquitie of the custome of laying on of hands, the Scripture teacheth, that this custome is taken of the fathers. Foꝝ in the. 48. of Genesis we reede, that the Patriarke Jacob layde his hands vpon the heads of Manasses and Ephraim, the sonnes of Joseph. Which custome afterwarde was confirmed to the Iewes by lawe: and this ceremonie continued vnto the time of Chꝛyst, who also vsed the same, and deliuered the vse therof ouer to his Apostles. And that to laying on of hands was ioyned prayer, it is manifest by the. xix. Chapter of Mathew, where it is written, that childꝛen were brought vnto Chꝛyst, that he myght lay his hands vpon them and pray.

Thus haue we how auncient the custome of laying on of hands

of hands is. Now let vs see to whom it belongeth too lay on hands: whiche thing is too bē gathered by the laying on of hands, of Iacob and others. For it was the guyse, that the elders should lay their hands vppon the yonger, the fathers vpon their childzen, and the P̄ests vpon the people. For it was a solemne ceremonie, in the power of those that were in authoritie or degre aboue others.

But too what end was this ceremonie ordeined? It may bē gathered by the Scripture, that it was ordeined too fīue endes. First, that it was done of purpose too blisse and pray, as in Mat. 19. and Mark. 7. is declared. Secondely for offering: for the P̄ests were wont too lay their handes vpon the heads of the beasts that were slaine for sacrifice. 3. For healing: lyke as Chryste did oftentimes lay on his hands when he went about too heale suche as were brought vnto him. 4. That by praying the holy ghost might be bestowed vpon them: as we rede in the Acts of the Apostles. Fiftly in giuing orders too the ministers of the word, handes were wont too bē layde vppon those that were receiued into the ministerie.

Nowe will we adde somewhat concerning the mysticall meaning of handes. They that blisse folke by laying on of their hands, dyd supplie the roome of God. The hands signified Gods helpe and fauoure. The laying on of hands signified, that he on whom the handes were layd, was vnder the fauor and protection of God, and that hee was blisse of god. In their blissings, Gods fauour and help were wished for: and in sacrifices, the hosts were dedicated vnto God. In healings, Gods hand stretched out it selfe, whyle by his power he restored the sicke vnto helth. Likewise in the giuing of the holy ghost, the handes signified Gods presence. In consecrating the P̄ests this was ment by laying on of handes: that those whiche tooke orders were dedicated vnto God as sacrifices; and wer allowed and appoynted too the seruice of God. Thus muche concerning the firste place, namely con-

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cerning the laying on of handes. Now let vs briefly consider what this place confirmeth, what it confuteth, and whereof it admonisheth vs. It confirmeth that the children of God are led by the spirite of God, and should exercise themselves in godlinesse and charitie. It confuteth those that boaste of their emptie sayth voyde of the true feare of God and charitie too their neighbour. And it admonisheth vs too perfoyme the woꝝkes of faith as well inward as outward, if we will bee accounted among the children of God.

¶ Of the second.

The seconde doctrine that I purposed, is concerning the deede and miracle of Chryst. Now too the intent we may vnderstand this deede, certein things are too be noted concerning Chrystes miracles. The Prophets, Chryst, and the Apostles wroughte miracles, too assure men that the doctrine which they taught, was of God, and too the intent that men being conuicted of Gods truth by miracles, mighte beleue, and by beleuing bee saued. That these are the chief endes of miracles, John the Euangelist beareth witnesse in his seconde chapter, where he sayth thus: This beginning of miracles did Iesus in Cana of Galilee, and manifested his owne glorie, and his Disciples beleued on him. Here are two endes signified: Chrystes glorie, and the sayth of the Apostles. The glorie of Chryst comprehendeth the power of his Godhead, his affection towarde mankind, and his office and the certintie of his doctrine. Nowbeit there is a difference too be made betwene the Prophets and Apostles, and Chryst. The Prophets and Apostles wrought not miracles by their owne power, but by the diuine power of Chryste, whose spirite spake by the mouth of them. But Chryste wrought miracles by his owne power. Wherefore lyke as the Prophets and Apostles by their miracles declared themselves too be the seruantes of Chryst: so Chryst by his miracles shewed himself too be the Lord and God of them. And if any man demaund, why miracles are not wrought now a
dayes

dayes by the ministers of Gods word: Thou shalt vnderstand, that as soon as miracles had confirmed Chrystes glory & the truthe of God: they had discharged their dutie. And therefore we must no moze looke for miracles, but we must holde our selues content with the doctrine of the Prophets and Apostles, which God hath confirmed with many miracles long ago. Thus much concerning miracles in generall. Now let vs come to the miracle of this day, in whiche are many circumstances to be obserued, wherof eche one conteyneth a singular doctrine and admonishment.

The first, Chryst took him aside from the people. And why did he so? For two considerations, that is to wit, for y^e time & for the meaning. For the time, because he wold not as yet haue his kingdome published vnto the whole world. For he had not yet accomplished his sacrifice: he had not yet broken downe the wall that was betwene the Jewes and the Gentiles: whiche thing was done afterwarde when hee armed his disciples with this comission: Go into the whole world, and preache the Gospel to all nations. And for the meaning, because he that desireth to haue Chryste to be his Philitian, must departe out of the preace of the malicious persons and repiners. For there is no agreement betwene Chryste and Beliall.

The second. He thrust his fingers intoo his eares. Surely this was not done but for some purpose. For by that signe he bothe shewed the preciousnesse of his flesh which he had taken vpon him, that by offering it in sacrifice mankinde might be restored to his former helthfulnesse, whiche he had lost by sinne: and also giueth vs to vnderstand, that his word can neither be heard nor vnderstood, vnesse our eares be opened by Chrystes finger, that is to say, vnesse the holy Ghoste do open the eares of our hart.

The thirde. And hee spit and touched his toong. By this mysticall maner of dealing, hee doth vs to wit, that the ability to speake proceedeth of him, and that hee will worke effectu-

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effectually in his church by meanes.

The fourth : He looked vp intoo Heauen. By this gesture hee signifieth, that his minde is lifted vp too his heavenly father, whom hee prayed vntoo, not onely for this man, but for all others that are afflicted. For prayer is not so much the sound of the mouth, as the humble lifting vp of the hart vnto God: which lifting vp of the hart, is signified by the outward sign of the eyes looking vp too heauenward. Wherupon Dauid sayth : I haue lift vp mine eyes vntoo thee that dwellest in the Heauens. Of which thing wee also are put in minde when wee say: Our father which art in heauen.

The fifth : Hee sighed. Surely it must needs bee a great matter that caused so great a personage too sigh. Therefore had he not an eye al only too this dumb man, whom he could haue deliuered from his disease with one becke : but hee had an eye too these fīue things. 1. First too sin, which is the cause of all miseries in mankinde. 2. Too the tirannie of the Deuil, who had so soze oppressed mankinde, with whiche tirannie he knew he had too encounter. 3. Too the curse of the lawe, whiche he should take vpon him self, too the intent we might bee cleared of oure guiltinesse. 4. Too his owne moste bitter death which he should suffer for all mankinde. 5. Too the vnthankfulnesse of the greatest part of the world. For hee soze saw that many should vtterly holde skorn of his benefit, and many of rechelesnesse neglect it: in so much as the least part of the world should embrace his benefits too their saluation. The sixt : hee speaketh too this dumb man and saith : *Ephata*, that is too say, Be opened. It was not for nothing that Marke in this place vsed the Hebrue word, for by this word Christ sheweth, first how great is the power of his Godhead, who by his word both commaundeth and bringeth too passe what he wil: wherby not only our faith concerning Christs Godhead is confirmed, but also we are don to vnderstand, that all those are in safetie, whiche are vnder his gouernement, and haue committed them selues too his protectio. And by this word is shewd

sheweth, howe great the strength of Gods word is, specially where it is layd holde on by true fayth. 3. That no man can bee saued without Chrystes word, wherby hee conuandeth vs such things as are meete for vs to do. 4. By this coman- dement, Bee thou opened, hee signifieth, that mannes will is required in the matter of saluation: not for that the will be- ing vnreformed by the hande of God, is either able or wil- ling, but for that, when it is moued and framed by the holy Ghost, it should not strue ageinst the holie Ghost. 5. That the woork of Saluation is wholly Chrystes, and not mans: according as the Hebrewe word sheweth.

The seauenth: And forthwith his eares vvere opened, and the string of his toong vvas loosed, and hee spake perfectly. This present miracle, was also a benefit of Chryst towarde this miserable man. By which miracle is sheweth, that at Chrystes conuandement, and at the preaching of his word, wee are loosed from the shackels of the deuil, that wee should not bee fettered any moze with them. This miracle (that I may repeate it in fewe words) confirmeth that Chryst both can and will help all that are afflicted, which are brought too him, and seeke his helpe. Also it ouerthroweth the errour of them, which shunning Chryst as a streight iudge, doe cal vp- on Saints. And mozeouer it warneth vs to flee vnto Chryst only by fayth & prayer, when we are in trouble & dystresse.

¶ Of the thirde.

ANd he charged them that they should tell no body. But the more that he forbad them, so much the more did they pub- lish it, and vvonder at it. Chryst forbiddeth them too tell this dee- de abroade: and they ought too haue obeyed his coman- dement. Wherfore the goodnesse that ensued, was too bee as- cribed, not to their dysobedience, but to y goodnesse of Chryst. For it was his will too haue had this dee- de kept secrete tyll after his resurrection.

But what frute sprang of this miracle of Chrysts: First

¶ Ii. iiij.

the

xij. Sunday after Trinitie

Inhabits
the beholders conceived fayth in Chryſt. Secondly they published this daede, and glozified God : which glozifying god is the vtmoſt ende of all Chriſtes woꝝkes. But what is it too prayſe God? The prayſing of God, ſpringeth of knowing God : which conſiſteth in theſe things. Too haue a right opinion of the ſubſtance of the Godhead, & of the perſons of the Godhead : Too beleue aſſuredly that hee is the fountain and wellſpring of al goodneſſe and good things. Too ſlae too him by Chryſt in all neceſſities. Too confeſſe thy fayth openly as theſe men did. : and in ſuche wiſe too giue light too others by thine ex ample, that many being moued therby may ſlae vnto Chryſt, too whome with the Father and the holy Ghoſte bee honour for euer. Amen.

Upon the .xij. Sunday after Trinitie.

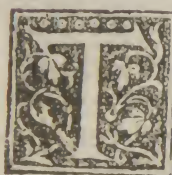
¶ The Goſpell. Luke. x.



ESVS turning a ſyde too his diſciples ſayde: Happie are the eyes that ſee the things vvhiche yee ſee. For I tell you that many Prophets and kyngs haue deſired too ſee thoſe things vvhiche yee ſee, and haue not ſeene them: and too heere thoſe things vvhiche yee heere, and haue not herde them. And beholde, a certeyne Lavvyer ſtoode vp, and tempted him, ſaying: Maſter, vvhat ſhall I do to enherit eternall lyfe? hee ſayd vnto him: vvhat is vvritten in the lavv? how readeſt thou? and he anſwered and ſayd: Loue the Lorde thy God vvith all thy hart, and vvith all thy ſoule, and vvith all thy ſtrength, and vvith all thy mynde: and thy neyghbour as thy ſelfe. And he ſayde vntoo hym. Thou haſt anſwered ryght. This do and thou ſhalt lyue. But he vvilling to iuſtifie himſelfe ſayde vnto Ieſus: And vvho is my neybor? Ieſus anſwered, and ſayd: A certeyn man defended from Hieruſalem too Hiericho, and fell among theeues, vvhiche robbed hym of his rayment,

ment, and vvounded him, and departed, leauing him halfe dead. And it chaunced that there came dovvne a certeyne Preeft that same vvay, and vvhen he savv him, hee passed by. And likewise a Leuite, vvhe he vvent nie too the place, came and loked on him, and passed by. But a certeyne Samaritane as he iourneyed came vntoo him: and vvhen he savv him, he had compassion on him, and vvent too, and bound vp his vvounds, and povvred in Oyle and VVine, and set him on his beast, and brought him too a cōmon Inne, and made prouision for him. And on the morovve, vvhen he departed, he took out tvvo pence, and gaue them too the Hoste, and sayd vntoo him: Take cure of him, and vvhatsoeuer thou spendest more, vvhen I come ageine I vvil recōpence thee. VVhich novv of these three thinkest thou vvvas neighbour vntoo him that fel among the theeues? And he sayd vntoo him: He that shewed mercy on him. Then sayd Iēsus vntoo him: Go and doo thou likevvise.

The exposition of the text.



This Gospel consisteth of two parts: in the former whereof Chryste commoneth with his disciples of true blisse, and teacheth them wherein the same consisteth, that is too witte, in the knoweledge of him selfe. In the latter hee disputeth of the right way too eternal life of Gods lawe, and of louing God and our neighbour: in the discourse of whiche point: he propoundeth a parable wherby hee teacheth who is too be counted our neighbour. The places are foure.

- 1 **Whiche is the true blisse.**
- 2 **The Lawyers question concerning the atteinment of euerlasting life and Chyistes answere too the same.**
- 3 **The chiefe points of the Lawe.**
- 4 **Of the Parable wherby wee are taughte who is oure neighbour.**

¶ Of the first.

Li.iiij.

Iesus

xiiij. Sunday after Trinitie.

I Eſus turning aſide too his Diſciples, ſayd : Happy are the eyes that ſee the things vvvhich you ſee. For I ſay vnto you that, &c. **H**er Chryſt teacheth which is the true bliſſedneſſe and what is the true and ſubſtanciall ioy of man in this life, that is too wit, too ſee the ſonne of God. Then if they onely be happy or bliſſed, that ſee the ſonne of God, it followeth that none attain too bliſſe by their owne woꝝks and deſerts. Wherefoze this ſeeing of Chyiſte is woꝝthy too be deſired.

But it is too be knowne that the ſonne of God is ſeene after two ſoztes : that is too wit, in this life, and in the life too come. In this life he is too be ſeen in thꝛee manners : firſt carnally only. Then carnally and ſpiritually at once. And laſt of all, ſpiritually onely.

Carnally only, Chyiſte was ſeene of the greateſt parte of the Jewiſh nation, which neuertheleſſe was damned. Therfoze the ſeeing of Chyiſt in the fleſh onely, dooth not of it ſelfe pꝛoſit too ſaluation : but rather furthereth too greater damnation. Herode ſaw Chyiſte, ſo did Pilate like wiſe, ſo did Iudas, Cayphas, and many other vngodly perſons, whoſe damnation teacheth vs, that too ſee Chyiſt outwardly in the fleſh, anayleth not too ſaluation, if there go not true faith in Chyiſt with it.

Chyiſt was ſeen in the fleſh and in the ſpirit at once together, of the wiſe men, of Marie, of Simeon, Zacharie, Zachæus, the Apoſtles, and many others, whoſe ſeeing turned too their ſoule helth, bicauſe they not only beheld Chyiſte with their outwarde eyes, but alſo with the eyes of their harte. Whiche thing is manifeſtly ſeen in that woman, whiche ſoz waſhing Chyiſtes ſete with hir teares, & wiping them with the hear of hir head, heard Chyiſt ſay vnto hir, that hir ſinnes were ſozgiuen hir, ſoz the faiths ſake whiche ſhe had in him. Of this ſeeing cheerly ſpeaketh our Lord in this place, when he ſayth : Many Prophets and Kinges haue longed too ſee that you ſee, and haue not ſeene.

In ſpirit onely doo all they ſee Chyiſte, whiche beleue in him :

him: for so doth Chryſt him ſelf interprete it, when he ſaith :
As Moyses liſt vp the Serpent in the wilderneſſe : So muſt
the ſonne of man be exalted, that all whiche beleue in him,
may not periſhe but haue life euerlaſting. After this ſort did
Abel ſee Chryſt in his ſacrifice, & ſo did Abraham, of whome
Chryſt beareth recoorde, ſaying : Abraham ſaue my day, and
was glad. So ſee we Chryſt at this day, as many of vs as be-
leue in him. Now, that they whiche ſee Chryſt in this wiſe,
are bliſſed: this ſaying of our Lord vnto Thomas teſtifieth :
Bliſſed are they that beleue and ſee not. For we ſee him in
the Goſpel, where he appeareth face to face vnto vs, that we
ſhould be tranſformed into the likenelle of him.

Whitherto concerning the firſt maner of ſeeing Chryſt, and
the partes of the ſame: after which maner hee is ſcene in this
woꝛld. Now ſoloweth the other maner of ſeeing, which is in
the gloꝛy to come, where we ſhall ſee him moſte perfectlie, &
be delighted with euerlaſting gladneſſe, enioying the moſte
pleaſant and comfortable beholding of him.

But wherfore doth hee auouch thoſe to be happy that ſee
Chryſt? Firſt for that Chryſte is the woꝛde of life, without
which there is no ſaluation to be looked for. For this woꝛd
of life deliuereth the beleuers from eternall death. For like
as he that ſeeth not Chryſt (and ſpecially with the eyes of
faith) abideth in priſon, and vnder the power of the Diuell :
euen ſo he that ſeeth Chryſt, ouercommeth the woꝛld, and all
euils, according to this of Iohn : This is the victorie that o-
uercommeth the woꝛld, euen your faith. But doe we not ſee
many godly men to be in y^e caſe in this life, and to be put to
moſte grieuous puniſhment? I anſwere. Yet are they bliſ-
ſed for the ſequelle of the matter. For there ſhall be a moſte
ioyfull deliuerance from all euils wherewith the godly are
oppꝛeſſed in this life. And therefore Chryſte ſaythe in Ma-
thew. Bliſſed are thoſe that mourne, for they ſhal receiue
comfort.

¶ i. v.

¶ of

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¶ Of the second.

A Certeine Lawvyer stood vp, tempting him and saying: Master, vvhat shall I doo too haue euerlasting life? Iesus answered: Thou shalt loue the Lord thy GOD. And as it is wrytten in Matthew: if thou wilt enter into life keepe the commaundements. To the intent we may vnderstande this answer of Chryste aright, it is too be noted, that there are two kindes of men with whom Chryst hath too doe. For some are Hipocrites: and some repent in good earnest. The Hipocrites being proude and swelling throughe opinion of their owne rightuousnesse, think them selues too haue no need of Chryste: and therfore they persecute him, one while by tempting him another while by slaundering his doctrine, and sometime by open violence. When suche as these be doe seeke the way of saluation, he poynteth them too the lawe, and saythe: If thou wilt enter into life, keepe the commaundementes. But those that fall vnto repentaunce, and seeke the way of saluation at Chrystes hand, are not sent by Chryste vnto the law and too Moyses: but he taketh them too him self, and biddeth them beleue on him. Which thing whe they do, he graunteth ouer his owne rightuousnesse vnto them, that they should not be subiect too the curse of the law. We wil make this more apparant by examples. The Pharise of whom we heard a late, seemed rightuous vnto him self, but he was pronounced vnrightuous by Chryste, bicause he had not the rightuousnesse of the law whiche he made his braggies of. Contrariwise the Publicane that broughte his sinnes into the Temple with him, whiche hee there bewayled, flaxing too the mercy of God, went his way home iustified. And in as much as he was iustified and made rightuous, he was also made an heir of eternal life. In Matthew the lawyer asketh Chryste the question, saying: what shall I do too get eternall life: and Chryste answered: If thou wilt enter into life, keepe the commaundements. Contrariwise, the wretched theefe being a sinner repenteth vpon the Crosse, and calleth vpon Chryste by faith,

too

to whom Chryſt ſayth : This day ſhalt thou be with mee in
Paradiſe, that is to wit, in euerlaſting life. In this Goſpel
cometh alſo a Doctoꝝ of the law to tempt the Lord, & ſayth :
What ſhall I do to poſſeſſe eternal life? To whom our Lord
anſwereth. Thou ſhalt loue the Lord thy God, & thy neigh-
boꝝ as thy ſelf. which is all one as if hee ſayd, if thou wilt en-
ter into life, keepe the commaundements. But to the ſinfull
woma. Luk. 7. he ſaith. Thy faith hath made thee whole. And
ſo Chryſt dealeth with two kindes of men, according to the
diuerſitie of whom, hee ſheweth the right way vnto heauen.

Why ſheweth he the way by y law, ſith no man was euer
able to come to heauen by y way? Bicauſe it is the ſtraigh-
teſt way to heauen, according to this : The man that doth
theſe things, ſhall liue by them. This was therfoze doth
Chryſt ſhew to them that hold ſcoꝝn of him. Foꝝ whoſoeuer
deſpiſeth Chryſt, eyther hee ſhall die foꝝ euer, oꝝ elſe fulfill
the lawe, which is impoſſible foꝝ him to do. Agein, there is
another way to heauen, which is open to thoſe only that be-
lieue in Chryſt, who is the way into heauen.

Of the thirde.

THou ſhalt loue the Lord thy God with all thy vvhole hart,
with all thy vvhole ſoule, with all thy vvhole powver, and
with all thy vvhole thoughte, and thy neighbour as the ſelfe.
This is a ſumme of Gods lawe, and an abridgement of the
ten commaundements. In both of theſe commaundementes
there are foure things to be conſidered. Firſt the affection
that is required to be in man towardeſ God and his neigh-
bour. 2. The obiect, namely God and the neighbour. 3. The
cauſes of obedience, that is to ſay, of louing God and oure
neighbour. 4. The maner of louing.

1 The affection that the Lawe requireth, is louingneſſe,
which can not pleaſe vneleſſe it be pure, & boyd of hypocrisie.
Foꝝ nothing can pleaſe God which is painted, bicauſe hee is
boyd of all paynting, and is holy, pure, and vncorrupted.

2 The

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2 The obiectes, (that is to wit, the things whereabout the affection of louing must be occupied) are God and oure neighbour.

3 The causes of louing God and our neighbour, are set downe in the commaundement. For God is to be loued, because hee is our God and Lord: and our neyghbour is to be loued, because hee is our neighbour.

4 The maner of louing is exprested also. For God is to be loued with all the whole heart, with all the whole soule, and with all the whole thought: and a mannes neighbour is to be loued as a man loueth himself. Howbeit, the things that wee haue touched briefly, must be expounded more at large.

Loue or charitie in general, is an entier affection, embracing a thing with frendly and hartly good will, in suche wyse as the mynd burneth in desire of it, & wisheth most wel vnto it. This charitie is of two sortes: the one of God towarde the creature, and the other of the creature towards God and other things. Ageine the loue of God towards his creatures is of two sortes. One vniuersall, wherewith he embraceth all his creatures, sustenting and bpholding them, that they may continue in their state. This louingnesse is called also his vniuersall mercy. Another is peculiar, wherby God with the inward affection of his heart, loueth his Church reght dearly in his sonne. This moued him to giue his sonne, according to this saying: so God loued the world, that he gaue his only begotten sonne. This moueth him to giue the holy Ghost. This moueth him to preserve the Church. To be short, this louingnesse maketh him to giue himselfe whole to his Church. The thinking vpon this loue of God, wyll comfort vs ageinst the sentence of the Lawe, ageinst the bitterness of the crosse, and ageinst temptations at the instant of death. Also this louingnesse of God, causeth God to chastise his children, and ageyne to heale them when hee hath stricken them.

I haue

I haue spoken of Gods loue towards his creatures Now foloweth concerning the loue of the creature toward God & men, and other things. This charitie or loue is the entier affection wherewith man must loue God: & next God, his neighbour as him self. This loue of the creature therfore is of two sortes also. One wherewith it fauorizeth God, & another wherewith it fauorizeth the neighbour. Now, that loue wherewith it betomuneth vs too embrace creatures, hath many degrees: Of whiche the firste is that, whereby wee loue our brethren that are knit vnto vs by aliance of Chrystes spirite. The second is that, whereby we fauour those that are bounde vnto vs by any aliance of the fleshe. The third is that, wherby wee loue others that are vnknowen vnto vs. The fourth is that wherby wee endeouour too doo good too our enimies. The fifth is that, wherby wee fauour eche other creature, according too the degree of their worthinesse.

Whiche are the causes of louing God, or wherfore doo wee loue GOD. Although it may be sufficiently knowne by the commaundement: yet notwithstanding, I will repeate the causes moze deeply, and set eche of them seuerally by it selfe. Therfore the loue of man towards God, first is kindled by the remembrance of Gods benefites towards vs, & by thinking vpon the vnmeasurable loue that hee beareth vnto vs ward. Secondly it must bee encreased by the liuely feeling of Gods fauour towards vs, whereof wee haue experience euery minute. And thirdly it must bee exceedingly enflamed by hope and trust of the good things promised. These causes are conteyned in these wordes: Loue the Lorde thy God. Hee is Lorde, that is too say, Defendor: God, that is too say, Gouerner and Sauour: and Thine, that thou shouldest looke for all good things at his hand.

Wee haue (after a sorte) what manner a thing the loue of God is, wherewith man ought too loue God: and therewithall wee haue seene the causes. But what is the maner of louing? In what manner and after what sorte must wee loue him?

What

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That is exp̄essed in the text by these wordes: VVith all thy vvhole hart, vvith all thy vvhole soule, vvith all thy vvhole powver, vvith all thy vvhole thought. This word vvhole, signifieth th̄e things which must go ioyntly with mans loue towards God. first that the loue of men towards God must be perfect: secondly that it be pure, and thirddly that it be continuall. Then are they sayd too loue God with all their whole harte: which perfectly, purely, & cōtinually bear an earnest loue towards God, so as they fear him onely, trust in him only, and repose their hope in him only. He are said too loue God with all their whole soule, when their wil is answerable in all things, perfectly, purely, & continually, too his heavenly will. Which thing we pray may take place, when we say: Thy wil be done. He is loued with al a mans whole power, wh̄e all the members inward and outward doe perfectly, purely, & continually bend th̄e selues together too obey and serue God. He is loued with all a mans whole thought, when there is no space too be found wherein God is not loued purely, perfectly, and holily. This is the manner of louing God substantially, which neuer was in any mā since Adams fall, saue onely in Christ: albeit there be certeine slender beginnings of it in the regenerate. Of whiche thing there be foure tokens.

First too prefer the obedience of God before all things in the worlde, according too this: He that loueth me, wil keep my commaundements, and my father wil loue him.

Secondly too vse the holy Mysteries reuerently in the fear of God.

Thirddly too allure others by our example, too loue God.

Fourthly too loue our neighbour for Gods sake. Where these foure things meet, thou hast euident tokens of loue begun towards God: whiche must from day too day take newe encrease in the regenerate.

I haue spoken of the first poynt of the lawe, that is, of the loue toward God: Now wil I speake of the second point, that is too wit, of louing our neighbours: concerning whiche,
let

let these three things be obserued. The causes of the loue, the maner, and the order. The causes are twaine: the one is commaundement, and the other is nature, because man is neighbour vnto man. The commaundement of God is, that wee should one loue another. Chryst also giueth this charge: Loue ye one onother. To disobey this commaundement, is a most heinous offence. The other cause is nature, soothly for that man is neighbour to man, and that many wayes: as in respect of creation: in respect of resemblance: in respect of regeneration: in respect of the common life: and in respect of the glorie to come: of which degrees of neighborhood wee haue spoken already a while ago.

How is the neighbor to be loued? The Lord answereth: Loue thy neighbor as thy selfe. Now how euery man loueth himself, let euery man learne of himselfe.

The order of louing is shewed afoze, that is; that those should be loued most, that are alied to vs by the spirite of Chryst. Then secondly those that binde vs by any aliance of the flesh. Thirdly our enemies also are to be loued, as Chryst teacheth Math. v. And as Chryst sheweth by the parable that he putteth forth here. And thus much concerning the two chiefe pointes of the Lawe, wherunto it is manifest that no man is able to yeld full obedience, which thing I shewed a late by four reasons.

Yet is not this Law giuen for nothing. For first wee are taught hereby, what was the state of man before his fall, when it was yet vncorrupted. For then was man able to fulfil this lawe in al pointes. Ageine hereby wee vnderstand how soze mannes nature is corrupted, when wee see howe farre wee are wyde from the perfect obedience of the Lawe. Besides this, wee are warned to acknowledge our owne frailtie and vncleanness, & to flee vnto Chryst who is the perfection of the law, to iustifie euery one who beleueth. Moreover we be taught what is the end of the law, & what are the chiefe poynts of religious life, wherin we must occupie ourselves.

Lastly

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Lastly, hereby we are admonished to thinke of what sorte the obedience of the Angels and of the holie men, shall bee in the euerlasting lyfe.

¶ Of the fourth.

AND hee villing to iustifie himself, sayd vnto Iesus : vwho is my neighbour ? When this Lawyer had receyued an other answer than hee looked for : least hee might seeme to bee ouerset by holding his peace, swelling in opinion of his owne rightuousnesse, hee asketh who is his neighbour. To whom Chryst made a far other answer than hee looked for. And to the intent he may fetch in the Lawyer to asloyle y^e case himself, hee putteth forth a long parable, saying : A certeine man came downe from Hierusalem too Hierico. &c. But in as much as all men are neighbours one too an other, why dyd hee not answer simply thus ? All men are neighbours one too another. This answer would haue seemed both easier and shorter. The Lord did this to correct the leud interpretation of the Pharisees and Lawyers. For they interpreted y^e law after this maner. Loue thy friend and hate thine enemie. So by these mennes iudgement, those that were friends, were deemed neighbours also one too another. Which error Chryst disproueth in the fifth of Mathewe, & teacheth that we must loue our enemies also. Therefore for asmuch as Chryst and the Lawyer agreed vpon the case concerning friends : (for both of the confessed that friends were too bee loued,) Chryst goeth about too make the Pharisee confesse that enemies are in the number of neighbours, for all men are eyther friends or foes vnto vs. The Pharisee graunteth that friends are too bee accounted neighbours. But bycause the dout is concerning enemies, Chryst telleth this parable of the Jew and the Samaritane; that is too wit, of two that by profession were most vtter enemies. For the Jewe hated the Samaritane extremely, and counted him as a dog, and the Samaritane could not but knowe it. But what commeth too passe ?
The

The Jew falleth among thēues, he is robbed, he is wounded, and he is left half dead. After that certeine Jewes had passed by this wounded man, and were no whit moued wyth his mischance: the Samaritane comes & helps the poore wretch. He perfozmeth the deedes of charitie vpon him: he setteth him vpon his owne beast: he caryeth him to his owne Inne: he hathe a care of him: he compoundeth with his hoste that he should intreat him wel and frēndly: and he promiseth to pay it, if he lay out any moze aboute the enterteynement of hym. Which of these thinkest thou (sayth Chryst) was that mans neighboz. Was it the Leuite that passed by: or the Priest: or this Samaritane: The Pharisee answered: He that shewed mercy too him. And Iesus sayd vnto him: Go thy vvayes and doo likevvise. The Pharisee confesseth that the Samaritane perfozmed the deedes of charitie towards the wounded man, and that therfoze he was ryghtly called his neighbour. And herevpon is made the answer, that all men are neyghbours one too another. Who vvait to the intent too abate the highe lookes of the Pharisee, he biddeth him go & do as the Samaritane did. By which saying he sheweth that the Pharisee is farre from the perfection of the law. Wherfoze let vs folow the Samaritane as much as we can, thzough the grace of Chryst, too whom with the father and the holy Ghost, be honoz, praise and glozy world without end. Amen.

Vpon the .xj. Sunday after Trinitie.

The Gospel. Luke. xviij.



And it chaunced as Iesus vvente too Ierusalem, that he passed through Samaria & Galile. And as he entred in too a certaine tovvne, there met him ten men that vv ere Lepers, vvich stode a farre of, and put forth their voyces, and sayde: Iesus, master haue mercy vpon vs. VVhen he saue them, he said vntoo them, go shew your selues vnto the preefts. And it came

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too

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to passe that as they vvent they vvere clenfed. And one of them vwhen he sawv that he vvas clenfed, turned back again, and vvith a loud voice praised God, and fel dovvne on his face at his fete, & gaue him thanks. And the same vvas a Samaritane. And Iesus ansvvered, and said: Are there not ten clenfed? But vvhere are those nine? There are not founde that returned againe too giue God praise, saue only this straunger. And he sayde vntoo him: Arise, go thy vvay, thy faith hath made thee vvhole.

The exposition of the Text.



The summe of this Gospell is, that Christ is the true Messias, very God & very man, who by his mighty wil only, can help whom he list. And he listeth to help al that flee vnto him, as the example of these .x. Lepres sheweth. For he disdeineth them not as many other men doe; but he vttereth his fatherly mind towards them in healing the when they cal vpon him, & in ridding them from their disease, which was bothe most foule & most contagious. Neither is he otherwise minded towards any other, than he was towards these miserable soules so y they craue his aid as these did. Therefore let vs looke vpo these Lepres, and lerne what maner a high prest we haue, y is to wit, not only such a one as is sozy for our mischâces; but also such a one as by his owne mighty will, is able to helpe those whom he perceiueth too craue his helpe, and to set them free from al miserie. For euen as he clenfed these in their going away, or rather whē they were absent: euen so although he bee not scene present, yet can he helpe. Wherefore let vs pzeace vnto him with assured faith in all our necessities, assuring our selues that we shall finde helpe in due time. And thus much bzeaspe concerning the summe and vse of thys Gospell. The places are thre.

- 1 Of these ten Lepres.
- 2 Why the Lord sent them too the prest.
- 3 Of the thankfulness of the Samaritane, and of the vntthankfulness of the other nine.

¶ Of

¶ Of the first.

In the first doctrine of this Gospell which I haue purposed concerning Lepres: I wil say these things in order. How despised Lepres were among the people of Israell: what the doede of them teacheth vs: how a great number are infected with spirituall Leprosie, and haue neede of Christ to be their Phisition: and what we may gather of Christs doede, concerning his affection towards vs.

Lepres were counted among the Iewes, vncleane and vnwoorthy to be conuersant among the Israelites, and that was for their most foule and contagious disease, wherewith they were atteinted. And by the appoyntment of Gods law, they caried about with them badges of reproche and sorow, wherby they were put in minde of their vngodlinesse and wicked doedes, for which they were falne into such miserie. In Leuiticus are numbred fve badges, by which they might be discerned from other men, least they shoulde bee defiled with their infection. One was a lose garment. Another was a bare head. The thirde was a face muffled. The fourth was a dwelling separated from resort of men. And the fifth was an open Proclamation, wherby they were proclaimed vncleane: as which were vnwoorthy to bee conuersant among Israelites. Wherby it is easie to coiecture, in how great sorow they liued, & how miserable their state was: and being beset with these miseries, they resort vnto Christ. Wherupon we may gather remedies against thre kinds of temptations: of which the first springeth of the thinking vpon the misery and filthinesse of our sinne. The second proceedeth of our own vnwardnesse, for y we be not of sufficient behauiour to sue to so great a prince, as is our Saviour Iesus Christ. The third issueth of the consideration of deserts, wherof wee perceyue our selues to haue none at all. For according to the example of these Lepres, wee must not suffer our selues to bee feared away with these things, from resorting to our only Phisition and Saviour.

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Now

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Now we see what these ten Lepres did. As the Lorde entered into a certaine towne (sayth the text) there met him ten Lepres, which stood a farre off, and lift vp their voyce, saying: Iesu, maister haue mercy vppon vs. Here haue we in these Lepres an example of true lowlinesse, faith, inuocation, and confession.

That they stand a farre off, it is a token of submission and lowlinesse. For in consideration of their disease (and of sinne which was the cause of their disease,) they did from the bottom of their hart, cast themselves downe before God, acknowledging their owne miserie, the foulness of sinne, and the most iust sentence of the lawe condemning them. And so they are rightly humbled before God. Which humbling of themselves is the first grace or step vnto glory, like as pride is the first step vnto shame: which thing the Lord himself witnesseth, when he sayth: Every one that exalteth himselfe shall be brought lowe, and euery one that humbleth himselfe, shall be exalted. Let vs then followe these mens example, and cast downe our selues by true repentance, before god: which thing if we doo, it shall happen too vs according to Chyristes saying: He that humbleth himselfe, shall be exalted.

In that they resorte vnto Chyrist, it is a witnesse of their faith, which they had gotten by hearing him speke of abode. For out of all doubt they had heard of this most swete saying of Chyrist, wherewith he allureth all men vnto him after so fatherly a sort, and offereth his grace vnto all men: Come vnto me all ye that labour and are loden, and I will refresh you, and you shall finde rest vnto your soules. This worde come all yee that labour, they had hard, and conceived hope, that he who offered himselfe so gently vnto all men, would not shake them of. Wherfore through the faith that they had conceiued, they encouraged themselves, & came vnto Chyrist. Let vs also (after these mens example, whereby the fathers ly promise is confirmed,) be encouraged to hope well of Chyrist in all our aduersities.

III

The frute of this sayth foloweth, which is Inuocatio. For thus they pray: Iesu, maister, haue mercy vpo vs. In this their most earnest prayer, first they acknowledge themselves too haue no deseruings, but rather horrible sinnes. For he that sayth, haue mercy, bookeeth of no desert, nor salety any woorthinesse: but rather he confesseth his owne vnwoorthinesse, & acknowledgeth himselfe vnwoorthy a benefite. Secondly in this prayer they acknowledge Christ too be the true Melsias, and the vanquisher of death & al misfortunes. They acknowledge him too be meeke & mercifull, not such a one as encrease the affliction of those that bee afflicted, but rather suche a one as remedieth and healeth their diseases. Let vs also folow this example of praying, and let vs in our prayer, think and acknowledge Christ too be suche a one in very dede, as they describe him too be in this their prayer.

Also in these Lepres wee haue an example of confession, which can neuer bee plucked away from prayer: and surely a man could not confesse Christ in those dayes without perill. For the men of greatest might and wisedome did persecute Christ, and forbad folke to professe him, as we read in the. iij. of John, where the Pharisees rebuke the blind man whom our Lord had restored too his sight, because he confessed Christ. But let vs folow the example of these Lepres. For although the affliction seeme greuous, which is too bee susteyned for professing Christ: yet notwithstanding the soulhealth wherunto the profession tendeth, is greater & moze certeine, than that wee should flee from it for any fond frayings.

I haue spoken of the bodily Leprosie, & of the comendable dede of these Lepres. Now wil I breely describe the spiritual Leprosie, and shew the remedies of it. The spiritual Leprosie is the attaynting and infection of the mind, the hart, & the affections of man, so as no part in man is pure and cleane. This Leprosie also hath his markes. Wherof the first is separation from the household folke of God, and from the company of the Saints, Angels, and men. The second is an vn-

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couered head, that is to say, a barenesse of the gifts of y^e holy Ghost, ful of reproche: wherof is said in Ezechiel: thou wert bare and ful of confusion. The thirde is a muffled mouth, that is to say, a stinking bryeth and a pestilent blast of most leude talke, which proceedeth from an vnclene hart. The fourth is a dwelling set from resort of men, such as the dwelling of the rich glutton is, who dwelt a great way frō the habitation of the blisfed sort. The fifth is open proclamatiō, that is to say, the curse of the law, which is openly proclaymed ageinst all that repent not, that is, ageinst all spirituall Lepres.

But what remedie is there ageinst this ghostly Leprosie? It is not to be cured by any cunning of man. There is but only one Physitian that can clense it, which is Iesus Chryst. To whō if the Lepre come and humble himself befoze him, calling vpon him, and crauing to be healed: This most skilful Physitian wil by and by, first with his own blud wash of the filth of this spirituall Leprosie, and then with his spirituall oyle anoynt the infected limmes, vntill they be made ful whole. Unto him therfoze must we go on the fierte of faith: his medicine which is offered by the voyce of the Gospell, is to be receyued with the mouth of the hart, that is to say, with fayth: Of him is to be requested that effectuall Dyle, wherwith the appaired powers & strength are renued: and great heed is to be taken, that we fal not into this Leprosie ageine, by losing this helthfull medicine of Gods worde, and this healthfull Dyle of the holy Ghost. Which thing if we do, the curing of vs will be the harder afterwarde. For when any disease hath taken too deepe a roote, it is a harder matter to heale it.

Of the second.

A Ssoone as he sawv them, he said: Go and shevv your selues too the preest. Whom he had healed in their going away by his only becke, the sendeth hee to the prestes, who though they were wicked and couetous: yet did they serue in the ministerie

ministerie ordeyned by God. But why sendeth hee them to the
Præsts: There were many and great causes.

The first was, that hee might trie their faith: whether they
beloued his word and his promise. For God is wont by di-
uers means to trie the stedfastnesse of his seruants in faith:
not to their hurt or hinderaunce, but to the intent that their
faith being tryed, and as it were fined in the fire of tempta-
tion, maye become the purer. So was the faith of Abraham
tryed, when he was commaunded to goe kill his onely begot-
ten sonne. So was the womans faith of *Syrophonicia* tryed:
and there be manye other examples, as of Job, Ioseph, Da-
uid and all others.

The seconde is, that by this his doing hee may confirme
the publike ministerie ordeyned by God. For the Præsts
had a commaundement to discerne and iudge of Leprosie: &
to receiue into the open congregations, suche as will be
thoroughly clensed, excluding the others. And if hee had done
otherwise, hee mighte haue seemed to haue broken Moyses
law, which hee came not to break, but to fulfil & performe.

The third is, because the lawe & the Præsthood beare wit-
nesse of Chryst, according as hee sayth himself: The law and
the Prophets beare witness of mee. For whereas the præsts
were commaunded to iudge of Leprosie, and to take an offe-
ring for the clensing of the Lepre that was healed: It was a
figure of Chrystes power, who cannot only iudge of Lepro-
sie, but also cleanse the same: and that with the sacrifice of his
owne bodie, and with his owne precious blood.

The fourth is, that the præsts might lern by that miracle,
that the true Messias was come. For so Esay tolde them be-
fore, that Chryste shoulde shewe his presence by wonderful
miracles, among whiche this is reckened vpon for one, that hee
should make the blinde to see, & cleanse the Lepres. Therefore
when the præsts had seene this heauenly miracle, they shuld
haue concluded vpon the Prophecie of Esay, that Iesus the
sonne of Mary was the true Messias promised in old tyme to

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the

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the fathers, specially with the Prophecies concerning Chryſts comming, did lenell all too this time.

The fifth is, that the Prieſtes being by this miracle conuicted, that Chryſte the true Meſſias was come, ſhould ſende their hearers, and the people vnto Chryſt the moſte ſkilful and cunning Phiſitian bothe for bodie & ſoule: which thing they didde not, leaſte their owne gaine ſhoulde be abated. They haue many folowers now a dayes, ſpecially in the papacie.

The ſixth is, that theſe Lepres being receyued by the record of the Prieſts ſhould ſhew their bountifulneſſe toward God and the ordinarie miniſterie.

Notwithſtanding, beſide theſe true cauſes for which Chryſt ſent theſe Lepres too the Prieſts. The Papiftes haue forged another, namely that wee ſhoulde ſhryue oure ſinnes too the Prieſts, numbring vp all our faults, with all the circumſtances of them, which ſurely is a thing vnpoſſible. The Papifts therfore doe weſt this text too a ſtraunge ſenſe, & with their allegorie doe make grinnes wherewithall the wretched conſciences are horribly ſnarled. And ſo of a moſte comfortable Goſpel, they make a moſte butcherly ſlaughterhouſe of conſciences. What? Is not priuate confeſſion too be reſeined? Yes in dede, but not in conſideration of this Allegorie: nor yet after the maner of the Papifts, whiche like Iudges exact the reckening vp of all a mannes ſinnes, and denie that ther is any remiſſion if there be not a ful rehearſal of all the ſinnes, which (as Dauid witneſſeth) no man vnderſtandeth, & muche leſſe can hee then reckon them vp.

But what is the cauſe why auricular confeſſion is kepte ſtil in our Churches of *Denmark*? For the commodities thereof, whiche are very many.

The firſt is, that in this priuate talke, the rude and ignorant may be instructed, which haue need too be instructed in the Cathechiſme.

The ſecond is, that in it ſtriplings and yong men, may be
tryed

tryed howe they profite. For it is the duetie of a good shep-
herd, not only too teach godly doctrine openly, but also his of-
fice requireth, that (after the example of Paule) hee shoulde
make a pꝛofe of his hearers at home, howe muche they haue
pꝛofited in godlinesse. For in this pꝛiuate cōmunication, hee
shall pꝛicke forward the slouthful as it were with a spurre,
hee shall commend the diligence of those that haue pꝛofited
much, and encourage them too like continuance.

The third is, that in this pꝛiuate conference, an accounte
of their sayth is required of those, whose sayth and relygion
may iustly bee doubted of.

The fourth is, that in this talk, the weak consciences are
relaxed with doctrine, counsel and comforte, specially when
they bee entangled with any scruple of conscience. For suche
persons doe wel by themselves, if they get them too their shep-
herds, that they may bee rayled and receiue comfort.

The fifth is, although hee that belæueth truly in Chryst,
is clerey acquit from his sinne: for where as sinne is a fal-
ling from Gods law and wil, with a binding of the partie too
euerlasting death and damnation: out of doubt euerie one is
acquit that belæueth the free promise, according too this say-
ing: hee that belæueth in the Sonne hathe euerlasting life:
wherupon it foloweth, that true absolution is a deliuerance
of the belæuing man from his being bound too eternal death
and damnation: yet notwithstanding it is profitable for all
men too heare the Gospell pꝛiately also, which being vtter-
red by the mouth of the Minister, declareth forgiveness of
sinnes, and inheritance of the kingdome of Heauen too them
that belæue. For then verely is the kingdome of Heauen o-
pened, whē the Gospell that is pꝛeachd, is receyued by faith.

Of the third.

And one of them seeing that hee vvas clenzed, came backe
Ageyne vwith a loude voyce, glorifying God, and fell vpon
his face before Iesus, gyuing thanks. In this Samaritane too
see a

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see a moste godly example of thankfulness & thanksgiuing. Now to the intent wee may bee stirred vp by his example, I wil say somewhat concerning true giuing of thanks in this order. First what it is, and what causes it hath: nexte what things are required to it: and lastlye for what things wee ought to giue thanks.

As concerning the first, true thanksgiuing is an acknowledging and confessing of benefites receyued, together with a thankfulness of minde and a publishing of Gods goodness. This appeareth plainly in this our Samaritan. He acknowledgeth himselfe to be cleansed of his Leprosie: he confesseth the same thing openly: he returneth with a thankful minde vnto Chryst: giuing him thanks for his benefites and blessing abode his goodness. His thanksgiuing hath diuers causes. First the knowledge of God the benefactour. 2. The knowledge of himselfe. 3. The perceyuerance of the benefite. 4. An affection earnestly bent by sayth vnto the praysing of God: all whiche things wee see in this Samaritane. To the furtherance hereof also, come the examples which may stirre vs vp to this thankfulness.

Thus haue wee what thanksgiuing is, and what causes it hath. Nowe let vs see what things are requisite vnto it. There are two things requisite. Firste vertues whiche he can neuer be seperated from true thanksgiuing: and secondlye the lawful manner of thanksgiuing. The chiefe vertues are two: Truthe, and Rightfulness. Truthe, like as it simplye and openly acknowledgeth GOD the benefactour (as this Samaritane doth) so it excludeth Hypocrisie and lying. Hypocrisie truely, that thou mayest giue thanks not onely with thy mouth (as the Pharisee did) but with thy minde & voyce together. And it excludeth lying, that thou shouldest not ascribe thy successe in vnhonest things vnto GOD: as if a thiefe would giue God thanks for a fat bootie, or a harlot for a wanton Louer. And Rightfulness excludeth pride and the abuse of the thing: and on the contrarie parte putteth vs in minde

mynde of thankfulness, of humbling our selues, and of calling vpon God.

The maner of thanks giuing is sufficiently shewed, both in the example of this Samaritan, & by this saying of Paul: I thanke God through Iesus Chryst. For when the Apostle sayth: By Iesus Chryst, he meaneth first, that in thanksgiuuing, sayth must shine before. Nexte, that we shoulde acknowledge oure selues too haue receyued the benefite by Chryste. Then that we shoulde referre all things to Gods glorie. And lastly, that we may both know that our thankfulness is accepted through Chryst, & also that by the same Iesus Chryst, we haue accesse too God the father, too giue thanks too him for his benefites receyued.

Nowe foloweth a question for what things thanks are too be giuen. Job giueth thanks for the harmes that he had receyued. This Samaritane giueth thanks for the ridance from his disease. And so it foloweth, that thanks are too be giuen both for aduersitie and for prosperitie, howbeit after a diuers maner.

When thou giuest thanks for aduersities, as for afflictions or other miseries, thou must doe foure things. First, the burthen by weying heuy vpon thee, must put thee in mynde of thy sinne, and of repentaunce. For it is the witnesse of Gods indgement for sinne. 2. Thou must accepte the crosse and euery other miserie as a rodde of thy most deere father, nurturing thee and chastizing thee, lest thou shouldest perish with the disobedient. 3. Giue God hartie thanks for this fatherly chastisement, and. 4. Thou shalt humbly desire, either deliuerance from the burthen that presseth thee, or else assuagement, conditionally, that it be no hindrance to Gods glorie, and thine owne saluation.

For prosperitie thou shalt giue thanks wth promise of continuall mindefulnesse of them. And thus muche concerning true Thangesgiuing. But alas, no mo but one of the tenne cometh backe, the other nine go their ways vnthankfull for the

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the good turne that they had receyued. Whereupon the Lord sayth: Are there not ten clenzed? and vvhare are these nyne? There are not founde that returned ageyne too giue GOD prayse, saue only this straunger. Here thou seest an example of horrible vnthankefulnesse, in those that had forgotten the benefite newly receyued. There bee many suche in the world. But what became of them: by shaking faith off, they continued in state of damnation, when in the meane season this Samaritan heareth, Arise, go thy vway, thy fayth hath made thee vvhole. Him let vs folow too our only Saviour, which is Iesus Chryst our Lord, too whom with the father and the holy Ghost bee honour, prayse and glozy for euer and euer. Amen.

Vpon the .xv. Sunday after Trinitie.

¶ The Gospell. Math. vi.

NO man can serue two maisters: for eyther he shall hate the one and loue the other, or else leane too the one, and despise the other: yee cannot serue God and Mammon. Therefore I say vntoo you: Bee not carefull for youre life, vvhath yee shall eate or drinke: nor yet for your body, vvhath raiment yee shall put on. Is not the lyfe more worthe than meate? and the body more of value than rayment? Beehold the foules of the ayre, for they sovv not, neither doo they reape, nor carye intoo the barnes: and your heavenly father feedeth them. Are yee not mucche better than they? VVhich of you (by taking carefull thought) can adde one cubite vntoo his stature? And vvhyy care yee for rayment? Consider the Lilies of the fiede how they grow: They labour not, neyther do they spinne. And yet I say vntoo you, that euen Salomon in all his royaltie, vvas not clothed like one of these. VVherfore if God so cloth the grasse of the field (vvhich though it stande too day, is too morovv cast into the fornace:) shal he not much more

more do the same for you, O yee of little faith? Therefore take no thought saying: what shall we eat, or what shall we drink or wherewith shall we be clothed? After all these things doo the Gentyles seeke. For youre heavenly father knoweth that yee haue neede of all thinges. But rather seeke yee firste the kingdome of God, and the rightuousnesse thereof, and all these thinges shall be ministred vnto you. Care not then for the morow, for too morow day shall care for it selfe: sufficient vnto the day is the trauaile thereof.

The expolition of the text.

This Gospell is a parte of that long sermon that Chryst made to his disciples, Math. the 5. 6. and . 7. Chapters. In which parte hee condemneth couetousnesse and distrust, as which cannot stande with the seruice of God. For No man (sayth hee) can serue tvoo masters. Ageyne with many arguments taken of Gods prouidence, he disswadeth from vngodly and Heathenlike carefulnesse of thyngs perteyning to this lyfe: which carefulnesse springeth partly of not knowyng Gods prouidence: & partly of distrust bred in vs by nature. Last of all, he prescribeth a certaine rule to those that are his: Seeke first the kingdome of God and his rightuousnesse, and all thinges else shall be cast vnto you. And least anye man shoulde surmise this saying to be a defence for ydle slouthfulnesse, he addeth: For sufficient vnto the day is the trauell therof. This is the summe of this Gospell. Nowe will we purpose certaine places, which are these.

- 1 Our Lordes saying: No man can serue tvoo masters.
- 2 How great the prouidence and care of God is for vs.
- 3 The commaundement and promise of Chryst: Seeke ye first the kingdom of god and his rightuousnesse, and all thinges else shall be cast vnto you,

¶ Of

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Of the first.

NO man can serue tvvoo masters. For eyther he shall hate the one, and loue the other. &c. By the tvvoo maisters whome Chzist sayth no man is able too serue, w^e must vnderstand tvvoo things which are so cleane contrarie one too another, that they cannot bee toogether: but that where the one is, there the other must needes bee away. Suche as are (for examples sake) vices and vertues: heauenly thinges and earthly thinges: the flesh and the spirite: the true worshipping of God and Idolatrie, vnder which is conteyned couetousnesse, and God and the diuell. Of which Paule speaketh in this wise: What agreement is there betwene Chziste and Beliall: Why no man is able too serue such maisters, the reason is easie to shewe, bicause they commaunde and require contrary thinges of their seruants: therfore if thou obey the one, by and by thou doest ageynst the other: and so contrarywise. The people of Israell (as we finde in the xviij. Chapter of the thirde booke of Kings) woulde haue serued the true God and Baal toogether. Whose error the Prophete Helias repprouing, sayeth vnto them: Why halte ye on both sydes: If the Lorde bee God, followe him: and if Baal bee God, folow him. As if he had sayd, You will serue tvvoo maisters that commaunde you contraries, which thing it is not possible for you too doo, without the contempt of the one of them. For when you serue Baal, you offende God with foule whoyedome. The same vice dooth the Prophete Alee repproue in this people. But men wil needes make such shifts for themselves. The Paynims worshipped both God and the diuell, painting the one white and the other blacke. And being asked why they didde so: they answered. We worship God, that he should doo vs good: and we worship the diuel, bicause hee should doo vs no harm. After y^e same manner some in these days hold still the popish superstition for y^e most part, and yet neuerthelesse pretende to embrace Gods word & the true religion. In these dayes we wil serue bothe
coue

couetousnesse, and our belly, and yet therewithall we haue our
selues to be true worshippers of God, but y can not bee. Hee
that worshippeth the diuel, hath renounced god. He that em-
braceth y Popish Idoll seruice, hath troubled the wel of gods
wozd. He that serueth couetousnesse, can not bee the seruant
of God. Which thing the Lorde purposed to shewe chiefly in
this Gospel. Why so: Because Paule writing to Timothy
sayth: They that wil be riche, doe fall into temptations, & the
snares of the diuel, and into many vnprofitable & hurtfull de-
sires, which drowne men in destruction & damnation. For co-
uetousnesse is y root of al euil, in seeking after y which, diuers
haue strayed fro the faith, & wrapped themselves in many so-
rows. Heer doth Paul cunningly peinte the nature of couetous-
nesse, which fighteth full but ageinst godlinesse & y seruice of
god. For they haue contrary effects. He y serueth couetousnes
falleth into the snares of y deuil: but he y serueth God, bur-
steth the snares of the diuel. Couetousnesse drowneeth a man
into destruction & damnatio: but y seruing of God deliuereth
him. Couetousnesse leadeeth away fro faith: but the worshipping
of god keepeth men in faith. Couetousnesse snarleth a ma
in many sorowes, but the seruing of God leadeeth a man into
euerlasting ioy. Couetousnesse is the root of all euil, & the ser-
uice of God is the wellspring of al good. It is no maruell ther-
fore y Christ saith: No ma ca serue God & Mammon. For they
fight one ageinst an other, & are delighted in contrary things.
God commaundeth thee to sake the welfare of thy brother: but
couetousnesse counselleth thee to liue to thy self, as we see in y
rich glutton. God commaundeth thee to bestow of thy goods v-
pon the poore: but Mammon bids thee get other mens goods by
hooke or by crook. God wil haue thee sober: But Mammon bids
thee run to ryot & take thy pleasure. Nowbeit it is here to be
noted, that the Lorde denieth not but a man may haue riches
& serue God both at once. For Abraham had riches: so had
David: so had Joseph in Egypt, Czechias, Iosias, Theodo-
sius, Cornelius, and manye other, who neuerthelesse ser-
ued God. Why so? Because they serued not their Riches,
but

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but made their riches seruants vnto them. Therefore the Lord sayth in expresse words: No man can serue God and riches. What is it to serue riches? It is to set a mans hart vpon them as Dauid sayth. It is to heape vp riches by hooke and by crooke. It is to keepe goddes with wrong, and not to dispose them by Gods commaundement. It is to shrinke from the faith, and from the feare of God, for hoarding vp of riches, and to deuyle sundry wayes to heape vp riches. Nowbeit for as much as the chiefe cause of conetousnesse, is Heathennish carefulnesse for the belly: Christ endeou- reth to take away this cause. For he dealeth like the skilfull phisitions, who when they take in hand to cure any disease, doe shew the daunger of the disease, and first practise to take away the rootes and causes of the disease.

¶ Of the seconde.

BEe not carefull for your lyfe, vwhat you shall eate nor vwhat you shall clothe your body vwithall. Christe doth not by these wordes prohibite godly and holy care, but Heathenish and vngodly care. Therefore least any man might imagine that this saying of the Lord is a maintenance to slouthfulnesse (before I fall in hande with the argumentes whereby our Lord endeuereth to call vs from heathennish and vnlawfull care,) I will speake a fewe things concerning lawfull and vnlawfull care. For a man had neede to bee well aduised in this case, and diligently to distinguish the one from the other. For as there is no greater plague to the worshipping of God, than heathenish care and vngodly thoughtfulness: so there is nothing more to bee wished, than that euery man shoulde walke carefully in his vocation before God. It is to be knowne therefore, that there are thre sortes of care. One is wicked and heathenish: an other is necessary and holy: and the third is mixed of both. The middlemost is not only lawfull, but also needefull and holy: in so much as he that hath it not, can not bee reckened among the children of God.

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care of
god is for
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The vngodly or the Heathenish and wicked thoughtfulness and care, is that which groweth of distrust and of the ignorance of Gods prouidence. This heathenish care is in the Gospell of this day condemned by the mouth of Gods owne Sonne, and forbidden to the children of God by many reasons, as wee shal see after ward. This vnholly and prohibited carefulnesse, is sometime called the care of the flesh, partly bicause it proceedeth of the corrupt iudgement of the flesh, without faith, and partly bicause it tendeth to a fleshly ende, namely the ease and restinesse of this present life.

The carefulnesse which I saide was necessary, godly and holy, without which no man can bee accounted among the children of God, is commended vnto vs by testimonies of the scripture, and many examples of holy men. Rom. 12. It is saide: Let him that ruleth, doe it with diligence. 1. Tim. 5. If there be any that careth not for his owne, and specially for them that bee of his houlsholde, he hath renounced the fayth, and is worse than an infidell. Abraham, Isaac, & Jacob, had a godly care for their houlsholde. After that Ioseph had prophesied of the seuen plentifull yerres, and of other seuen barren yerres that should folow those plentifull, he tooke vpon him at Pharaos commaundement, to care for the imployment of those seuen yerres store and prouision, after a godly maner. Daniel in Babylon, and the godly kings and Prophets among the people of God, did not compasse so great matters, without this godly care. Paule. 2. Cor. 11. Coloss. 2. 1. Thessal. 2. uttereth his carefulnesse for the church. So doe kings for their realmes: houlsholders for their houlsholds: the ministers of the word for their hearers: the scholemasters for their scholers: & to bee briefe, al me in their seuerall vocatio may haue (or rather ought to haue) this holly care, if they will erecute their dutie accordingly. But to intent this holy and needefull care bee not steined with any vice: it is to bee knowne, that fve things are required ther vnto. Of which the first is, Gods commaundement. For the

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godly mind, must take nothing in hand but by the comande-
ment of god. Honest therefore must that vocatio be wherof the
care shal be godly & holy. Age in that holy care must proceede
of faith, for without faith, nothing can please God. Thirdly,
soasmuche as if the Lord keepe not the Citie, they watch in
vain that keepe it: prayer and thanksgiuing must go with it.
Prayer verely, wherewith to desire gods helpe: and thank-
giuing, wherby to attribute our successe vnto God, and not
to our owne wisdom or worthinesse. For soothly it is y best
remedy y can be ageinst the temptation of hethenish thought-
fulnesse, to flee vnto God by earnest prayer. Whiche thing
Paule teacheth in the fourth chapter to the Philippians in
these wordes: Be carefull for nothing, but in all things let
your requests be made known to God by prayer and entre-
tance with thanksgiuing. Fourthly our care must tend prin-
cipally to the glory of God. For although regard may be had
to the welfare of our house: yet the principall end must be
Gods glorie. Fifthly if our care and trauell haue not so good
successe as we would wish: Let vs submit our selues to y wil
of God our father, in true feare and lowlynesse, according to
the counsel of Peter, saying: Submit your selues vnder the
mighty hande of God, that he may exalt you in the time of
exalting, and caste all your care vppon him, because he ca-
reth for you. And Psalme. 5. Cast thy care vppon the Lord,
and he shall fede thee, and he shall not suffer the iust man to
be tossed continually for ever.

The mixt care is that which in part seemeth godly, and in
part is conuincd or found to be vngodly. As when wee re-
gard the things that pertain to our duetie, (whiche thing
God requireth earnestly at our hands:) but yet through a cer-
teine misdouting of Gods prouidence, bred in vs by nature,
wee passe our bounds, & trayterously rush into Gods office.
And when a householder bringeth by his children aright and
after a godly manner, and looketh well to his householde: but
so, as ouer much fearefulnesse and sorow driueth him to im-
paciencie

patience, when his trauel & care haue not successe according
to his minde. Therefore let the godly man cast this care vpon
the Lord, and doe his dutie lustily, and not suffer his god-
ly care to be stayned with heathenish distrust to the intent
that hauing cast away this heathenish distrust and sorrowful-
nesse, peace may continue with vs inwardly, & wee may be
more modeste and meeke towarde men wyth whome let vs
serue al one God, shaking of the yoke of Hammon and hea-
thenish carefulnesse. Thus muche haue I sayed concerning
the thre kindes of carefulnesse, to the intent we may know
from whiche of them the Lord dissuadeth vs in this Gospell.
For he dissuadeth vs not from the godly & holy carefulnesse,
suche as hee himselfe susteyned most of all men, but from the
ungodly & heathenish care. Now heer be set in order six argu-
ments, by which is confirmed Gods prouidence & care for vs.
Wherupon is concluded, y^e heathenish care which proceedeth
of wante of knowing Gods prouidence, is to be shaken off.

The first argument. Is not the life more than meat, and the
bodie more than rayment? That is, if God haue giue the grea-
ter thing wythout your care, why shoulde hee not gyue that
whiche is the lesser? Then sith hee hath without your care gi-
uen vs soule and bodie, which are great things, why shoulde
hee not giue vs foode and rayment whereof these things haue
need, that they may continue and not decaye, specially seeing
hee hath created all these things to our vse.

The second. Look vpon the foules of the ayre, vvhich nether
sowre nor reape, nor gather intoo their barnes: that is to saye,
Your heauenly father feedeth the birds of the ayre which are
far inferior vnto you, if yee respect the degree of worthinesse,
why then shoulde hee not feede you whom hee hath created af-
ter his own likenesse? With this argument dooth Dauid co-
fort himselfe when hee sayeth: Whiche giueth meate to the
yong Ravens that call vpon him.

The third. VVhich of you by taking thought is able to make
himselfe one cubit higher? and vyherfore then take yee thought

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for your rayment? As if hee had sayd. Vaine is this thought of yours. God giueth stature of the bodie without thy care, and why should hee not giue rayment without this thy heathenish distrust of god, as though he refused to assist thee in thy laboz.

The fourth. Consider the Lilies of the field how they grow. The Lilies in the felde take their sappe of the earth, according as God hath disposed befoze: and they are so beautifully arayed, as that Salomon in all his gloze was not arayed like one of them. Seeing then that God dooth so much for the Lilies which wither away within a while, and shalbe burned: why should hee not clothe vs whom hee hath created for eternall life?

The fifth. After all these things doo the Heathen seeke. As if hee should say: You in times past, after the maner of Heathen folke, were ignorant of Gods prouidence, and boyde of Faith. But now yee knowe that GOD hathe a care of you. Why then seek yee things needful for your life, with heathenish carefulnesse.

The sixth. Your Father knoweth that you haue neede of all these things. Mark these things aduisedly. Hee sayeth not, the dreadful GOD, the iealous God, the maker of Heauen and earth, hee that visiteth the sins of the fathers vpon their children knoweth: but hee sayth, your father knoweth: whose father? your father. What maner a father? your heavenly father. Bicause he is heauenly, he is also most good, most mightie, and moste wise. Bicause hee is moste good, hee wil giue those things that be good. Bicause hee is moste mightie, hee can giue what he wil. And bicause hee is most wise, he knoweth how, what, and when it is meet to giue.

Of the third.

Seeke yee firste the kingdome of God & his rightuousnesse, & all things else shalbee cast vntoo you. In this wozte saying of Christ are two things, comaundement & promise. The comaundement is: Seek first the kingdome of God, and the

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*the comaundment and promise of Christ.
first to seek the kingdome of God and
his righteousnesse and all things else
shall be cast vnto you*

rightuouſneſſe of God. And the promiſe is : And all things elſe ſhall bee caſt vnto you. Firſt and formeſt therefore let vs ſee the commaundement, and then the promiſe.

The commaundement is, that wee ſhould ſeek the kingdome of God, and the rightuouſneſſe of God. Here it is demaunded what maner of things Gods kingdome and rightuouſneſſe are. And againe, after what meanes they are to bee ſought. The kingdom of God is of three ſorts in the ſcripture: that is too wit: of power, of grace, and of glozie. He biddeth vs not ſeek the kingdom of his power, but of his grace: from whence is the paſſage too the kingdom of glozy. What is the kingdom of grace? It is that kingdom wherinto wee are receiued of mere grace, whyle wee beleue the Goſpell. For the Goſpell is as it were the voyce of a cryer, whereby they are called too this kyngdome. Of this ſpeaketh Chryſt in another place: The kingdom of God is among you. Then is this kingdom, the grace of God which Chriſtes Goſpell offereth. The promiſe is the gate. The bringer in, is the holy Ghoſte, which ſanctifyeth and regenerateth vs a newe in the Baue of Baptiſme by the worde. Briefly, this kingdom of grace is mercy, forgyuenesſe of ſynnes, iſyfulneſſe of conſcience, and deliuerance from the kingdom of Satan. What is that rightuouſneſſe of God whiche he biddeth vs ſeek? Out of all doute it is the newe life and obedience which God requireth of his children. And it is called the rightuouſneſſe of God, becauſe it pleaſeth god, that is too wit, for the faithes ſake wherby wee are reconciled too God in the blud of Chryſt.

The promiſe is : And all things elſe ſhal bee caſt vnto you. That is too ſay, the things that pertaine too the ſuſtenaunce of this life ſhall bee giuen you. But Paule (wherof no man doubteth) did buſily ſeek the kingdom of God : and yet notwithſtanding in the .xj. chapter of the ſeconde Epiſtle too the Corinethians, he cōplaineth, that he was diſtreſſed with hunger and thirſt. Again holy Iacob ſuffered ſcarcenesse of cozne

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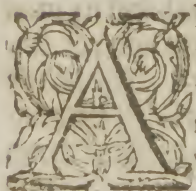
and

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and other victuals, in so much that he was constrained to go with his household into Egypt, least he and his should have perished for hunger. Therefore this promise of Christs seemethayne. I answer: Christs promise faileth not: for the truth can not lye. For Christ who is our Physician is not ignorant when remedies are to be ministered, and when they are to be withdrawn. He regardeth not so much our unskillfulness, as his owne wisdom. Therefore let vs take this for a certaintie, that he forsaketh not those that are his. As for that wee now and then want things necessarie, there be many causes. Firste, that wee may be exercised in patience. 2. That now and then our sinnes may be punished with these plagues. 3. Forasmuch as wee oftentimes seeke things superfluous, wee iustly and rightfully want things necessarie. 4. Because wee abuse things when wee haue the. 5. Because wee yeld not thanks vnto God. 6. Because wee distrust God. 7. Because wee dyuers times ascribe the good things y wee receiue, rather to our owne endeuer & painefullnesse, than to God the giuer of them. Therefore if wee couet Gods blessing, let vs confesse and doe as the Prophete doth, which sayth: All things are thyne Lord, and wee render vnto thee the things y wee haue receyued at thy hand. Where as the prophet confelleth al things to be Gods giftes: so he turneth all things to Gods prayse. Whiche thing that wee also may do, our heavenly father graunt vs through Iesus Christ, to whom be glory worlde without end. Amen.

Upon the .xvj. Sunday after Trinitie.

The Gospell. Luke. vij.



AND it fortuned that Iesus went intoo a Citie called Naim, and many of his disciples went with him, and much people. When he came nygh too the gates of the Citie: Behold, there was a dead man caried out, which was the only

lie Sonne of his Moother, and shee was a vvidowve, and muche people of the Citie was vvith hir. And vvhen the Lord savv hir, hee had compassion on hir, and sayd vntoo hir: vveep not. And hee came nighe and touched the Coffin, and they that bare him stood still. And hee sayd: Yong man, I say vntoo thee arise, and hee that was dead sate vp, and began too speake. And hee delivered him too his Moother. And there came a fear on them all. And they gaue the glory vntoo God, saying: A great Prophet is rysen vp among vs, and God hath visited his people. And this rumour of him vvent foorth through out all leyvry, & through out all the regions vyhiche lie rounde about.

The exposition of the text.



Aule the Apostle wytyng too the Romaynes sayth: What things so euer are wrytten they are wrytten for our instruction, that through patience and comforte of the Scriptures wee might haue hope. Wherefore when wee read the moste swete Gospell of this daye, let vs knowe that it pertyneth not only too that widow of Naim, but also too all mankinde. For Chryste in this Gospell beareth witnesse of the power of his owne Godhead, of his pitifulnesse towards them that bee in distresse, and of his office. For first the Lord proueth himselfe too bee almightie, in that hee ouermaystereyth Death, which is the sting of sinne. Agein hee vttereth his pitifulnesse towards vs, in hauing compassion vppon this womans miseries. And hee sheweth that it is his office too destroy the workes of the Deuill, for vnto that purpose came hee into the world, as Moyses, the Prophetes, hee himselfe, and the Apostles testifie. These are the things in generall, that are too bee considered in this Gospell. Howbeit too the intente wee may receiue the greater frute thereby, I wil propound thye places, vyhiche I will intreate of in this Sermon.

Liiiij.

What

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- 1 What maner of affection Chryste beareth towarde vs.
- 2 The declaration of this present miracle, with the circumstances of the same.
- 3 An Image of all Mankinde.

Of the first.

The Euāgelist telleth a storie of a certeine yong man that was dead, and caried out to be buried: at the sight whereof, our Lord was moued with compassion. For when he behelde the sorrowfull mother, hee conceived a deeper thoughte. There came to his remembrance the fall of mankind, the tirannie of the Deuil, & the greatnesse of the miseries where with mankind is distressed by reason of sinne. He considered it was his office to ouerthrow these fortifications of Sathan. For he saw in this womā, a paterne of mans wretchednesse, whiche did put him in minde of mannes fall and of his owne office.

We may therefore gather two things of this place. One what wee be: and another, what Chryst is toward vs. Wee in very dede are miserable, in distresse, and damned, and we cannot of our owne power wrest our selues out of so greates mischēues. Chryste is God and man, and came to saue that whiche was losse, who in this case vttereth his affection towarde mankind. For hee is none other wyse mynded towards vs, than he was towards this widow. Hee is graued for hir calamities, and he is graued for ours. He helpeth hir, and he wil help vs also. This is the very thing that the Apostle sayth, writing to the Hebryes: we haue a high priest that can be soye with vs in our infirmities. Yea surely, hee hath greater affection and loue towards vs, than this widow hath toward hir only sonne, whom shee followeth heer weeping to the place of his buryall. For thus sayeth the Prophete: Can a woman forget the Babe of hir owne wombe? though shee do forget, yet wil not I forget thee.

But

But what are the causes of this unspeakable louingnesse of Chrystes towards vs, that are all to be daboed with the filthinesse of many wicked crimes: Surely there is no desert of ours, ne woorthinesse in vs. Howbeit there be foure causes whereby the sonne of God is moued to embrace vs with so great louingnesse.

The first is his fatherly kindnesse. For he created vs, and therefore we are his by righte of creation. And although he know vs to be full of filth and wickednesse: yet notwithstanding he findeth somewhat in vs that is his, namely, that we be his creatures. Thou hast mercy on all things (sayeth the wise man) and thou hatest none of the things that thou hast made.

The secende is the woorthinesse of our creation: Namely for that we are created to the likenesse of God, according to this: Let vs make man after our own image and likenesse. And because this image was for the chiefe part thereof defaced through sinne: the Lord himself came to repair it againe. Which thing cometh then to passe, when we beholding him stedfastly by true faith are transformed into the likenesse or image of God.

The third is, the ende to which we are created. For we are created to be the temple of God glorifying God. And albeit that this Temple was then unhalowed through sinne: yet the stuffe of it was still remayning, wherof Chryst might buyld by a new Temple.

The fourth is the destruction of Sathans kingdome, to ouerthrow the which, Chryst came into this world. A certain hanfel of this destruction was giuen in this miracle. Chryste encountered oftentimes with Sathan, and oftentimes diode put him to flight, and at length ouercame him when he rose againe from death. This victorie of Chrystes shall be scene perfect in the last day, when the last of all enemies (death) shall be abolished. These foure causes moued oure Lorde to take flesh vpon him, and to become man: and in the flesh, that is in

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the nature of mā, to suffer both in soule & body for mankind.

And although this affection of Chrystes be oftentimes commended vnto vs in the woꝛde of God, and warranted with many miracles, yea and with the obedience of the Sonne of God himself, who was obediente to the father euen vnto the death of the crosse: yet notwithstanding there be thre things that labour to perswade vs otherwise. That is, the law, conscience and the heap of miseries wherewith we be overwhelmed in this life. For these things crye vnto vs that we are abjects from Chryst.

The law sayeth: Cursed is euery one that continueth not in all the things that are wꝛitten in the booke of the law. And there is no man but hee seeth hee hath innumerable wayes transgressed y law. Wee looke vpon Eue who became subiect to the sentence of cursing for breaking of one commaundment: and what shall become of vs that haue offended God so often.

The sentence of this law is confirmed by the fearfulnesse of the conscience, whiche is as good as a thousand witnesses, as it is sayed in the Proverbe. The conscience is a thousand witnesses. Herunto perteyneth this saying of the Poet: *As eche mannes conscience findeth him, so feeles he in his hart, a ioyfull hope or dreadful feare, according too desert.* And S. Bernarde sayth: The euil conscience of our sinnes, is our witnesse, our iudge, our tormentor, and our prison: for it accuseth vs, it iudgeth vs, and it condemneth vs. What can bee moze grauous (I pray you) than day & night to cary suche a witnesse about vs in our brest? Many being conuicted by the recoꝛde of this conscience, haue abridged their owne liues, while they could not endure to heare hir accusing them and bearing witnesse against them.

To the furtherance herof cometh the huge heape of calamities, which confirme y sentence of the law & the conscience. Against these, iij. mosse grauous temptations, let vs in true repentance set Chyist alone. He came into the woꝛld to take away y curse of the law: to wipe out sin: to turn into glory
all

al the miseries of those that beleue in him: howbeit in such wise as al things ar down orderly. This world is a wast wilderness, fro whence we must passe into our countrey. The people of Israel came not by & by into the resting place that was promised them. Joseph came not too so great dignitie in Egypt, without imprisonment befoze. Christ entred not into his glozy till he had bin first crucified, dead & buried. Wherefoze it behoueth vs also to enter into glozy by the crosse. For thus sayth Paule: If we suffer with him, we shall reigne w him also. He y shunne the encounter, looketh for y garland in vain. No mā shalbe crowned (saith the Apostle) but he that contendeth lawfully. The same sayth: we are made safe by hope. Therfoze ageinst the curse of the law, let vs set Christ who became accursed for vs. Ageinst our conscience accusing vs, let vs set Christ acquitting vs from sinne. If the sonne set you free (sayth he,) you are free in deede. Ageinst the miseries of this present life, let vs set Christ and the purpose of God: whose wil it is y we should become like vnto y image of his sonne. To be brief, let vs in true repentance & faith flie to the throne of grace our Lord Jesus Christ. In him only shal we find help at time conuenient. For he sayth too all that beleue in him: Be not afraid my little flocke, for it hath pleased my father too giue you a kingdome. And so let vs not suffer any thing in heauen, in earth or hel, too persuade vs that Christ is other wise affectioned towards vs, thā he was towards this widow. Therfoze let vs lern heerby y god iudgeth far other wise than doth y world. Our God & mediator Jesus Christ doth not after the maner of the world reiect them that be in misery and distresse, but he receiuet al that come vnto him, according too his promise: Come vnto me all yee that laboz & are laden, & I wil refresh you, & ye shal find rest vnto your soules. Furthermoze godly widowes may lern heerby, what a patrone, aduocate, & comforter they haue: Let gouerners of churches lerne hereby, not to shun such as be in misery & distresse: And let the magistrate lerne by the exāple of Christ

not

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not too despise, not too shake of, not too condemne men because
they be in miserie and distresse, but rather too cherish & com-
fort them. Ageine let vs all lerne too embrace one another
with mutuall affection of charitie, & too comfort one another
after a godly maner. And thus much concerning the first part
of this Gospell. Now foloweth the second.

¶ Of the second.

In the declaration of this present miracle there be many
circumstances. Of which eche one hath his seuerall lesson,
and therfore I wil reherse them in order with their lessons,
and admonishments.

The first : VVhen the corse was caryed forth, the vvidow
his mother folowed after, and a great company of the citie with
hir. We see two things: of which the first is the solemne
bearing out of the Corse, which the sorrowfull mother folo-
weth: and the other is the honour & solemnitie of the buriall.
They cary the dead Corse after an honest sort too the place of
buriall, so also did the holy fathers. Abraham buryed his
wife honourably. Ioseph conueyed the Corse of the Pa-
triarke Iacob too buriall, with a great trayne of people. Ja-
cob and Esau buried their father Isaac honourably. Too be
short, among all the Godly there was great solemnitie bled
in burials. And that was done in hope of the resurrection of
their bodies, and of the immortallitie that is too come. The
Church at this day foloweth the example of the holy fathers,
though many be too be found which cast out their dead Cor-
ses as if they were the carcases of swine. In our burials is
bled suche a solemnitie as this is. The godly being present
folowe the Weere: and there is singing, ringing, and some-
time preaching.

They that folowe the Weere, do first utter their good will
towards him that is departed. 2. By this deede they shewe
an example of their fayth, concerning the rising agein of the
dead. 3. They are warned that they themselves in their tyme
(when

(when the Lord shall thinke good) must follow, and by death take their leaue of these miseries of the world.

Then is there singing, and that is, to the intent the living may comforte themselves wyth godlye Psalmes, and gyue GOD thanks for him that is dead, if hee departe in the true profession.

The ringing is, not onely to call the people together to bring the Coyle to church, but also that the living may thereby be put in minde of Gods trumpet, by which all the dead shall be waked vp in the last day.

Lastly there is preaching, to the intent that those whiche wayt vppon the Coyle to Church, may carry home some instruction & comfort with them against death. And thus much briefly concerning the first circumstance, and the solemnitie of buriall whiche is obserued among vs.

The second: Our Lord sayth too the vvidow, vveepe not. Heer some demaund whither it be lawfull to moorne for the dead. The examples of holpe men and the scriptures admitte mourning for the deade. In Deuter. the last Chapter, all the people mourned in the desert for Moyses when he was dead. Abraham bewayled his wife Sara. Ioseph a holy mā mourned many dayes for his Father Jacob. Dauid mourned for Ammon his sonne: Israell for Samuell: Martha for Lazarus: and our Lord himselfe also wept for Lazarus. Iesus the sonne of Syrach in his. 38. chapter sayth: My sonne shed thy teares ouer the dead, and begin to sorowe as if thou haddest suffered harme. But Ieremie in his. 22. Chapter sayeth: Bewaile not the dead. And Chryst sayeth heere to the woman: Weep not. These counter sayings Paule reconcileth. 1. Th. 4. where hee sayth: Wethzen I would not haue you ignorant concerning them that are false a sleep, that ye sorow not as others do which haue no hope. Then is it heathenish sorowing that is forbidden, whiche hath no hope of comfort by the resurrection of the dead. But measurable mourning is graued, such as they vse which haue comfort set present before the.

But

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But in as muche as wee fall into mention of comfort, let vs briefly say from whence Christians may fetch comfort in the death of their friends. First let them thinke vpon Gods wil, which they are bound to obey. 2. Let them thinke vpon the vniuersal case of al men. For we must all die once. 3. Let them thinke vpon Gods ryghteousnesse. For what is moze rightfull than that hee whiche hath giuen life, shoulde take it to himselfe ageine, and keepe it, when he sees it good so to doo. 4. Let him thinke vpon Gods wisdom, who only knoweth whither it is moze for our behoof to liue or die. For he taketh many away, eyther bicause they should not bee made worse, or else that they should not endure any moe troubles in this mortall life. 5. Let them thynke wyth themselves that the deade are set free from all miseries of thys lyfe. 6. Let them thinke it is vaine to take long sorowe for them, sith sorowe cannot call them ageine. For so did Dauid comfort himselfe in the. 12. Chapter of the seconde booke of Kings. Hee moyned as long as his Child lay sick: but when he was dead, he arose & washed, and ate meat. 7. Let them thinke that hee whiche soroweth ouermuche, dooth hurte his owne body, & in so doing sinneth ageinst God. 8. Let them thinke that the blisse of immortallitie is not to bee enuyed to the partie deceased. For blisshed are they (sayth the Scripture) that die in the Lord. 9. Let them thinke vpon the resurrection of Chryst, and of oure selues also, which shalbee at the latter day. For this thought must bee a common remedie, not only ageinst the sorow that wee conceiue for the deade: but also ageinst all afflictions as well of minde as bodie. But some man objecteth. I haue forgotten the comfort of my life. The thou bewaylest not him that is dead, but thou bewaylest thine owne self and thy losse that thou hast by forgoing him. It is a naturall thing to weepe. Thou sayest truthe: but let grace overcome nature. Thus muche is added briefly in the seconde circumstance concerning comfort at the death of our deere friends.

The third: Our Lord toucheth the coffin wherein the deade
may

nien lay. By which touching he declareth that his body was the instrument too get vs life and saluation.

The fourth: He speaketh too the yong man and sayeth: I say to thee, yong man arise. So also rayled he the yong maid, as is in Marke. So rayled he Lazarus, that had bin buried foure dayes, as is in John. Where we are taught, bothe that Chryst is stronger than death, and that his word is the word of life and saluation.

The fifth: The dead man riseth at Chrysts call, and this is the miracle, he riseth y was dead: he began streight wayes too speake: and our Lord deliuered him too his mother.

The sixth: Feare fel vpon them al, and they glorified God, saying: A great prophet is risen vp among vs, and God hath visited his people: and this saying vvas spred abroad of him through all Ieuurie. Where is described a double frute of this miracle. The one befalleth too the present hearers: and the other extendeth vnto others, too whom the report of this miracle came. The present beholders conceived faith hereby, and so feared God, glorifying him with true worship, and acknowledged the Meſſias too bee come, whom also they confessed. Besides that, the report hereof came vnto others that were in Iewrie and the countrey bordering therupon, who in likewyse conceived fayth in the Meſſias. And in these dayes the report hereof cometh vnto vs, wherby we may acknowledge Chryst too bee the very Meſſias and too bee stronger than death, and may conceiue faith in him: magnifying God with hart, voyce, confession, and manners: and so it will come too passe, that one day we shall haue by him a ioyfull resurrection too euermaking life.

Of the second.

Saint Ambrose sayeth that the image of the Church is set for the here: and bicause it representeth our estates, it is worth the opening. The widow (saith he) ſignifieth y church: the dead yong man, euery sinner y liueth without repentance: and

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and the Coffin betokeneth the body of sinne. The widow bewaileth hir dead sonne: That is to say, the church lamenteth for the vnrepentantnesse of the wicked, & entreateth Chryſt to moue them and draw them to him with his word & his spirit. Chryſt therefore biddeth them that caried the corſe to ſtand ſtill. For the ſinner is borne to hell by foure porters, which are theſe: Firſt hope of longer life. Secondly looking vpon other mennes faultes. Thirdly preſumption vpon Gods mercy. And fourthly, flatterie of leud company. Now if thou wilt riſe from the death of ſinne, thou muſt needes heere Chryſt who biddeth the porters ſtay. Firſt therefore thou muſt exclude hope of long lyfe, bicauſe life is vncerteyn (accoꝝding as the experience of many teacheth) and perill is at hand as it is to be ſene in the riche glutton. Ageine, thou muſt not ſet another mannes euill life befoꝝe thee as a patterne to folloꝝ: but thou muſt ſubmit thy ſelfe to God as Abraham did: thou muſt truſt in him: and thou muſt amend thy coꝝditions: knowing that the multitude of offenders ſhal excuſe no man in iudgement. It booteth not Adam to ſaye. The woman that thou gaueſt mee hath giuen mee of the Apple. Thirdly lay away preſumption of Gods mercy: for this preſumption is a great contempt of God. Rom. 2. Fourthly put away flatterers that entice thee to euill. And when thou haſt done ſo, leane vpon Chryſt with liuely faith, & he will quicken thee to eternall lyfe, the which, Chryſt graunt vnto vs, to whom be honoꝝ for euermoꝝe. Amen.

Upon the .xvij. Sunday after Trinitie.

The Goſpell. Luke. xiiij.

IT chaunced that Ieſus vvent intoo the houſe of one of the cheefe Pharifies to eate bread on the Saboth day: and they vwatched him. And behold, there vvas a certeine man before him vvhich had the dropſie. And Ieſus anſwered, and ſpake vntoo the Lavvyers and Pharifies,

risies, saying: Is it lawfull too heale on the Sabbath day? And they hild their peace. And he tooke him and healed him, and let him go: and answered them, saying: vvhich of you shall haue an Assc or an Oxe fallen intoo a pitte, and vvyll not straight vway pull him out on the Sabbath day? And they coulde not answer him ageine too these things. He put foorth also a similitude too the guesstes, vvhcn he marked howe they preaced too bee in the highest rounes, and sayde vntoo them: VVhen thou art bidden too a vvedding of any man, sit not dovvne in the hyst rounge, lest a more honourable man than thou bee bidden of him, and he (that bad him and thee) come and saye too thee: giue this man rounge: and thou beginne vwith shame too take the lowest rounge. But rather vvhcn thou art bidden, goe and sit in the lowest rounge, that vvhcn he that bad thee commeth, he may say vntoo thee: frende, sit vp hyer. Then shalt thou haue vvoorship in the presence of them that sit at meate vwith thee. For vvhosoever exalteth him selfe, shall bee brought lowe, and he that humbleth himselfe, shall bee exalted.

The exposition of the Text.

THe occasion of this Gospell was this. Chryst beyng bidden too dinner of a certeyne Pharisee, was watched by those that sate at meate with him, that either in his wordes or in his dooedes they might haue found somewhat too charge him withall. For the world is so wicked, that like as men cloke vices vnder the visors of vertue: So they are not ashamed too rapse slaunder vppon honest dooedes and true vertue. So great is the malice of men. Notwithstanding, Chryst is not feared away with their leudnesse, but keepeth his old wont, and executeth his office euen in the thickest of his enemies, leauing vs an example, that wee should not cease too procede in well doeing, though wee should see all the whole world bent ageinst vs. Chryst therefore healeth this wretche, de-

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clarifying therein the might of his Godhead, his most forward will to helpe them that bee in miserie, and his Office for which he came into the worlde. Moreover he sheweth the right maner of halowing the Sabboth day, and by his dede dooth as it were, define the true keeping of the Sabboth. By which thing, like as he reproveth the pride of the Pharisees and their ignorance in the scriptures: So he exhorteth them unto true humilitie. And thus much concerning the summe of this present Gospell. The places are three.

- 1 Of the Sabboth, and the true works therof.
- 2 Of the miracle by which the true vse of the Sabboth is confirmed.
- 3 Of true Humilitie.

Of the firste.

When the Lord was bidden to dinner by a certain Pharisee upon the Sabboth day, and that a certaine man diseased of the Dropisie was brought before him, he demanded of those that seemed to themselves to be wiser than other men, whither it were lawfull to heale upon the Sabboth day. And the cause why he put forth this question, was, for that as the Pharisees had with their gloses corrupted the other scriptures: So also had they defaced the keeping of the Sabboth. Howbeit forasmuche as the question is concerning the Sabboth, we wil set forth the whole doctrine concerning the Sabboth, and speake of foure things in order. First wherfore God ordeined the Sabboth day. Secondly what is the right vse of the Jewes Sabboth. Thirdly what maner of holy dayes ours ought to be. And fourthly of the true Ceremonies of the Church, and of the ends of them.

Why then did God ordeine the Sabboth day? There be reckened chiefly five causes. Of which the first is, that it should be a perpetuall Sacrament or remembraunce of Gods rest after the creation of the world which he made in sixe dayes with all the furniture and contentes therof. This
cause

cause is alledged in the seconde of Genesis, where Moyses sayth, that the Lord commaunded the Saboth day to be kept holy, because he rested that day fro creation. The same thing also is declared in the .xx. of Exodus in these words. The seventh day is the Sabboth of the Lord. For in six dayes the Lord God made heauen and earth.

The second cause of the ordeyning of the Sabboth is, that it should be a type and counterfigure of Chrystes Sabboth keeping. For it represented the Sabboth, whiche Chryst the true Pasceouer and creator of the new Heauen & new earth should rest in his graue vpon the Sabboth day, and keep the very Sabboth arighte. And therefore hee commaundes the Jewes strenghtly to keepe the Sabboth day. And by the vnerscrutable deuise of his wisdome hee ordeyned, that Chryste the true Paschall Lamb, should be slaine and put to deathe vppon the very day of the Pasceouer, and that hee rested the Sabboth day folowing in his graue.

The third cause also why the Sabboth was ordeyned, was that it should be a pledge of the promise. For God promised his people a Sabboth, that is to say, a rest. Esay. the .xlvij. And in that daye, when GOD shall giue thee rest from thy labour, and from thy confusion, and from thy harde bondage wherein thou didst serue. &c. The people of GOD looke for three kindes of rest. The first is from the labour of the present troubles in this life. The second is from the temptations wherewith oure owne Conscience and the Deuill assaulteth vs. The thirde is from the thraldome of the Deuil, so as hee may neuer more bring vs vnder his bondage and hard yoke.

The fourth cause of the institution of the Sabboth is, to the intente there shoulde be a time certeine for teaching and hearing the word of GOD, or that there shoulde be a time wherein there might be an open and common professing of the religion, in which the godly might take comfort, & the ignoraunt be instructed in godlinesse. Esay. .58. If thou

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call a delicate Saboth: Then shalt thou delight in the Lord, Job. 22. Then shalt thou delight in the almightie, and lift vp thy face vnto GOD. For the Saboth was not ordeyned to play and drinke in, but to pray and praise God in. Wherevpon Austin sayeth, it is lesse euill to go to plough than to play vpon one of those dayes.

The fifth cause is for ciuil policie, which is commended to Gods people. Deut. 5. in these wordes. Keep the Saboth day, that thy man seruant, thy mayde seruant and thy selfe maye rest. And afterwarde. Thou shalt do no manner of worke therein, thou and thy sonne and thy daughter, thy man seruant, and thy mayde seruant, thine Oxe and thine Ass, and the Straunger that is within thy gate. And thus haue wee the true causes, and the right vse of the Jewishe Sabboth. Now although the Jewishe Sabboth togiether with other ceremonies of Moyses, be abolished and disanulled, so farre forth as pertaineth to the keeping of the seuenth day of the weeke: Yet notwithstanding, as touching the vse of it, it is continuall, as a thing ratified by the lawe of God and nature. For like as God wil be serued, and that his word shal be preached: So nature telleth vs it is vtterlye necessary, that there should be some certeine time appoynted for holy matters. Therfore there must needs be certayne dayes appoynted, for folke to assemble and meet in openly at certein houres, that the word of God may be taught and learned, to the intente all things may be done orderlye, and after a comely fashon in the Church, according as Paule teacheth the Corinthians.

Whereouer, in oure holydayes two things are to be obserued. One is, what is to be eschued: Another is, what is to be done. Three things are to be eschued. The firste is outward labour: And that to the intent the minde maye wholly intend to Gods seruice: that is to say, that it may wholly intend to heare Gods word, to learne it, and to consider vpon it. And therefore it is the Magistrates ducie to provide

provide that the service of God be not hindered at such times by bodily labours. Howbeit, here it is too be knowne, that there be foure exceptions which excuse those that labour at suche a time. The first is necessarie. For our Lord himselfe excuseth his Disciples for plucking the eares of cozne vpon the seuenth day, as sayth Mathew in the twelfth Chapter. The seconde is the profite of the Church, like as the priests did all things vpon the Saboth day which seemed needfull in the Church, without trouble of conscience for the Saboth. The third is the profit and sauegard of our neighbor: wherefore our Lord also healed the man that had the droppe, vpon the Saboth day. The fourth is the authoritie of the superiours, to whom we must be obedient. But let the superiours take heede that they offend not him which is their superior, while they hold their inferiours too streight. The second thing that is too be eschued, is voluptuous lyfe, together with all the workes of darknesse which fight full against keeping holy the Saboth day. Thirdly thou must eschue the contempt of godly ceremonies: soothly least eyther by absenting thy selfe, or by despising the holy Ceremonies, thou giue others example too become worse.

Thus haue we what things are too be eschued in our holydayes: Now let vs see what is too be done in them. First therefore in as much as the Jewes were occupied in killing sacrifices, and in offering: Let vs also see the sacrifices of our owne bodies, and offer the Calues of our lippes: Let vs earnestly repent: let vs glorifie God with hart, mouth, confession, and behauiour: let vs offer the incense of our hart: that is too wit, faith, and hope: let vs offer the sacrifice of well doing, with which kind of sacrifice God is delighted (as the Apostle sayth to the Hebrewes :) Let vs be quicke too giue almesse: Let vs cherish the weake members of the Church: and let vs heale them also (as much as may be) after the example of Christ and other holy men, which exercised themselves in the true holyday workes.

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How remayneth somewhat to be saide of Ceremonies. Ceremonies are customes and ordinances made to gouerne the body of the Church withall. These, if they be lawfull, (for I haue nothing to do with vngodly Ceremonies) either haue their warrant of the manifest worde of God, as Baptism and the Lordes Supper: or else they make in dede to the mayntenance of the doctrine, and orderlynesse of the Church, and are ordeyned by some counsell of the spiritualtie, or by the godly Magistrate. These Ceremonies serue to two endes. For they are ordeyned for comelynesse and orders sake. Of comelynesse are two partes: The first is, that we should be stirred vp vnto godlynesse by those helpes: The latter is, that modestie and grauitie might appeere in the ministration of godlynesse. Order consisteth of three partes. The first is, that the chiefe doers or heads of the congregations, might haue a certeine rule to deale by. The second is, that the hearers accustome themselves to obedience and discipline. The third is, that peace and quietnesse be prouided for, by mainteyning the Church in good estate. Thus much briefly concerning godly Ceremonies and the ends of them, and the partes of those endes.

Of the second.

The second lesson which this Gospell teacheth, is concerning the miracle whereby the man was healed that was diseased of the Dropsie. In this miracle are foure things to be obserued. The question, the healing, the defence of the dede, and the vse of the same.

The question is put forth by Christ himselfe, whether it be lawfull to heale vpon the Sabbath day. Wherevnto the Pharisees make none answer, for if they had denyed it to be lawfull, they should haue seemed cruell against the miserable soule that was diseased of the Dropsie. If they had graunted it to be lawfull, they would haue bin afrayde to
seem

same transgressours of the Lawe. If hee had not healed him, they would haue said, that eyther he could not or would not helpe this diseased persone. And if hee had healed him, they would haue thought themselves too haue had iust cause too accuse him as a breake of the Sabbath, & so consequently as a despiser of the Lawe of GOD. Here was danger euery way. But our Lorde passing not for their Sophistrie, took this wretched man that was diseased, with the Dropsie, and healed him befoze the Pharisees faces, and sent him away whole and sound. In which deede (as I sayd at the beginning) hee shewed both his power, his wil, and his office, I shal foloweth in the third place, the defence of this deede. VVhiche of you (sayeth hee) hauing an Oxe or an Ass fallen into a Pyte, dravveth hym not out by and by vppon the Sabbath day? As if hee had sayde, eyther it is lawfull too heale a man vppon the Sabbath daye, or else vnlawfull. If it bee lawfull, why lay you wayt for more as a transgressour of the Lawe if I doo it? But if it bee vnlawfull, why doo you saue your Asses and your Oren vppon the Sabbath day? What sayd they too this? They could not answer therunto (sayeth the Euangelist.) But too what vse serueth the healing of this Dropsie by Chryste? Too two vses. The one is generall, whereof I haue spoken already, namely, that by this miracle Chryste might shewe his power, his will, his office, and the truthe of his Doctrine, and thereby confirme faith in the beholders. And the other is speciall. For doubtlesse this man that was diseased of the Dropsie, was falne into it by disordered surfetting.

Wherefoze we also may learne, that Chryst despiseth not those that haue cast themselves into diseases throughe their owne fault, so that they folow the example of this man that had the Dropsie, that is too saye, if they come vnto Chryste with all their hart: and if they suffer themselves too bee touched and healed by him: that is, if they beleue his word, fall too repentance, acknowledge Gods iust wrathe, and desire

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pardon and healing of their sores, or at least wise assuagement of it for Chrystes sake.

¶ Of the third.

ANd hee sayde too the guests that preased for too sit highest at the table : vwhen thou art bidden too a feast. &c. As by this parable he condemneth pride: so he teacheth true humilitie which is a very rare vertue. Of whiche I will say these things in order. Firste what humilitie is, next howe manye kindes of it there be. Thirdly what causes it hath, as wel of furtheraunce as of hunderaunce. And fourthly what be the frutes and rewards of true humilitie.

As touching the first: to the intent we may knowe what humilitie is, we must see who the Scripture calleth humble or lowly. Paule calleth those humble whom Chryst calleth poore in spirit, such as those are which being vtterly poyd of all opinion of their owne strength, wisdom, and rightuoulnesse, impute vnto God alone, whatsoeuer good thing they haue. Humilitie then is a vertue, wherthroughe we acknowledge our selues as we be in deed, do war vile in our own sight: and vtterly boyding from vs all truste in oure owne strength, wisdom & rightuoulnesse, doe cast down our selues before God, and in him onely seeke all good things throughe Chryst. Notable examples herof are in Mary Magdalene, in the thiefe, in the Publicane, in Dauid, & in other holy men. This is the true humilitie, of which Chrysts promise is too be vnderstood: blessed be the poore in spirit. Thus haue we what humilitie is. Now let vs see how manye sorts there be of it. One is wherby we cast down our selues before God: & another wherby we humble our selues before men. But we must beware y pride put not on y visor of humilitie: whiche if man pluck not of, surely God will bying it too shame. But let vs leaue that visor, & speake of the true humilitie y hath respect too God & man. Humilitie too godward, is y true fear of God, springing of y true acknowledging of our own infirmitie,

mitie, and of Gods goodnesse towards vs; suche as was the humilitie of Manasses in Prison, who when he coulde not bow the knees of his body because of the streightnesse of the prison, did bow the knees of his hart. So did Abraham humble himself, when he confessed himself to be but dust and ashes. True humilitie too menward, is a true mildnesse, where through we prefer not our selues proudly before any man, but with a single meaning apply oure selues vnto all men. Of this humilitie we haue the greatest example in y^e sonne of God, whose example Paule admonisheth vs to followe. Phil. 2. So was the blisse virgin humble, so was Anne the Prophetesse, and so were many others.

Now must I speake of the causes (according as I promised in the thirde place) whiche surely are many. The first is Gods commaundement, for the first table requireth humilitie too Godward: and all the seconde table requireth humblenesse to manward. The second is, the example of Chryst. Whereupon Paule in the second chapter too the Philippias: Let the same minde be in you, which was in Iesus Chryst, who being God tooke the shape of a servant vpon him. The thirde is the consideration of thy selfe, what thou wart before thy birth, what thou arte from thy birth too thy deathe, and what thou shalt be after this life. Thou wart seed and bloud in thy mothers wombe, now thou art in a wilderness of miseries during this life, and in the ende thou shalt be wormes meate. The fourth is, that thy goodes and good giftes (if thou haue any) are not thine own, but Gods, bestowed vpon thee too do good with vnto others. Wherefore if thou be cyther proude of them, or abuse them, thou muste stande in feare of horrible punishment. The fifth is, too think that God is able too take away what giftes soeuer thou halte, if thou abuse them, and yeld not the praise too him alone. The sixt is, that many which seeme too haue lesse gifts than thou, do oftentimes imploye their laboure more too the profite of the common weale, and the Church than thou dost. For as

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God is the strength of bread, so is he the power wherby any thing is made acceptable too himselfe. And these are the fire causes, which being knit together, make true humilitie: the which is hindered by two mischeues, strife, and vainglorie. Wherefore Paule in the second too the Philippians sayeth: Doe nothing of strife or vainglorie, but through humilitie, let every man esteeme other better than himself. For as for those which haue a delighte in striving, like as they bee destitute of charitie: so are they also voyde of true humilitie: and vainglorie fighteth ful butte againt humilitie. Thus haue we what humilitie is, of howe manye sortes it is, and what causes it hath. Now soloweth that which I promised too speake of in the fourth place, of the rewarde and naturall frutes of the same. Wee that is humble shall receiue three frutes: the first before God: the seconde before men: & the third in himselfe.

First before God the frute is, that hee which is rightly humble, hath God dwelling in him. Whereuppon Esay. 57. I dwell highe above, and in the Sanctuary, & with him also that is of a contrite & humble spirit. And in the 66. Where shall I regarde: Euen him that is poore, and of a lowly troubled spirit, and standeth in awe of my words. Luke the second, God exalteth the lowly. 1. Peter. 5. God resisteth the proude, and giueth grace too the lowly.

Before men the lowly person receyueh this frute. Euen as the proude body is disdayned of all men: euen so he that is lowly in deede, is honozed of all men: and an honest name and report soloweth him.

In himselfe, the lowly person findeth these moste swete frutes. First humilitie or lowliness is the mother of chastitie & patience. Secondly, it is the way into wisdom. Proverbs. 11. Where as is lowliness, there is wisdom. Thirdly, it is the keeper of sayth, and of the feare of God. Fourthly, it is the furtherance of inuocation, and after a sorte, procureth too bee hearde of the Lorde, Psalme. 101.

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The Lord looked down vpon the prayer of the lowly. Fifthly, glorie accompanieth lowlynesse. Math. v. Blisfed are the poore in spirit, for theirs is the kingdome of heauen. Mat. 24. He that humbleth himselfe, shalbe exalted. Proverbes. 29. The lowly person shall come to worship: not for that lowlynesse deserueth these things; but because these things fall vnto the lowly through the lowlynesse of Christ. To whom be glorie for euer and euer. Amen.

Upon the .xviij. Sunday after Trinitie.

The Gospell. Math. xxij.



WHEN the Pharisies had heard that Iesus did put the Saducees too sylence, they came toogether: and one of them (vvhich vvas a doctor of law) asked him a question, tempting him and saying: Maister, vvhiche is the greatest commaundement in the law? Iesus said vnto him: Thou shalt loue the Lord thy God vwith all thy hart, and vwith all thy soule, and vwith all thy minde, This is the first and greatest commaundement: And the seconde is like vntoo it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the law and the Prophets. Vvhyle the Pharisies vvere gathered toogether, Iesus asked them, saying: Vvhat thinke yee of Chryst? vvhose sonne is he? They saide vntoo him: The sonne of Dauid. He said vnto them: How then dooth Dauid in spirite call him Lord, saying: The Lord sayde vntoo my Lord, sit thou on my right hande: tyll I make thine enemies thy footstool. If Dauid then call him Lord, how is he then his sonne? And no man vvas able too ansvere him any thing, neither durst any man (from that day foorth) aske him any mo questions.

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The expolition of the text.



His Gospel containeth a summe of the chri-
 sten doctrine, that is to wit, the doctrine of
 the lawe and of the Gospel. A Pharisee pro-
 poundeth a question concerning the lawe;
 and Chryst ageine an other concerning the
 Gospel, but for a sundrie purpose. For the
 Pharisee asketh a question concerning the lawe, to the in-
 tent to tempt Chryst, and to picke a quarell to him. But
 Chryst deniaunded of him concerning the Gospel, to the in-
 tent to bring the miswearing Jewes and Pharisees, unto
 the true knowledge of the lawe & the gospel. For they, because
 they thought y men wer iustified by the deedes of y law, de-
 spised the Gospel, supposing there was no neede of any other
 doctrine to the attaynement to saluation, than the doctrine of
 the law, whose error Chryst confuteth. See heer the goodnesse
 of Chryst. Although the Pharisees aske the question vpon
 malice, yet notwithstanding Chryst answereth them accord-
 ding to his owne office, and teacheth an absolute doctrine
 concerning the lawe and the Gospel. Therfore the summe
 of this Gospel is, that Chryste contriuet all the lawe and
 the Prophets into these two poyntes: which are the loue of
 God, and the loue of our neybour. Afterward he enquireth
 of the Messias, that is to wit, of himselfe, to the intent he
 might shew what one he was, namely, God and man, who
 was to this end promised to the fathers, that he should de-
 stroy the workes of the diuell, and that all kinreds of the
 earth myght be blissed in him, who becomming our preest
 should pacifie Gods wrath by paying our ransome for vs.
 The places are thre.

- 1 Of the Saducees whose mouthes our Lord stopped.
- 2 The question concerning the summe of the Law, and
 a rule how to serue God.
- 3 The question concerning the Messias.

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Of the firste.

THe Pharises hearing that hee had put the Saducees too silence, assembled together. &c. Albeit that the Pharises and Saducees were of a sundry religion one from another, and defended contrary opinions: yet they agree in this, that bothe of them doe set themselves against Chryst. Herode and Pilate were enemies: yet they agree in this point, that bothe of them desire to dispatch Chryst out of the way. Thus doth vngodlinesse conspire against Chryst and his holy Gospell. As concerning that hee sayth: Chryst had put the Saducees too silence: it is too be knowne, that the Saducees (who denyed, that the soules of men liued after death, and took away the resurrection of the deade) did striue against him, eyther too the intents too win him too subscribe too their opinion, or else too make him a laughingstocke too the rude people, that was seduced and moyled by these teachers. Therefore they stepte vnto Chryst after this manner: If the dead shall rise ageine, many incommodities, many debates, and many absurdities will ensue. This they goe aboute too proue in this wise. There was a certeine woman among vs, that had bin wife too seauen men one after an other. Nowe if there shall be a rising ageine of the deade, this woman shall arise, and the seauen husbands that shee had shall arise also. Now if shee stick too any one of them, the rest will fall at oddes with him: and if they all dwell with hir together, nothing can be more troublesome too the woman, nor nothing more hard for the men too abide. Therefore seeing that these absurdities should folow the resurrection of the deade, it is yll done too auouche that there shall be a resurrection. This was their maner of reasoning, whose duetie it had bin too instructe the people a righte concerning the hope of euerlasting life, from whiche like a sort of false captiues they withheld me, & yet will needs be called rightuous. But Chryst stoppeth these felowes mouthes, and so putteth them too silence, that being dashed out of countenance with his wordes, they had not what too say

say

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say. Therefore hee reproveth them, confuteth them, and teacheth them. Hee reproveth them, for that they were ignorant in the Scriptures, and yet would take vpon them to be teachers of the Scripture. Hee confuteth the openly by putting forth an example. God is the God of the living: God is the God of Abraham, Isaac, and Jacob: *Ergo*, Abraham, Isaac, and Jacob doe live. If they live, they live eyther in their bodies, or in their soules. In their bodies they live not for you know their tumbers: therfore they live in their soules, whiche you fallly surmise to die together with their bodies. But now mennes soules live, that in their time they may return into their bodies, to the intent that suche as haue done wel in this life may receiue rewarde, and those that haue done euill may suffer iuste punishment. This is the summe of the confutation. What dooth that teache? two things. The one is, that the deade shall rise ageine by the myghte and power of GOD, vnto whom nothing is impossible. Hee was able to create all things of noughte, and why shall hee not be able to call soules ageine into their bodies, specially sith hee hath determined it; and that it is to the aduancement of his rightuousnesse and glory? Paule in the seconde to the Philippians sayth: Wee looke for a Saviour from Heauen, euen Iesus Chryste, whiche shall transforme our corruptible bodies, that they maye become like vnto the glorious bodie of him, through that same power, whereby hee is able to make all things subiect to him selfe. Therefore when oure reason beginneth to dispute of the resurrection, let vs set foure things against it. Gods determination: Gods almightinesse: Gods iustice: and Gods glorie.

His determination, for that he hath ordeyned & appointed to raise the dead. Because God is vnderstandinge, he wil neuer call back ageine or disanull this determination. And there are certeine examples of this determination remayning. Chryst our Lord rose agein from the dead. Enoch was conueyed alive into Heauen. Elias was taken by alive into Heauen

heauen in a fyrie Charyot.

Let his almightynesse bee set ageinst our reason, whiche thinketh it vnpossible for the dead too ryse againe. For if he could not do the thing that he hath determined too do, he wer not almightie. And if he were not almightie, neither were he too bee called God.

His iustice requireth, that wee should render rewarde too them that haue deserued wel, and punishment too the vngodly. Wee see that in this life the godly for the most part are in ill case, and the vngodly in good case. But now in asmuch as Gods iustice requireth that the good should fare well and the euill should fare amisse, and that it falleth not out so in this life: there must needes bee another life to come, wherein God according too the rule of his rightuousnesse should render too the godly, life euerlasting, & too the vngodly the payns of hel.

Also gods glorie is too bee set ageinst the Saducees opinion and our own reason. God made man for his own glorie, that he shoulde continually prayse and glozifie him. Whiche thing verely could not come too passe except there were a resurrection of the dead.

Moreover, Chryst instructeth the Saducees, concerning the state of men after the resurrection. There shal bee no vse of mariage, there shal bee no begetting of children: but they shal liue for euermore in continuall chasticite, as the Angels of God do. Therefore ther is no debate too bee feared betwene the many husbands that haue had one selfe saue woman too wyfe one after an other, when they lyued here. Thus much concerning the Saducees, & the confutation of their error, and the confirmation of vs for the Resurrection of the dead: the belæfe wherof is warranted vnto vs by the determination of god which is vchangeable: by his mightinesse, wherby he is able too make all things subiect too him: by his iustice, wherthrough he recompenceth euery man according too his doodes: and by his glorie, which must bee rendred vnto him of the Sainds world without all end.

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¶ Of the second.

Now steps forth the Pharisee, and demaundes of Chryst which is the chæfest commaundement of the law. Our Lord answereth: Thou shalt loue the Lorde thy God, vvith all thy hart, vvith all thy soule, and vvith all thy povvers. This is the first and greatest commaundement: and the second is like vntoo it. Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the law and the Prophets.

That is to say, whatsoeuer Moyses and the Prophetes do teache of the true seruice of God, it is conteyned in these two poynts. Forasmuch as I haue lately on the. xij. Sunday after Trinitie, and ofte elsewhere spoken concerning the lawe of God, and tolde what it is: what is the vse of it: that no man is able to fulfil it: and how it is abrogate from the goodly: I wil not heere repete the same things any moze, but will speake of two other things. First wherfoze Chryst sayth that the second cōmaundement of louing a mans neybour, is like vnto the first of louing God. Ageine, bycause Chryst sayth, that the whole Lawe and Prophetes do rest in these two commaundementes: which is for that in them is conteyned whatsoeuer Moyses & the Prophetes haue taught concerning the true seruice and worshipping of God: I wil speake a litle of the true worshipping of God, that wee may stand vpon a sure ground in that behalfe.

As touching the first point, it is to bee knowne, that the second cōmaundement of louing a mans neybour, is not said to bee like the first, either in order, or in obiect, or in degree of louing. For in order the first commaundement is the former. The obiect (or thing wheron the first commaundement resteth) is God, according as the obiect of the seconde commaundement of man, our neybour. The degrees of loue require, that the chæfest god thing should bee loued most: and then all other things eche in their order, according to the degrees of their worthinesse. Wherfoze is not the secōd commaundement like the first, in order, in obiect, or in degree of loue

loue. Now then is it like it? First in the affection of louing, because either of them bothe deniaundeth vnfeigned loue. Secondly in bande: for both of them binde vs either to obedience, or to punishment. And lastly in attaynement of obedience: for he that sayth he loueth God, and hateth his neighbour, is a lyer, saith Iohn the Apostle. And thus much briefly concerning that the second commaundement is like the first of louing God. Nowe will I speake of the true worshipping and seruice of God, because the commaundements of louing God and our neighbour, containe the grounde and substance of worshipping God.

Therefore to the intent we may the better vnderstande the doctrine of worshipping God aright, I wil speake of foure things in order whiche make to the opening of the matter. First I will giue a rule wherby the worshipping of God is to be exacted and tryed. Secondly I will shew a substantial foundation, whereupon to ground the worshipping and seruice of God. Thirdly I wil declare what worke may rightly be called Gods seruice. Fourthly I will shewe what manner of men are able to yelde rightfull seruice vnto God. These foure poyntes being thoroughly knowne, it will appere vnto vs manifestly which is the right fashion of worshipping God.

Then as concerning the first rule of seruing God, let this be set for a general and vnmouable rule: That no worshipping pleaseth God, but such as is of his owne appoyntment. This rule is not admitted of all men: and therefore we must fortifie it with strong foundations. First therefore God in the prophet Esay, & Chryst in his Gospel confirmeth this rule with these wordes. They worship me in vayne, teaching doctrines that are the deuises of men. And the holy Ghost by the mouth of Paule Coloss. 2. condemneth al worshipping that men deuise of their owne braynes. And the Lord in Ieremie sayth: walke in my preceptes. Ageine it is impossible to please God without faith. But seruice is done

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to the intent it may please: Wherefore it must needs be done by sayth: but of sayth it can not be done, vnlesse it be warranted by the commaundement and manifest worde of God. For sayth dependeth of the worde of God. By these moſte certeine reasons the ſeruiſe of God is in ſuche wyſe confirmed, that he that will ſtande to the deniſall of it, may be thought moze ſoule, than he that denieth the Sunne to be vp, when it is hygh none, and that the day is at his full lyght. Therfore let vs holde this rule faſt, and not ſuffer it to be weſted from vs by any ſophiſtrie.

The uſe of this rule is manyfold. Firſt by this rule is ſtabliſhed the authoritie of the lawe maker. For in a common wealth where euery man may make lawes at his pleaſure, the authoritie of the ſoueraine Lord falleth into contempt. This authoritie chalengeſh the Lord to him ſelfe in the firſt commaundement, when he ſayth: I am the Lord thy God. &c. The ſeconde uſe of this rule is, that this rule deliuereth from errour, that we ſhould not erre in worſhippyng God. The thirde is, that it hindereth the ſuperſtitious and malapertneſſe of men in deuſyng new worſhippings. Thus farre concerning the rule of worſhipping God, namely that no worſhip pleaſeth God, but ſuch as is of his owne appoyntment: and concerning the confirmation and uſe of this rule. Nowe will I breely ſpeake of the foundation of Gods ſeruiſe, which is the thing that I purpoſed in the ſecond place.

Now this foundation conſiſteth partly in the true knowledge of God, & partly in the knowledge of our ſelues. We attayn to the knowledge of God by the word, and by the reſorde added to the word. For both of them teache vs, firſte that God is the fountayne of all power, wiſdome, righteouſneſſe and truth. Secondly that all glory is to be giuen vnto him. Thirde that he is moſte ready to helpe. And fourthly that he will haue all men to ſtix vnto him in any daunger. We attayne to the knowledge of our ſelues by two things:

things: that is by considering the Image of God, to whiche man was created, and by weying our owne strength and power as they are now. The thinking vpon Gods image, directeth vs to the consideration of the end for which we were made reasonable creatures: and it pointeth vs to the dutie wherein it becommeth vs to be continually occupied, namely that we should expresse the Image of God in all holiness and puritie. The weying of our strength and power as they be now, enforceth vs to confesse our selues utterly vnable to perform our dutie as we ought to doe. These two knowledges therfore tend to this purpose, that we should giue all the gloze vnto God, and take from our selues all matter of boasting: and this knowledg sheweth vnto vs our owne filthinesse and infirmities. These things being thus opened concerning the rules of Gods seruice, and the foundation thereof, I wil now come vnto that whiche I purposed in the third place, and I wil clarely define what the true seruice or worshipping of God is.

The seruice of God therfore is, a worke commaunded by God, done of faith, chiefly to the setting forth of Gods gloze. Where first is shewed, what works are Gods seruice, that is to wit, those only, which God hath commaunded in his law, as it evidently appereth by the rule before giue. Secondly is added faith, out of which y^e worke must proceed. For faith is y^e compasser of all good works: & that is, because no worke can please God, vnlesse the person y^e dooth it, please him before: & y^e person please by faith. Cain maketh sacrifice: & Abel maketh sacrifice. Both of the had Gods commaundement, yet was not Caines sacrifice a worshipping of God as Abels was. Why so? because Caine had no faith, but Abel had. Cornelius in y^e. ix. of the Acts, & the Pharisee giue almesse. Both of them had commaundement so to doe. And the worke of Cornelius was Gods seruice, because it proceeded of faith: but the Pharisees deede was abomination because the persone pleased not God. Two husbände men tell their ground: the

first.

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one dooth God high seruice, ploughing in the feare of GOD, and looking for blessing from God: And the other pleaseth not God, because hee is voyde of fayth and the feare of God. And yet haue bothe of them commaundement of the worke. In the sweate of thy browes shalt thou eate thy breade. The handmaydes that do seruice obedientlye too their mistresse, (peradventure in sweeping the floze) haue bothe of them the commaundement also. But shee that bringeth fayth with hir too hir businesse, dooth seruice vnto GOD: where as shee that wanteth fayth, though shee doo in dede that whiche shee is bound too doo of ductie, yet cannot hir worke bee called a seruice of God.

Furthermoze, the worke that is commaunded & wrought in fayth, must tende too Gods glozie cheefly. This is confirmed by the testimonie of Clay: Every one that calleth vpon my name, haue I created too mine owne glozie, I haue shapē him, I haue made him. But what is it too glozifie GOD? In fewe wordes, it is too attribute all glozpe vnto him, and too praise him with hart, with mouth, with confession, and with behauiour.

Now foloweth that whiche I promised too speake of in the fourth place. That is too witte, who they bee that are able too yeeld true worship vnto God. Although this may bee gathered of the things that wente befoze: Yet notwithstanding I wil shew it breely heer. They only can do seruice and worship vnto God, that haue accesse vnto him: but the children of God onely haue accesse vnto him: wherfoze they only can do him seruice aright. His children are all those that beloeue in his name. John. 1. And these haue accesse vnto the Father through fayth. Rom. 5. And for the same cause Chryst teching his Disciples too pray, biddeth them say: Our father whiche art in Heauen, meaning that none but his Children can call vpon him. Let this suffice concerning the true seruice of God, the summe wherof is conteyned in louing God & our neighbour. Now remaineth that I speake of the third doctrine.

¶ Of

¶ Of the thirde.

WHat thinke you of Chryſt (ſayth he) vvhofe ſonne is he? They ſay vntoo him, Dauids. The Pharifſies thought themſelues rightuous by the law: but if that had bin true, Chryſt had bin promiſed in bayne. For thus ſayth Paule in the ſeconde too the Galath. If rightuouſneſſe come by the lawe, then Chryſte dyed in bayne. Our Lorde therefore aſked them of the Meſſias, that is, of Chryſt, that by making mention of him, he might ſtirre them vp to know and conſider to what end the law was giuen, and too thinke wherefore the Meſſias was promiſed. Whiche thing if they hadde done aright, they ſhould haue reaſoned thus. The Meſſias was promiſed too take away ſinne, like as Eſay witneſſeth: We bare our diſeaſes. Gen. 15. In thy ſeede ſhall all nations bee bliſſed. Wherefore it is needefull, that the ſonne of Dauid, ſhould bee not only man, but alſo God, the Lord of Dauid, according as the Pſalme teſtifieth: The Lord ſaid vnto my Lorde. &c. By this kinde of reaſoning, they might haue iudged aright bothe of the lawe and of Chryſt, and ſo they had embraced Chryſte the Sauour, too whom bee honour worlde without ende. Amen.

Vpon the. xix. Sunday after Trinitie.

¶ The Goſpell. Math. ix.



ESVS entred intoo a ſhippe, and paſſed ouer, and came intoo his ovvne citie: And beholde they brought too him a man ſicke of the Palsey lying in a bedde. And vvhhen Ieſus ſawv the fayth of them, he ſayde too the ſicke of the Palsey: Sonne bee of good cheere, thy ſinnes bee forgiven thee. And behold, certeine of the Scribes ſaid vvhithin them ſelues: This man blaſphemeth. And vvhhen Ieſus ſawv their thoughtes hee ſayd: vvhetherfore think ye euill in your harts? vvhether is it eaſier

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to say, Thy sinnes bee forgiven thee, or to say, arise and vvalke? But that yee may knowv that the sonne of man hath powver too forgive sinnes in earth. Then sayth he too the sicke of the Palsey: Arise, take vp thy bed, and goe vntoo thine house. And he arose and departed too his house: But the people that savv it marueled, and glorified God, vvhich had giuen suche powver vnto men.

The exposition of the Text.

This Gospell conteyneth one of those miracles wherewith, as our Lorde testifieth his power, will, and office: so he confirmeth the certeyntie of his doctrine. It is shewed in this present story how Chryste, healed a man y was diseased of the Palsey: Whiche dede his hearers accept not all with one mind. For the Pharisees blaspheme: the comon sort by beholding the miracle, are put in minde of the presence of God, and are confirmed in Chrystes doctrine: wherby they not onely conceyue feare and saythe, but also utter the true frutes of sayth by setting forth y goodnesse of God. This gospell therfore is as a certeine picture. wherein Chrystes kingdom in this woꝛlde is paynted out, in which there be some that bring the diseased vnto Chryste: and some that murmure, as the Pharisees in all times: and other some that feare god aright, and glorifie him for his dedes. Among these sundrie sortes of hearers, standes Chryste in the middes, receyving all that come vnto him, despising no man for his miserie, healing their woundes, releasing our sinnes, and with his holy spirite, as with a most precious balme, he assuaged our bysores, and healed them. This is the summe and the drift of this dayes Gospell, which for instructions sake I will divide into thre places.

1. Of those that broughte this man that was sicke of the palsey in a bedde vnto Chryste that he might heale him.

2. The

- 2 The murmuring of the Pharisees accusing Chryst, and his defence.
- 3 The end and vse of Chrystes miracles.

¶ Of the firste.

And Iesus taking Ship. &c. Here firste and forme is to be considered the occasion of the miracle wrought in this place by our Lord. Chryst taking ship (sayth hee) passed ouer and came into his owne Citie, that is to witte, Capernaum. For hee kept there very nuiche. What was the cause of this his going thither? Hee had bin in the lande of the *Gergesenes*, where hee healed a man that was possessed of the Deuill: and when the Deuilles desired that they mighte enter into the swine, the Lord agreed, and so the herd of swine ranne headlong into the Sea, and were drowned. When the inhabitants saw this, they came vnto Iesus, desiring him for to depart from them, for they did set more by their swine than by Chryst and his Gospell. And surely they haue many felowes in these dayes, whom we may rightly call *Gergesenes*. Two things therfore are to be obserued here: one, whiche is set forth for vs to eschue, and another whiche is commended to all godly folke to folowe. The vnthankfulnesse of the *Gergesenes* is to be eschued, that set more by a peece of Bakon than by their soule health. Like vnto whome, are the moste parte of those, that are called by the name of Chrystians. Chrystes forwardnesse is set forth for vs to folowe, who vpon euerie occasion that hee coulde catche holde on, was earnest to enlarge the bounds of his kingdome. For as by this iorney hee sheweth howe greatly hee thirsted mannes saluation: so by his example, hee commendeth vnto vs diligence in his vocation.

Now foloweth the first part of this Gospel. And beholde they brought vnto him a man that vvas sicke of the Palsie lying in a bedde. And Iesus seeing their sayth, sayde vnto him that vvas sicke of the Palsie: Bee of good cheere my sonne: thy

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sinnes are forgiven thee: In this firste parte of the storie we haue foure things whiche are needefull to be obserued. The firste is the example of the bearers. Secondly, the man himself that had the Palsie. Thirdly, the respect that Chryst had to the fayth of the. Fourthly, how the man that had the Palsie was receyued of Chryst.

As concerning those that bare him, their fayth bewrayeth it self by tokens certeine, which burneth in suche wise wher soeuer it is, that no ashes can choke the flame of it. This fayth had they conceyued eyther by seeing him teache and heale others befoze, or by the report that they had herd of Chrysts doings. The effect is that they had perswaded the selues, that he would receiue them that were afflicted, and heale them. This liuely fayth of these bearers, yeldeth fve folde frute, of whiche the first is, the confession of Chryst, whome it was a harde & rare matter to confesse among so many outrageous enemies. The seconde is inuocation, whiche can no moze be from true fayth, than heate can be from fire. For all the wishes of the beleuers (whiche neuer cease) are inuocations. The thirde is, valiantnesse of minde, in that they hazarded their life for acknowledging of Chryste. For the Pharisees, Scribes, and chafe men of this people did persecute all those that gaue any honour vnto Chryste. The fourth is, the lone of their neighbour, whereby they fauoured their neighbour vnseynedlye. And the fifth is the paine and trouble that they took for the help of their neighbour. For they not only beare him, which was a point of charitie: but also when they could not come the next way vnto Chryst, by reason of the throng they gate by into the house top, and let downe the diseased soule by the windbeams: which deed was not boyd of danger. What learn we by this? Let vs euen in spite of the woꝛlde confesse Chryst as these bearers did. Let vs cal vpon him both for our selues & for others. Let vs put our selues in peril for the truth of the Gospel if need so require. Let vs loue our neighbour entirely, not onely in affection, but also in dede. And
let

let vs spare no paines if wee may doo them any good.

An other thing whiche I sayd was to be obserued in this first part, is the man himself that was diseased of the Palsie, in who are three things to be marked. His disease, the cause of his disease, and that hee wold be caried vnto Chryst. His disease was the Palsie, whiche is when one of a mans sides, eyther the right side or the left loseth his feeling and natural mouing. Surely a right greuous disease: whereby y whole vse of a mans bodie is hindered. The cause of the disease was double. Uniuersall, which is originall sinne in all men. And speciall, whiche had his beginning eyther of disordered lyuing, or else of some very soze disquietnesse of minde. Howe in that hee wold be bozne vnto Chryst, it betokeneth that hee had fayth, like as those had that did beare him.

Let vs also folowe this example of him that had the Palsie. Let vs acknowledge as wel our inward as our outward disease, let vs confesse our sinfulnessse, and let vs suffer our selues to be caried vnto Chryste, as this man that had the Palsie did.

The thirde thing that I admonished you to consider in this first parte, is that Chryste saue the fayth of those men: that is to witte, of him that had the Palsie, and of them that caried him. Whereby wee may learne these things. First in what soze Chryste is minded towarde vs. For hee is of the same minde towarde vs, that hee was towarde the man that was sicke of the Palsie. For the Lorde is no acceptor of persons. And secondlie, that Chryst hath not an eye so muche to the greatnesse of our sinnes, as to our fayth. This fayth obteyneth of Chryst all things for the welfare both of the body and the soule. And although I think this man that was sicke of the Palsie, had some little sparke of fayth: yet I will not strive against it, if any man say that the bearers had the fayth and not the Palsie man. For it is no straunge matter, for corporall, yea and for spiritual benefits to be obteyned for the fayth of other men. For like as one man by his wisdom,

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may make another man proue wise: so he that beleueth, may by his faith obtaine faith for other men. Howbeit, like as no man is wise, by another mannes wisdom, but by his owne: so no man is saued by another mans sayth, but by his owne. Her then wee may learne, both to pray for other folks, that the grace of God may increas towarde them: and also to request others that they will commend vs to God with their prayers. For the prayers of the godly is greatly available.

The fourth thing that I set forth to be lookt vnto in this first parte, is the manner how he receyued this Palsie man, whiche is exprest in these wordes. Bee of good cheere my Sonne, thy sinnes are forgiven thee. There let two things be thorowly weyed. The one is, why he receyued this Palsie man in suche wise: and the other is, the saying of Chryste in receyuing him.

This Palsie man seekes deliuerance from his bodilye disease: and wherfore then sayth Chryst, thy sinnes are forgiven thee: Undoubtedly there be great and weightie causes.

The first is, to teache vs that diseases are the rewarde of sinne, as Dauid sayth: the reward of sin is death. And Chryst in the .4. of John, sayth vnto one whom he had healed, behold thou art made whole, beware thou sinne not hereafter, least some worse thing befall thee. 1. Cor. 11. for misusing of Lordes supper vnreuerently, many were dead, & many were weak.

The second is to teache vs where the healing of the body is to be begon, namely, at the minde, whose spottes muste first be cleane wiped out, before a man minister Physick to the bodie. Let vs therfore keepe this order in curing oure diseases. First let vs acknowledge the disease: Next let vs repent, and desire forgiveness of our sinnes for Chrystes sake: Then let vs in the feare of God, and with thanksgiuing vse the ordinarie meanes of helpe: and let vs acknowledge the Physitian to be Gods minister, who in Gods sted, shall put to his hand to the healing of vs.

The third is to reprove the Pharisees by this saying, who iudged

iudged not aright either of his person; or of his office. For al-
wayes there be some, y^e seeke to picke quarels to the works
of God. Which thing warneth vs that wee should not be the
lesse diligent in doing our duetie.

The fourth is, that taking hold of this occasion, he might
instruct vs moze fully, concerning his owne person, his loue
towards men, and his office for which he was sent into the
world by his father.

Now let vs weye our Lords words: for he sayth to y^e Pal-
sleman: Sonne, be of good cheere, thy sinnes are forgiven thee.
These be the words of the sonne of God, wherefore they are
to be weyed advisedly. This word sonne is to be set ageinst
despair, which this present disease wold haue perswaded him
unto. This saying, bee of good cheere is to be set ageinst the
curse, which euil conscience w^old about to perswade y^e wretch
in. Thy sinnes sayth he. Her grace surmounteth farre aboue
sinne. This saying are forgiven is to be set ageinst y^e dreame
of satisfaction, of merites, & of rightdusnesse that cometh by
the lawe. Thy sinnes (sayth he) are forgiven thee. In so say-
ing he applieth the benefite of his grace to the poore wretch.
Thus haue wee here the Doctrine of saluation, remission of
sinnes, iustification and adoption. For these benefites sticke
linked together so fast continually, that they cannot be pluck-
ed asunder. We requireth faith: to him that beleueth, he for-
giueth his sinnes: whom he hath absolved fro his sinne, him
he adopteth to his sonne, & accepteth him as rightdus: and
whō he hath iustified, him also will he glorifie by bestowing
euerlasting blisse vpon him: neither is ther any other way of
obteynning saluation, than y^e which is set out vnto vs in this
exāple. The palsionā doth .iij. things. He acknowledgeth his
sin: he acknowledgeth himself to be iustly punished for his sin
& he putteth his trust in the sonne of God. Agein, Chryst doth
.iij. things. He releaseth him: he adopteth him to be his sonne: &
accepteth him to eternal life. Follow y^e this exāple. Acknow-
ledge thy sin in good earnest: acknowlege gods iust iudgement:
and

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and belæue in the sonne: and thou shalt feele sensib'ly, that Chryst will bestow his benefites vppon thee. Let this suffice to be spoken concerning the first doctrine of this Gospel: and now foloweth the second.

¶ Of the second.

ANd beholde, some of the Scribes saide within them selues: This man blasphemeth. And vwhen he sawv the thoughtes of them, he saide: vwhy thinke you euill in your hartes? Heere the grudging of the Scribes, and Chrysts answere doo shew in what sort the kingdome of Chryst, and the kingdome of Sathan meete one ageinst another. We haue heere two things: of which the one is the accusation of the Scribes accusing Chryst, and the other is Chrystes most rightfull defence. The accusation of the Scribes was this. This man is a blasphemer. Wherefoze? bicause he taketh vppon him too forgiue sinnes, which pertaineth onely vnto God. For (according to the phrase of the scripture.) Blasphemie is to attribute that thing vnto a creature, which is proper or peculiere vnto God. Now too forgiue sinne is proper vnto God, which thing is assured by the testimonie of Clay, where the Lord by the mouth of the Prophet sayth: I am, I am he that wipeth away thine iniquities for mine owne sake, and I will no more remember thy sinnes. Wherevppon they thinke they may conclude as by an infallible consequent, y Chryst is a blasphemer, after this manner. Whosoever taketh vppon him that which is peculiere vnto God, is a blasphemer. This Iesus taketh vppon him that which is peculiere vnto God: Ergo, this Iesus is a blasphemer. And vndoubtedly it had bin a true argument, if Chryst had bin like the Scribes, that is to wit, if he had bin mere man, and not God also. See I pray you how much our Papistes and Monkies are worse than the Scribes. The Scribes were taught by the wordes of God to defend this proposition: No man can forgiue sinnes but onely God. But the Papistes attribute forgiuenesse of sinnes

sinnes too the merites of saints, too Masses, and too pardons : which things they deale not fræly, but sel them very dærely. Surely a wonderful kinde of chapmen. They sel that which they haue not: they sell men the smoke of wozds, & take ready Golde for it. They promise their chapmen Heauen, and deliuer them Hell.

But what shall we saye of the ministers of Gods wozd? Do they forgiue sinne? They forgiue not of themselves : but they pronounce forgiuenesse of sinnes, too all that they finde like this man that was sicke of the Palsie. They giue not ought of their owne: But they offer another mannes, by the commaundemente of Chryste. For they offer forgiuenesse of sinnes by the voyce of the Gospell. As many as receyue this voyce by fayth, do out of all doubt receiue forgiuenesse of sinnes. For Chryst sayeth : hee that heareth you, heareth mee.

But what sayth Chryst too this accusation? VVhen he saue their thoughtes, hee sayde : vvhy thinke yee euyl in your hartes? vvhyther is it easier too say, thy sinnes are forgiuen thee, or too say, arise and vvalke? Here Chryst doth thre things. First hee saue the thoughtes of them, whiche is the proprietie of God onely. Whereupon the Scribes ought too haue thought that Chryste was more than mere man. For no man is able too see the thoughts of another man. For onely the spirit of God searcheth the depth of mennes hartes. Secondly hee blameth them : vvhy doo yee thinke euill in your hartes? As if hee had sayde : yee sinne in thinking amisse of mee. By this we may note, that euil thoughtes are sinnes. Thirdly by visible signe he confirmeth his hidden Godhead. As if he had sayd: you say, that hee that taketh vppon him that whiche is peculiar vnto God alone, is a blasphemor : for hee hurteth Gods name and fame. Verely I confesse this too bee true. But in that yee beleue not mee too bee God, you do amisse. Wherefore you are blasphemers, and not I. And nowe that I may shew and proue my self too be very God, I heale this Palsie man with a becke onely, whiche surely is peculiar too the power of the Godhead.

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Godhead. If I can doe this by my diuine power, why shoulde I not also forgive sinne? Whoe can utterly take awaye a disease, but hee that taketh awaye the cause of the disease: Nowe you see with your owne eyes, that I take awaye the disease: and why beleeue you not that I am able too take awaye the cause of the disease also, which is sinne? Thus Chryst appeareth to his owne twings, whiche beare recorde of him. For thus sayeth hee in John: If yee beleeue not mee, beleeue my woorks which beare witnesse of mee. Of this seconde doctrine therefore wee maye learne thre things. Firste that there is continuall battaile betwene the kingdome of Chryste, & the kingdome of Sathan. For Sathan is ever grudging and deuising of sundry wiles, how hee maye enter vpon Chrystes kingdome, according too this: and thou shalt lie in wayte for his heele. Secondly, that Chryst by his wisdom and power, ouercommeth the power and deuises of Sathan, according too this: there is no wisdom, there is no counsell ageinst the Lord. And thirdly, that wee should submit oure selues vnder him, acknowledging him too bee very GOD, and confessing him with all such as flie vnto him in true repentance.

¶ Of the third.

And the people seeing it, were afrayde, and glorified God. Here wee haue the effect and frute of this miracle in the beholders, which frute the Euangelist setteth ouer in this storie vnto vs. I haue oftentimes spoken of Chrystes miracles heretofore: and therefore I will say little here. Chryste by this miracle confirmed the power of his Godhead: his owne fatherly will towards men: his office (which is too saue) for whiche purpose he was sent: and sealed by the truthe of his Doctrine, as it were with some authenticall and princely seale. Ageine in the hearers was conceyued faith: out of faith flowed the fear of God: and by faith they glorified God with hart, voyce, confession, and maners. Whereby then let vs also gather these foure things concerning Chryste: and together
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with these lookers on, let vs conceiue faith, feare God, & glorifie him, who is to be prayed, world without end. Amen.

Upon the xx. Sunday after Trinitie.

The Gospell. Math. xxij.



Jesus sayd too his Disciples: the kingdome of heauen is like vntoo a man that vvas a kinge, vvhich made a mariage for his sonne, and sent forth his seruants too call them that vvere bidden too the vvedding, and they vvold not come, Ageine he sent foorth othier seruants, saying: Tell them vvhich are bidden: behold, I haue prepared my dinner, mine Oxen and my fatlings are killed, and all things are ready, come vntoo the Mariage. But they made light of it, and vvent their vvayes: One too his Farme place, another too his marchaundise: and the remnaunt tooke his seruants, and intreated them shamefully, and slue them. But vvhen the king heard thereof, he vvas vvroth, and sent forth his men of vvarre, and destroyed those murtherers, and brent vp their citie. Then sayd he too his seruants: the Mariage in dede is prepared, but they vvhich vver bidden, vver not vvorthy: Go yee therfore out intoo the hye vvayes: and as many as yee finde, bid them to the Mariage. And the seruants vvent foorth intoo the hye vvayes, and gathered toogither all, as many as they could finde, bothe good and badde, and the vvedding vvas furnished vvith gwestes. Then the king came in too see the gwestes: and vvhen he spied there a man, vvhich had not on a vvedding garmēt, he said vnto him: Frend hovv camest thou in hither, not hauing a vvedding garment? And he vvas enen speechles. Then saide the king too the ministers: take and bind him hand and foote, and cast him intoo vtter darknesse, there shall bee vveping and gnashing of teeth. For many bee called, but fevv are choſen.

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The exposition of the Text.



Doke what Chryſt doeth continually, y^e doeth he alſo in this dayes Goſpell. For as the good father exhorteth his children to honeſt life, and that ſundry wayes: So Chryſt the Lord and father of the world to come, is not contented with one way, but alſayeth many wayes to keepe his children in their dutie. For ſometime he doeth it with ſayre wordes, as when he ſayth in Mathew. 11. Come vnto me all ye that labour and are laden, and I will reſreſh you, and ſometime with fatherly promiſſes, as whē he ſayth: he that cometh vnto me, I will giue him of the water of life. Sometime with rewardes, when he beſtoweth the preſent benefites vpon them. And ſometime with threathings, as when he ſayth in the. 18. of Marke. He ſhall come and deſtroy thoſe huſbandmen, & let out his vineyard vnto others. After the ſame manner, in this Goſpel he dealeth partly by threathings, putting forth a Parable: for he threatheth deſtruction to thoſe that ſhall reſuſe to come to his marriage clad in wedding rayment: and partly by promiſſes, that he wil honozably welcome and wel enterteine thoſe that come & are apparelled in wedding rayment. Therefore the ſumme of this Goſpell is, that Chryſt requireth of his, a life worthy ſo holy a calling, and threatheth horrible puniſhment vnto thoſe that liue in the Church without repentance and ſanctification, which is that wedding garment y^e this bzidegrome requireth. The Places are three.

- 1 The opening of the Parable.
- 2 The blaming of him that ſate at the wedding without a wedding garment.
- 3 Chryſts complaynt: many are called and fewe choſen.

Of the firſte.

THe kingdome of heauen is likened too a man that was a King &c. Now to the intent this preſent goſpell may become

come the sweeter too vs: Let vs loke vpon the partes of this
similitude, which are many.

The first: In this place the kingdome of heauen signifieth
the Church gathered together by the voyce of the Gospell,
which of Peter is called a holy nation, a kingly priest hode,
and a chosen generation.

The second: The man that was a king, signifieth God the
father of heauen, whom Paule calleth the king of kings,
and Lord of Lordes.

The third: The kings sonne is our Lord Iesus Christ: of
whom he sayth: This is my beloued sonne in whom I am
well pleased. This sonne of God is called of Dauid the
Bydegroome decked with holy decking.

The fourth: Vnto this sonne did the father then make a
marriage, when he willed him to bee bozne of the blisfed vir-
gin Marie, and he (as Dauid saith) cometh as a bydegroome
out of his chamber. This sonne toke the Church vnto him
as his spouse, and betrouthed her vnto himself, according to
this saying of the Prophet Iseas: I will marry thee to my
selfe for euer, and I wil marrie thee to me in rightuousnesse
and iudgement, in mercy and compassion, and I will marrie
thee to me in sayth, and thou shalt knowe the Lord. This
Bydale (as in respect of all mankind) was begon by hand-
fasting, as soone as the first man and woman were created.
For when God made man, to the intent he should knowe
him and loue him, when he garnished our first parents with
Originall rightuousnesse, when he imprinted the Image of
his Godhead in them: then did he make this ensurance. Not-
withstanding, this ensurance was broke by and by through
the craftinesse of Satã, who entised man to wicked breach
of wedlocke, so as he forsooke his true spouse, and toke him
to that moste filthie whoze maister the Diuell: Which iniu-
rie the despised Bydegroome reuenged when he made the
harlot naked by taking away the kings image, and spoy-
ling hir of his wedding Jewels. Howbeit, O wonderfull

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goodnesse of the Bridegrome. He determined to redeme his spouse that had bin caried away and most filthily defiled. And so the father of this Bridegrome putteth hir forth with in hope of this redemption, by making hir a promise of the blisse of heauen. At length when the fulnesse of time was come, the father sent out his sonne, borne of the virgin Mary, bound vnder the law, to redeme his spouse who was vnder the curse of the law, which thing came then to passe, when he made himself the raunsome, wherewith she was redeemed and recovered out of the hands of the adulterer Satan.

And as in respect of eche man seuerally, the Church is handfasted and betrothed to Christ hir Bridegrome, by faith and Baptism, according as the Bridegrome himselfe sayth: I will betrothe thee to my selfe for ever, & I will marry thee to me in righteousness and iudgement, in mercy and compassion, and I will marry thee to me in faith, and thou shalt know the Lord.

In this betrothing there are two things in generall to be considered. The one is the contract and promise of the Bridegrome: and the other is the couenancing of the Bride wherby she is bound vnto hir husbaide. In the couenancment of the Bridegrome there are three things. First the good will and free loue of the Bridegrome, whereby he fauoureth the Bride without any desert of hers. Secondly, the meaning of the continuance of the wedlocke betwene the bridegrome Christ, and the Church his spouse. I will betrothe thee to me (sayth he) for ever. Therefore he continueth the Churches husband for ever. Thirdly the reckening vp of the Jewels which Christ the Bridegrome bestoweth vpon his wyfe, and they are numbered here to be foure. Righteousnesse, iudgement, pitie, and mercy. With his owne righteousness decketh he his wyfe, when forgiving hir sinnes he ascribeth his owne obedience vnto hir, where through she appeareth a comely and beautifull Bride in the sight of the Bridegromes father. With his iudgement he reuengeth hir of
them

them that did hir wrong : mainteyning hir, and pulling hir back into the way when shee steppeth awry. He embzareth hir with pitie : that is to saye with husbandly affection. For this pitie is a kindly louingnesse, issuing from the innermost closets of the minde. And he embzareth hir with mercie, in that he pardoneth hir dayly misdoings, and rueth hir miseries. These foure things are in the couenant of the Bridegrome. And in the couenaunte on the behalfe of the Bride, there be two things. The acknoweledging of the benefite with the prayling of GOD : and sayth wherby the spouse leaneth vpon hir husbands bzeaste, and without any distrust looketh for all the good things that hee hath promised. By this mutuall contract let vs conceiue Doctrine, comfort, and sayth, that no discouragement of any aduersitie cause vs to flie from this Bridegrome, who neuer forsaketh his spouse, vnlesse shee like a forsworne woman doe first bzeak the sayth and trowth that shee hath plighted. Ageine we learne hereby also, that whosoever hath not the faith of Chryst, is none of Chrystes, but is defiled with shameful aduoutrie. Whereby it appereth how truely John hath sayed in his Apocalips : Blisfed are they that are called to the Lambes supper.

The fifth : It is to be obserued, what they be that bid the guests to this royall marriage. First the eternall GOD, the Bridegromes Father by his voyce biddeth guests to this wedding : Next, many holy Fathers befoze the flood. Then after the flood, Noe and Melchisedech : Ioseph and Moyses in Egypt. The holie Prophets and Kings in the land of Canaan, Daniel in Babilon. After these commeth the Bridegromes own maister of household John Baptist, & poynted out the Bridegrome with his finger, who also himself with his Apostles, made Proclamation and bad guests to the wedding, saying: Come, all things are ready.

The sixth : The prouision for the Marriage feast is to be considered. For euen lyke as at the Mariages of men,
Do. y. are

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are killed Bulles, Shéepe, Dren and wilde beaſts: ſo alſo againſt this marriage there is made moſte excellent prouiſion, and large allowance of al things. Firſt there is ſet befoze vs, not corruptible bread, but liuely bread from heauen: wherof whoſoeuer eateth, ſhall neuer after hunger. Nexte is ſet befoze vs water of life. For thus ſayeth the Bridegrome himſelfe: If a man drinke of the water that I ſhall giue him, hee ſhall not die. Thirdly the Bridegrome refreſheth our wery ſoules with his owne body and blud. Fourthly, he furniſheth vs with his owne apparell, whileſt wee put him on by Baptiſm. For thus ſaith the holy Ghoſt by the mouth of Paul: As many as are Baptiſed, haue put on Chriſt. And fifthly, our iunkets are the frutes of the tree of life, whereby the Wyde ſhall haue hir ſtrength, that ſhee may neuer die.

The ſeuenth: But they (ſayth the ſexte) refuſed too come. Did they ſo? What a churliſhneſſe is that? Were they bidden and woulde not come? What letted them? Firſt their houſholde gueſt ſinne that dwelleth in the. This gueſt holds them backe with his pretie conceites, that they cannot come too the wedding when they are bidden. Secondlye the Bridegromes enimie, that is too wit, the Deuill beſetteth and ſo layeth all the wayes, and by diuers meanes ſtoppeth by the paſſage too the wedding. Thirdly, ſundry affaires keepe them away. For one hathe a famine, another hath Dren, another hathe a wife, and another ſome other thing to buſie himſelfe aboute. And the reſte caughte his ſeruauntes, and ſlue them. The ſtorie of the worlde ſheweth this too bee moſte true. Unto this wedding did hee bid Abell: But the Deuill ſente out his champion Caine, and killed him. Unto this wedding did Iſaac bidde gueſtes by the ſpace of a hundred and twentiethe yeres, but thoſe that were bidden, mockt him and laughed him too ſkozne for his labour. Unto this did Joſeph alſo bid gueſtes in Egipt, but a filthy Trumpet accuſed him, and made him too bee caſt into priſon. Unto this did Moyſes bid gueſtes, but hee ſuffered many things at their handes, whom hee bad.

¶

To this wedding did the most holy kings and Patriarkes bid guests, but their talk was hild skorne of. At length came the Bridegroomes owne maister of houlholde, John, but he was murthered by Herod. To this wedding doth the Bridegrome himselve the very sonne of God bid guesstes, but he is hanged vppon the galowes of the crosse. To this wedding do the Apostles bid guesstes, and after them all godly ministers of God worde: Whom the Diuill assayling, partly with his Sophistrie, partly with his Tirannie, and partly with his Hypocrisie, strueth to kill. So the greatest part of the worlde being unkinde, refuseth to come to this wedding of the sonne of God.

The eyght. What sayth the king to this? First he is angry, which surely is no maruell. For he sawe both himselve and his mariage despised of those, which will they nill they are compelled to confesse, that what so euer good thing they haue, they may thanke him for it. Secondly he punisheth them bodily: whereof the thanklesse worlde which the Lord destroyed in the flud, had experience. This doth the burning of Sodom beare witnesse of: This doth the destruction of Hierusalem testifie. Thir dly he punisheth spiritually in this life, with darknesse and ignozance: and after death with euerlasting paynes. *Greece, Turkie and Italie*, and the greatest most flourishing parte of the whole worlde, are examples of this punishment. This doth the riche glutton testifie, who repenting too late and in bayne, in Hell, is tormented there with endlesse paynes.

The ninthe: Doth the king for mens vnthankfulnesse, breake of the mariage, which he had determined vpon? No, But he sayth to the seruants: The vvedding is redy, but those that vvere bidden, are not vvorthy. Although this may bee vnderstood of the vnthankfulnesse of the whole worlde: yet doth Chryst in this place entreat chæfly of the vnthankfulnesse of the Jewes, whom in these words he threatheth to shut out from the mariage of the kings sonne.

Do. iij.

Co

xx. Sunday after Trinitie.

Go yee therefore out intoo the high vvayes, and as many as yee finde, bid them to the mariage. Behold the bountifullnesse of this king. He willeth all men to bee bidden to his sonnes mariage without respect of nation or persons. For he speaketh of the calling of the Gentiles to the gospel. And it is to bee marked aduisedly, that he sayth: whom so euer you find, bid them to the mariage. But when was this spoken to the Bridegromes seruants: Euen then, when Chryst said: Go yee intoo the whole world, and preach the gospel to all creatures. He that beleueth and is baptised shalbe saued: and he that beleueth not, is condemned already.

The tenth: And the seruants went forth intoo the high vvayes, and gathered together all, as many as they could finde, both good and badde, and the vvedding was furnished with guests. This came to passe after Whitsonday, after that the Apostles were armed with the holy Ghost, and from thenceforth vnto this day by the ministers of the gospel.

¶ Of the second.

And the king came too see his guests: and vwhen he spied a man there, vvwhich had not on a vvedding garment, he said vntoo him: Freend howe camest thou hyther, hauing not a vvedding garment? This place teacheth, first that in the visible congregation of the Church, the euill are mingled with the good vntill the last day: which thing the Parable of the Darnell declareth also. Neither is any such Church to bee hoped for in this lyfe, as the Anabaptistes dreame of. For the Church is in all poynts like a field wherein wheat and Darnell growe both together. For like as wheat abideth wheat still, although neuer so much Darnell spring vp from time to time: So the Church continueth holy, though it haue diuers rotten members. As many as professe chrysten religion, are members of the Church: howbeit some be quicke and some dead. Those bee quicke that haue a lively sayth: and those bee dead vvwhich professe the religion without lively confidence in Chryst.

Chryst. As for those that are out of the visible congregation of the Church, they are enemies of the doctrine, and neither quicke nor dead members of the Church.

It foloweth, that the King coming in, saw a man without his wedding garment. What is this wedding garment? This is needful too be known, that we may enjoy the sweetness of Chrystes marriage perpetually. At the last day, there shall stand in this kings sight, two kindes of men: of whom the one refused too come too this wedding, as the Turks and the vngodly Jewes, & many heathen nations at this daye. It is manifest that none of these hath a wedding garment: Of whom notwithstanding, many doe loue ciuil honestie. Wherefore this outwarde ciuilnesse of Aristides, Fabritius, Fabius Maximus, and Cato, is not that wedding garment whiche hee requireth. And the other sort came too the marriage, that is too say, they conueyed themselves into the outward congregation of the Church at the preaching of the Gospell. Howbeit these are not all of one helwe. For some trust too their owne woorkes, and thinke their shamefulnessse too bee couered with the garment of their woorkes. Is this the wedding garment? No in good sooth: For they are thrust out from the marriage: but none are thrust out from the marriage, that bring a wedding garment with them. Others some haue no woorkes but euil woorkes: howbeit they bragge of fayth, and boast themselves too bee faithfull, and they suppose that this their fond craking is the wedding garment, but they are deceyued. For of such hypocrites the Lord saith: Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of Heauen, but he that dooth the wil of my father which is in heaue. And other some beleue a right, and these mortifie the flesh and liue in the spirit, & repent & set their mind too liue blamelesse. These only haue y wedding garment. Wherefore whether yee call liuely faith or holinessse of life the wedding garment, yee shall not take your marke amisse. For as the calling too this marriage requireth faith: so requireth it also true holynesse.

Do. iiij.

And

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And that this is the true wedding garmente, it appereth in Abel, Abraham, Dauid, and many other Saintes. And it is no maruaile that suche a liuely fayth shoulde bee the wedding garmente. For whosoever beleueth his sinnes are released, Gods wrath is taken from him, and he becometh the sonne of God. For it is written, he gaue them power to become the sonnes of God, as many as beleued in his name. He that beleueth on him hath euerlasting life. Moreover, Chrystes rightuousnesse is imputed to the beleuer, where with the man being apparayled, appereth rightuous in the sight of God. But heere thou must beware that thou put not on a visor in steede of the true garment: that is to say, y thou holdest not of vaine presumption in steede of true & liuely faith. If thou couest to know the marks of it, these they bee. Wheresoever is true fayth, there is also repentance with it, there is hate of sinne, there is true feare, and againe there is comfortableness of hart kindled by the holy Ghoste, a desire to further Gods glory among men, the duties of charitie, or (to comprehend all in one word) true holynesse, which is none other thing than a sequencing of our selues from the wickednesse of the world by mortifying the flesh, & a clinging vnto God by quickening of the spirit. Wheresoever this holynesse is, it is at continuall rise. For the flesh fighteth against the spirit. This holynesse is not made perfect at an instant, but groweth all the time of a mannes life, which thing the liues of the saintes may easily teache vs. And thus muche concerning the wedding garment.

But I pray you, what shalbe done to them that haue not this wedding garmente? That dooth the Texte tell in these words. Binde him hand & fote, and cast him intoo vtter darknesse, there shall bee weeping and gnashing of teeth. The outer darknesse betokeneth punishment and sorow, which are out of the kingdome of God, namely in Hel. Into this darknesse was the rich glutton cast, and so shall all those bee caste that are not sound clothed in the wedding garment.

¶ Of

¶ Of the third.

MAny are called, and few chosen. This saying of Chryste conteineth two things: that is too witte, a setting forth of the mercy and goodnesse of GOD, who calleth all men too his sonnes mariage. Neither is it too bee thought that hee calleth any, who hee would not haue too bee at his sonnes wedding: and a complaint ageinste the vnthankfulnesse of the greatest part of the world. Many (sayth hee) are called. For the Bridegroom commaunded his Apostles too go forth into all the whole world, and too call men too this mariage, as hee sayd afoze: Cal too the mariage whosoever ye finde. But few are chosen. That is, few haue the wedding garment. For such are chosen, as are sorted out from others, and are excellent about others. Therfoze Peter saith, that Christians are chosen too sanctification of spirit, that is too wit, that they should bee holy in spirit. Merely GOD will haue all men saued, as Paule teacheth, and this parable sheweth, yea and Chrystes owne woords witnesse. Math. xj. Come vnto mee all ye that labour and are laden, and I wil refreshe you. Let vs set this saying ageinste all the enemies of Gods grace. Therefore if thou looke too Godwarde, Gods will is that all men shoulde bee saued, and come too the knoweledge of the truthe, and hee calleth all men (without exception) too the mariage of his Sonne. But if thou looke vnto menwarde, fewe are chosen, that is too saue, fewe when they heare the Gospel do receiue it by fayth, and become holy in spirite. Therefore the cause of damnation is not in GOD, but it is too bee sought for in our selues. How often (sayth Chryste) would I haue gathered thy Childzen togither, and thou wouldest not? Beholde thou hast heere two things. Chryste would: and Ierusalem would not. Therefore by this saying wee are warned, that it is not inough too hear the Gospel, but wee must also obey the Gospel. For (as Peter sayeth) it is therefore preached, that wee shoulde bee mortified as towarde the fleshe, and too liue after the spirite.

Do, v.

Thus

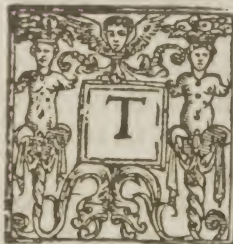
¶ Of

xx. Sunday after Trinitie.

Thus muche concerning this dayes Gospel : wherby wee may lerne that God hathe not created vs to damnation, but to blisfulnesse, and that hee hathe freely prepared all things that pertain vnto true blisfulnesse. And againe, that those which are damned, are damned through their owne fault, as which would not obey the Gospel. Wherfore if we haue regarde of our soulehelth, let vs put on the wedding garment, and let vs minde true holinesse, through Iesus Chryste oure Lord : To whom with the Father and the holie Ghost be honour for euermore. Amen.

Upon the. xxj. Sunday after Trinitie.

The Gospell. John. iij.



Here vvas a certein ruler, vvhose sonne vvas sicke at Capernaum. As soone as the same hearde, that Iesus vvas come out of Ievvie intoo Galilee, hee vvent vntoo him, and besought him that hee vvoulde come dovne and heale his Sonne. For hee vvas euen at the point of death. Then sayde Iesus vntoo him : except yee see signes and vvonders, yee vvill not belecue. The ruler sayde vntoo him : Sir, come dovne or euer that my Sonne die. Iesus sayeth vntoo him : Go thy vvay, thy Sonne liueth. The man beleued the vvoorde that Iesus hadde spoken vntoo him. And hee vvente his vvay. And as hee vvas goyng dovne, the seruauntes mette him, and tolde him, saying : Thy Sonne liueth. Then enquired hee of them the houre vvhē hee beganne too amende. And they sayde vntoo him : Yesterdaye at the seuenth houre the Feuer lefte him. So the Father knevve that it vvas the same houre, in the vvich Iesus sayd vntoo him : Thy Sonne liueth : and hee beleued, & all his housholde. This is againe the second miracle that Iesus did, vvhen he vvas come out of Ievvie intoo Galilee.

The

The exposition of the Text.



This Gospell teacheth vs, whither wee ought to flee for succour in all the troubles of this lyfe: that is to wit, to the fountayne of all welfare and felicitie, Iesus Chryst. Which thing Esay also putteth vs in minde of, when he sayth: Wee shall drawe water out of the welles of the Sauoure. To this well, wee must come, not with fete, but with minde: not with reason, but with fayth. Furthermore, this Gospell sheweth, howe forwarde Chryste is to helpe, who sendeth away none that cometh to him, without comfozte. For he is not otherwise affectioned towarde any man, than towarde this noble man, this Courtier of Herodes court, whom hee not only comfozte by worde, but also helped by miracle. The summe of this Gospell therefore is included in this saying of Joel: Every one that calleth vpon the name of the Lord shall be saued. The places are thre.

- 1 Of mens miseries, and of the cause and remedie of the same.
- 2 Of the rebuke wherewith Chryst rebuketh this seruant of the kings.
- 3 The true nature and inclination of Faith.

Of the firste.

Here vvas a certeine Ruler vvhose sonne vvas sicke. This sad father, and his sicke sonne, doe set before our eyes the miseries of this worlde, which as they are the punishments of sinne: so are they also as it were certein sermons of Gods iudgement, whereby wee are allured to repentance, like as this Courtier being sad for the sicknesse of his sonne, seeleth his owne sinne, & bewayleth it. Herunto maketh also that saying of Esay. Their distresse shall be a lerning vnto thee. Howbeit to the intent wee may the better consider Gods goodnesse towarde vs, I will declare by what meanes God

Distressed.

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13 14

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is wont to call vs cheefly to repentance: These wayes are cheefly fire.

Deputat.
Our
Sanctifying
repent vs to
all vs from
you.
The first: He setteth forth the doctrine of the law, wher in he paynteth out our sins as in a table: sheweth the blindness of our minde: he wayeth our douting of Gods providence, promises and threats: uttereth the uncleanness of our affections: and sheweth the stinche of the stomacke, the turning away our will from God, and the horrible atteinting of all our powers. Agein in the second table of the law, he paynteth our unfaithfulness towards men, and the uncleanness of our thoughtes, so that yf there appere any brightness in our whole life before we be converted unto Chryste, the same is no better than a cloth stayned with matter, and most unpure blud: which thing Esay complayneth of in these wordes. All our righteous doing are as a mosse filthie cloute. The cause why the law setteth this our filthinesse before us, is, that we being warned of their stinche, should repent, and departe from our mosse wicked wayes.

The second: The excelle of inward miseries, which no man is able to describe and bewayle sufficiently, was neuer yet so great, neither was any mannes calamitie yet so extreme, but that any of us might fall into the same, as Ambrose godlyly admonisheth us, saying: *Wee cyther are now presently, or heretofore haue bin: or may be, in the selfe same case that this same man was in.* In how great miserie was Adam, who not only salve the one of his sonnes murder his brother: but also behelde the mosse sorrowfull fallings of his posteritie from GOD by the space of nyne hundred yeres: Howe great was the græfe of Dauids mynde, when he sawe the rauishmente of his daughters, and the slaughter of his sonnes: What should I speake of a few? All men feele the byting of the Serpent: which byting serueth to none other purpose, than that we should thereby acknowledge Gods mosse iust iudgement, and flee vnto him for pardone, by true repentance.

tance. Manasses like a mad man rose by ageinst the Church of G D D by the space of. xlv. yeres together, and defiled himselfe in horrible wyle, neyther hadde it come into his thought to repent him, if he had not bin led away prisoner into Babilon, where the streightnesse of imprisonment gaue him vnderstanding. For being nurtured there in the schoole house of miserie, he bowed the knees of his hart, and in humble wise desired pardon of his sinnes, whiche thing he also obteyned.

The thirde: God setteth befoze vs the examples of other men, tragicall fates, and horrible punishments of others, that taking warning by them, wee may fall to amendment. For all the falles of men that are set out in stories, eyther of the Scripture, or of worldly wyters, tende to this ende to make vs heedfull. Caine by falling into sinne, was ouerwhelmed with euermolde paines. Saule fel from God, and returned not by repentaunce, but was ouerwhelmed with Gods wrath. Many in these dayes falling from the Gospell, light into the Devils snares, out of whiche they are neuer able to wynde themselues againe. Wherefoze taking warning at these mens horrible falles and most dreadful punishment, let vs fall to amendment betimes lest God cast vs off in his anger, and then wee too late remember the saying of the Poet: For happy folke we may them take: who others harmes the warer make.

The fourth: Somtime God preacheth by tempests, earthquakes, and dreadful sights in Heauen, suche as were scene befoze the destruction of Ierusalem, as blasing starres in the likenesse of swords: of which sorte our age hath scene many, wherat, if wee take not warning to repent and amende, wee shall fall into most sore punishments. The yere. 1561. since Christs birth, there was scene in the Skie a man rayled by on a Crosse, hauing a Crowne of Thorne vpon his head. Of this sight I haue many witnesses, whereof diuers are noble men and godly persons, right worthy of credite. The same day

my day in llych
vs to repent.

punishment
of our sinne
make vs
repent.

Exhortation
to repentance
by the
example of
the
Crosse.



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day it rayned bloud, and many other things are sene dayly. As often then as suche maner of sightes are shewed vs from Heauen, let vs knowe that God allureth vs to repentance by these tokens of his wrath. And wheras the Lorde sayeth: Wee not afrayd of the signes of Heauen, hee meaneth that we should fall to repentance, least the euilles which the signes thzeaten, should light vppon vs. For all things worke togither to the welfare of them that repent.

*justified by
works vs to
glorification.*

The fifth: The death of the Sonne of God is set forth to vs, wherin God sheweth that hee is exceeding sore displeased with sin, and therewithal prouoketh vs to repentence. For hee vpon the crosse stretcheth out his armes bathed in his owne blud, and allureth all the whole worlde to repentance, and offreth grace to all that repent. Therfoze whosoever maketh delays to repent, hee despiseth Gods sonne and shall suffer dreadfull punishment when his time commeth.

*Gods ope-
nift is most
vntained.*

The sixth: The end of this life is vncerteine. For our life is like a bubble or a floure in the field, whiche flourisheth to day and to morow is cast into the fire. Saint James also openeth vnto vs the frayltie of this life. We haue sene many that liued without repentance, taken away with sodeine death, so as they coulde haue no leasure to repent. The Axe (sayth Iohn) is set to the root of the tree. And Salomon saith: Whither the tree fall to the South or to the North, looke in what place the tree falleth, there shall it lie. That is to saye, looke in what case the rightuous Iudge shall finde thee at the heure of thy death, suche shalt thou bee iudged to bee.

*Gods will of good
inclination
is by stirring
to repent.*

See howe many wayes the Lorde prouoketh vs to repentance. Himself sayth: I wil not the death of a sinner, but that hee should turne and liue. This good will of his hee declareth vnto vs: in y he prouoketh vs so fatherly by so many means to repentance: which prouocation to repentance, doubtlesse pertyneth to all men.

But Paule sayeth: that God hath not chosen many wise men after the flesh, nor many me of power, nor many noble men

men borne: and yet the same man sayth: God will haue all men saued. How then doth he not chosse? God is sayde not too haue chosen them, not because he would not haue them saued, but for the sequelle of it. That is to say: because the wisdom of this world, and power, and nobilitie of birth doo like baytes entice and withdawe many from obedience of the Gospell. David was rich and puissant, and Pero also was rich and puissant. Of which two, the first was not enticed by his riches and power, too fall from the Gospell: but the other by making moze account of his present prosperitie, than of the glorie of the lyfe to come, made his riches an occasion of his owne damnation. Isaac was borne of a noble stocke, and Ismaell was a noble man borne too. But yet both of them were not of like inclination: for Ismaell holding himselfe content with the noblenesse of his birth, despised the promises: whereas contrarywise Isaac by beleueing the promise, was iustified & saued. By these examles it appereth evidently, that the Lord reiecteth no mā for the gifts that himself hath heaped vpon the. For power, riches & noble birth are Gods good gifts. And happy is he y^e vseth them wel. But he y^e vseth them amisse, he by his owne default turneth Gods gifts into instruments of his owne damnation. Let vs therfore embrace Paules counsel, if we haue any care of our saluation. For thus saith he. 1. Cor. 7. Let the y^e vse this world bee as though they vset it not. We would not haue a christen mans mind abused about erthly things, so as they shold lead vs away fro the right way of this life. We will haue vs so to liue, as if we shold passe out of this life at every minute of an hour. Therfore in al y^e affaires of this present lyfe, let vs haue our hartes lifted vp too the consideration and mynding of the heauenly lyfe. Hereunto pertyneth this saying of Paule: Seeke the things that are aboue, where Chryste sitteth at the right hand of the father.

¶ Of the second.

Iesus sayd vntoo him: Vnlesse yee see signes and vvonders yee will not beleue. Her Chryst findeth fault with the courtier who

*2. Cor. 13. 12. as if I had
the signe of the
true of
him.*

*pastor
godliness is
quintessence*

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13 14

xxj. Sunday after Trinitie.

Who was in great saour, and ene of the cheef about Herod: which thing Chryst seldome didde, specially for as muche as men came too him in heauinesse too seeke his help. Herby wee must lerne, not too bee clawbacks of the Court, & too speake thyngs that may please: but too touch the bile as Chryst did, & too put him to paine, that after ward he may y more luckily bee healed. Now as touching this faultfinding of Chrysts, it is to be vnderstood that God rebuketh sometime as a Iudge, and sometime as a Father: so that there is one fault finding which is iudgelike, & another which is fatherlike. The iudge like is, that wherby he reproveth the vnrepentant persons as a Iudge, such as were the Scribes, Pharisees, & Hypocrites, after such maner as is in Mathew: Who bee too you scribes, Pharisees and Hypocrites. This is a dreadfull manace of the eternall damnation: Too which all the worlde is subiect for despising the Gospel, according too this: Wee that beleueth not, is iudged or condemned alreedy. The fatherly rebuke is that, wherby God chastizeth euery sonne whom he receiucth vntoo him. This tendeth too this purpose, that wee shoulde not be disappoynted of the promised inheritaunce. Al the holy men from the beginning of the worlde vntoo this day, are an example of this rebuking. For there was neuer yet any of them, but he felt this fatherly rod one time or other. It is good for me (sayth Dauid) that thou hast brought me lowe, that I might lerne thy iustifications. Both these kindes of rebuking shoulde of duetie put vs in minde too see sinne, that wee sal not intoo the hands of the liuing God, and perishe for euer, as cast away thzough our owne fault. Her let vs lifte vp oure eyes, and looke vppon the conditions of the worlde.

Many will seeme as though they were no straungers too godlynesse, but yet in hope of long lyfe, they delay their repentance from day too day. Many are deceiued by their own Stoical imaginations, and say: If I bee predestinate to eternal lyfe, I neede not greatly too take thought whither I liue well

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well or ill, for God wil not alter his own decree for my sins. This is an horrible blasphemie. First for that this horrible saying doth exceeding great wrong vnto God, whose will is not that any man should bee damned, but that all should bee saued, and that by saluation (that is to say by Iesus Chryst) whom they mult embrace by fayth. The Lorde did not commaunde the Gospell to bee preached to this man or that man, but to al men indifferently, and he addeth a condition: He that beleueth shall bee saued, and he that beleueth not shall be damned. No destiny is able to alter the decree of God. Therfore wee must thinke in this wise, that like as Hector sayth in Homer: *The best hanfell of good lucke that can be, is too fight for a mans countrie.* So is it an vndeceiuable destinie to beleue the Gospell, at lest wise if a man minde to bee saued.

Another sort bicause they heere that Gods mercie is great doo sin at their pleasure, and repent at their leasure. This imagination hath ouerthrowen many, and ouerthroweth many at this day. Paule sayeth: bee not seduced: God is not mocked. What soeuer a man soweth, that shall he reape.

And other some set before the multitude of them that sinne. That man (sayth he) hath a minde to bee saued, no lesse than I. God will not cast away so greates a multitude. But looke what happened in the flud. Chryst in spirit by the mouth of Noe preached to the spirits, that is, to them whose soules are now in prison: But the moste part of the world refused to heere Chrysts spirit preaching, in so much as onely eyght persons were saued. Thought at all booted heere the multitude of the euill. Fiue cities (whereof the chiefe were Sodome and Gomozre) hilde scozne to heere God speake. What auayleth them their multitude? Did they not perishe euerythone sauing Loth and his two daughters? Therfore let vs beware that the multitude of them that sinne, hinder vs not from repentance. Let vs shun the wordes of the vngodly that prouoke vs to sin. Let vs beare in mind Chrysts laying who can not lye: vnlesse ye repent, ye shall al perish

pp. j.

*Wicked men
will not be
repentant
ye shall not
be saved*

*wicked men
will not repent
ye shall not
be saved
many*

*all men
shall perish
if they
do not repent*

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as they didde.

¶ Of the third.

AND the man beleued the saying that Iesus spake vnto him, and went his way. Here it is firste to be obserued, that Chryst reiected not the Courtier because his faith was weake. In dede he founde fault with the weaknesse of his faith, but he did not cast him of: For the Lord did not breake the blessed roode nor quenche the smoking flare: but rather he releued the one, and stirred up the other. He chydeth his disciples for their wauering faith, yet he putteth them not from him as vnworthy persons. For he knoweth what our infirmities are: he knoweth with howe great engins our faith is assaulted: he knoweth that in all mankinde there is horrible douting.

But Philip sayeth to the Eunuche that desired Baptim: If thou beleue perfectly. Therfore if baptim can not be bestowed, but where as is perfect fayth: neither are other benefites to be looked for. Here are two questions one of douting, and the other of the perfection of faith. As to the douting I aunswere thus. Faith is bothe strong and weake: howbeit in respect of sundry beginnings. For if ye haue an eye to the flesh, doutes rise continually one after an other. Sara to whom the seede was promysed, laughed, and according to the vnderstanding of the flesh, did cast great doute. So Abraham and many holy men, as ofte as they be touched with the feelyng of the flesh, begynne some what to doute. For the flesh is enermore against the spirite: neyther can any man loke for so great strength of fayth, but that it shall be oftentimes battered with the battelrammes of the flesh. But yf ye loke to the Spirite, Fayth is strong, and casteth no doutes. Abraham (sayeth Paule) slicked not, threugh distrust, for that he was forspente with yeares, and his wyfe Sara barreyne bothe by nature and age: But he gaue glorie to God, in beleuening that

that hee was able too make god his promise.

Howe is sayth perfect: dooth it not neede of dayly encrease-
ments. It is a perfect faith and yet hath neede of daily encrease-
ments. Hee had a perfect sayth which sayd: Lorde I beleue,
how bee it, encrease thou my sayth. This may bee shewed by
this most goodly similitude. A childe that is newly bozne is a
perfect man: And a man full growne is a perfect man. So also
standeth the case with faith. The faith is perfect which re-
ceyueth and taketh holde vpon Chryst perfect: but it hath
neede of dayly encrease:mentes, too the intent it may become
full in all his partes. Like as a childe though hee bee a perfect
man, yet hathe neede of dayly foode and nourishment, too the
intent hee may come too his full growth and making: Euen
so hee that beleueth, hath neede too minde Gods worde con-
tinually, hath neede of the heauenly bzead, and hath neede of
the spirituall drinke, too the intente hee may from day too day
take new encrease:ment: Which thing wee see in the Apost-
les. Peter had sayth when hee sayde: Whither shall wee go?
thou haste the worde of life. How bee it this sayth of Peters
got greater strength and came as it were vnto full growth
on this Sunday, when hauing receyued Chrystes spirite vi-
sibly, hee came abzode, and at one sermon wan thre thousand
people vnto Chryste. So also muste sayth encrease in all o-
thers: whiche, if a man haue respect too, the substance of it is
perfect by and by as soone as it is conceyued by the word: but
if yee haue an eye too the quantitie of it, it groweth greater
by dayly encrease.

And as concerning the dowings of Faith, they are mooste
trimly set oute in this Courtyer. For firste sayth compelleth
this Courtyer too see vnto Chryste for refuge in his aduersi-
ties, as vnto a mooste true and skilfull Whiatian for all dis-
eases and grieues. Secondly, it enforseth him too call vpon
Chryste, and too craue his ayde. Besides this, it maketh him
not too giue ouer Chryst forthwith, when he could not at the
first intreatance, winne his purpose, but too hang vpon him

Pp. y.

with

*firste word of
encrease:ment*

offer to o/s for



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*feare not to
say what
thou seest.*

with earnest sute, and not suffer himself too bee shaken of for a rough answer, from him whom hee acknowledged too bee the only Sauour. And by so doing hee obteyneth of Chryst what hee would. Wherthroug his faith encreaseth the more & hee becometh the more cheerful & earnest in suing, and yeldeth the frutes of confession and glozifying, as is sayde here. And he beleueed & all his vvhole housholde. Wherby then wee may gather y^e faith hath six frutes going with it continually.

fruits of faith:

1. The first is, that sayth wil orine vs too Chryste in our aduerities, too seeke help at his hand. It knowes no saintes too call vpon, but onely Chryst, whom it acknowledgeth too bee the onely mediatour betwene God and man.

2. The seconde is, that when it is come vntoo Chryste, it calleth vpon him, not for it owne woorthinesse, but vppon trust of his gentlenesse and mercie.

3. The thirde is, that though it obtaine not out of hande, yet it ceaseth not like a sluggarde, nor sainteth like a coward, but proceedeth still in praying.

4. The fourth is, that it obteyneth what it will, & it willet that which may turne too the glozy of God.

5. The fifth is, that after it hath obteyned what it wyll, it groweth more and more, and cometh too a fullsome quantitie.

6. The sixth is, that after it yeldeth the frute of confession & praise of GOD. And this sentence is too bee marked heedfully. Hee beleueed and all his houle. The like thing reporteth Luke of Cornelius. Wherby therefore wee may learne too inure our housholde vntoo godlinesse: Let vs bee a patron and example of doctrine vntoo it: Let vs instruct the ignorant, chastise the offenders, quicken vp the dullerds, and (too bee short) let vs too the vttermoost of our power endeuer y^e there may bee as many churches as there be housholds. But as for them that haue no care of their housholde, too see them traded in godlinesse, they may brag of faith as much as they list, for they haue but the smoke of faith & not faith it selfe, whiche is
alwayes

*say by eldes ought
to be in the
godliness.*

alwayes bearing frute through Iesus Chryst our Lorde, to
whom bee prayse and glorie woꝛld without end. Amen.

Upon the. xxij. Sunday after Trinitie.

¶ The Gospel. Math. xviij.



Therefore is the kingdome of heauen likened vnto a certeine man that was a king, whiche would haue accompts of his seruauntes. And when he had begonne too reckon, one was brought vnto him, which ought him ten thousand talents: but for as muche as he was not able too paye, his Lorde commaunded him too bee solde, and his wyfe and children, and all that he had, and payment too bee made. The seruant fell downe, and besought him, saying: syr haue pacience with me, and I will pay thee all. Then had the Lorde pitie on that seruant, and loosed him, and forgave him the det. So the same seruant went out, and founde one of his fellowes whiche ought him an hundred pence, and he layde handes on him, and tooke him by the throte, saying: Pay that that thou owest. And his fellowe fell downe and besought him, saying: haue pacience with me, and I will pay thee all. And he would not, but vente and caste him intoo prison, till he shoulde pay the det. So when his felovves sawe what was doone, they were very sory, and came and tolde vnto their Lorde all that hadde happened. Then his Lorde called him, and sayde vnto him: O thou vngacious seruant, I forgave thee all that dette when thou desiredst mee: shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee? and his Lorde was vvrothe, and delyuered him too the gaylers, tyll he shoulde pay all that was due vnto him. So likewyse shall my heauenly father doo also vnto you, if yee from your harts forgiue not (euery one his brother) his trespasse.

¶ p. ij.

The

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The exposition of the Text.



The occasion of this Gospel was the question that Peter asked of Chryste, howe often he shoulde forgiue his brother. that offended him, whither vnto seuen times. To him Chryst aunswereth: I say not to thee seuen times, but vnto seuentie times seuen times, that is to wit of sinnings. Seuentie times seuen are foure hundred fourescore and ten: Whereby is signified, that wee must forgiue the fault of our brother that repenteth, as often as he offendeth ageinst vs. For he put a number certaine for an infinite, howbeit in as much as this seemed hard to Peter: our Lord put forth a parable, the sum whereof is this. God our heavenly father pardoneth vs oftentimes offending ageinst him. Wherefore wee also must forgiue our brethren that haue delt amisse with vs, as often as they be sozry for it. This Gospell therfore pertaineth to the third part of Repentance: namely to the leading of a new lyfe by sayth: of which new lyfe, one part is a forgiuing one another of the mysdoedes that scape vs. Now to the intent this parable may be the more clærly vnderstood, I wil make a comparison of things in this wise. Like as a very rich creditor is in respect of a very poore debter, but yet such a debter as humbleth himselfe and casteth himselfe downe flat at his creditours fete, beseeching him of release: Euen so doth God behaue himselfe towards sinners, humbling them selues befoze him in true repentance, and casting them selues downe, and craving forgiuenesse for Chrysts sake. But the rich creditor releaseth the dette to the debter that humbleth him selfe: Ergo God of his mercy forgiueth the repentant person all his sinnes. Now like as God behaueth himselfe towards sinners oftentimes offending ageinst him: so must a Chrysten man behaue himselfe towards his brothers or fellow seruants that trespass ageynst him. Therefore
like

Forgiue as often
as you are
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Number shew
us an infinite.

like as GOD forgiveth vs our misdoings freely : so must wee also forgive the displeasures wherewith wee are impeached by our brethren. Ageine on the contrary part : Look in what wise the Creditor dealeth with his debtor too whom hee earst released his dette, and afterwarde founde him cruell ageinst his brother : so doeth GOD deale with those whom hee earst receyued into fauoure, and afterward findeth them cruel towards their neighbours. But the Creditor calleth suche a thanklesse person too a backreking : *Ergo* God calleth back too streight iudgement, suche as are hard too their neighbours, Therefore wee muste forgive our neighbours as often as hee trespasseth ageinst vs. The places are thre.

- 1 The true manner how too repent.
- 2 A commendation of Gods mercie towards sinners.
- 3 The mutuall ductie of Chrystians too forgive and too bee forgiven.

Of the firste.

The parable of the creditor and debtor setteth forth a very true maner of repentance and amendment, than whiche there is not a more excellent in al the new Testamēt. Therefore let vs thoroughly wey all the circumstances therof: who is the Creditor: when hee requireth a reckning: why wee are his debtors: how much we owe him: what is too be don when our account is called vpon: how Gods iustice may bee satisfied, which exacteth payment of that which is due.

Who is the Creditor? God the heavenly king. Hee hath lent vs many good things. He hath created vs after his owne image. Hee hath given light into our minde, rightnesse into our hart, and bothe inwarde and outwarde powers, wherewith wee mighte perfourme obedience vnto him. But are not these things blotted out through the sinne of our first parents? That is very true. Howbeit the gifts that he bestowed vpon Adam, belonged too all his posteritie. Then at suche time as our first Father lost his gifts hee cast bothe himselfe

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and

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and vs with him into death. Therfore God doth right to require of vs that which wee lost in our first parent. Yea verely, we haue diuers waies encreased the det, and it is growen too so greate a sum, that no man is able too pay it, though he should sel himselfe, and all that he hath.

When doth the Creditor demaund the det? Although he do continually put vs in minde of this dette, yet he is too bee thought then chiefly too call for a reckening of it, firste as often as our owne conscience chargeth vs with sinne, and as it were citeth vs too the iudgement seat of G D D. Secondly, when the holy Ghost cometh in the ministerie of the law, and reproueth sinne, and citeth vs unto punishment, if payment bee not made. Ageine, when the signes of Gods wrath are seene, eyther in heauen or on earth. And mozeoner when wee are vexed with crosse or sicknesse, whiche are as it were Gods ministers that cal vpon vs for the payment of the det.

But why are sinnes called dettes. Bicause that as ordinarie detts do binde men too payment: so do sinnes binde men too satisfaction of the penaltie, vnlesse there bee made a discharge.

Therfore do wee owe: This is tolde already. For wee owe so much as he put into the hands of our fozefather Ada, all the whiche wee haue losse, and mozeouer haue burthened our selues with newe detts, prouoking Gods wrath ageinste vs by our dayly transgressing of his moste holy law.

How great is the summe of the det? The Creditour answereth, that thou owest ten thousand talents, and that thou hast not one halfpenny too wards it: so farre art thou off from euer beeing able too discharge so greate a dette. The ten commaundements conteine the parcels of the dette. There is demaunded of thee the feare of God, loue, fayth, and patience, in the first commaundement: Inasmuche as thou halste not perfozmed this obedience and discharged thy selfe of it, thou art runne in arrearages. After this manner is the det too bee examined in euerie seuerall commaundement of the first and
second

second table : and therupon the greatnesse of the det is to bee gathered.

But what is to bee done in this case : Wee must folowe the example of this Detter whiche falleth downe befoze his Creditor, humbling himselfe and desiring releasment, which hee also obteyneth. That is to witte, wee must acknowledge the greatnesse of our sinne: wee must bee sozie from our hart, that wee haue not payed that wee ought : and vppon trust of Chryst wee must flie vnto our heauenly father, desiring forgiveness and releasment of the det. Which thing if wee do, wee haue a promise that hee wil forgive vs the whole dette, and receiue vs into his fauour. This thing is plainly shewed in this present miracle : wherof I wil now set forth certeine examples to stirre vs vp withall.

The sinful woman in the. vii. of Luke acknowledging hir det, sought vnto Chryst for fauour, and leaned vnto him by liuely faith : and by and by the Lord tolde hir shee had obteyned releasment of the det. For thus hee sayth : Many sinnes are forgiven hir. But there it is added : bicause shee hathe loued much. Notwithstanding, Chryst sayth not, shee hathe satisfied hir det with hir louingnesse : but after shee had obteyned releasment of the det, then she loued: which thing Chryst sheweth plainly by this Parable propounded heer. For when the Pharisee was offended, bicause Chryste did not shake of this woman as a sinner, and mislike of hir seruice as vnpure hee corrected his ouertwarte iudgemente in this wise. A certeine Creditor (sayth he) had two detters, of whiche the one ought him fife hundred pence, and the other ought him fiftie. Now when neyther of them was able to pay, he forgave the bothe. Tell mee therefore whither of these loueth him most? The Pharisee answering, sayd: I suppose hee to whom most was forgiven. And Iesus sayd vnto him: thou hast iudged aright, & turning to the woman hee sayde vnto Simon: Seest thou this woman? I am come into thy house, and thou haste giuen mee no water for my feete : but shee hathe washed my

pp. v.

feete

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ket with hir teares, & wiped them with the haire of hir head. Thou haste giuen mee no kisse: But thee hath not ceased to kisse my face. Thou hast not anoynted my head with Oyle: but thee hath anointed my face. Wherefore I say vnto thee, that many sinnes are forgiven hir, for thee hath loved muche. For to whom little is forgiven, hee loveth little. And he sayd vnto hir. Thy sinnes are forgiven thee. Where wee see plaine-lye, that when thee had obteyned releasement of hir det, then thee loved. For after forgiveness of sinnes must follow new obedience, whiche is termed here by the name of love.

Also let vs looke vppon the example of Dauid, in whome are to be seen these two motions whiche wee sawe in the Unfull woman: great fearfulness, and comforte. For when hee was reprov'd by the Prophete Nathan for ravishing another mannes wife, and for slaying hir husband, there rose vp in Dauid horrible fearfulness for the greatnesse of his det, of which sort of feares, he himself describeth many. There is no rest in my bones for the sight of my sinnes. Wee acknowledge Gods wrath against sinne: Wee are sozie that he hath displeased God: Wee are afraid lest God should shake him of, as hee had seen Saule dreadfully cast away before: and finally he feared bothe eternal and present punishment. Hee had bin for down for sorowe, if hee had not herd the comforte of the Prophete in Gods roume. Thou shalt not die, the Lords hath taken away thy sinne. At the hearing of this comforte, sayth kindled in him, wherby taking holde vpon the releasement, began to beholde the mercie of God, and rested vpon the mediator.

Wee haue hearde a late, a moste goodlye example in the Publicane, who in suche wise acknowledged the greatnesse of his det, that hee durst not so muche as lift vp his eyes. And yet hauing hearde of the greatnesse of Gods mercie, hee rayseth himselfe by faith, and prayeth: O God be mercifull to mee a sinner. And so hee obteyned a free discharge of y^e whole dette.

Let

Let vs set before vs these exāples, which playnly shew vs the doctrine of repentance and forgiveness of sinnes: That forgiveness of sinnes is the free releasement of the dette, which happeneth too him that repenteth, and fleeth too Gods mercie for Chrysts sake. And although this release bee utterly free as in respect of our selues: yet if wee looke vppon Chryst, (who for our sinnes suffered dreadfull punishment) there is made satisfaction too God for our det.

Let vs therfore marke wel this word releasement, which of it selfe alone conteyneth in it right manyfolde Doctrine. First it ouerthroweth the Pounkish doctrine of satisfaction. For if saluation befall men through releasement of the dette according too the Gospell, what a madnesse is it too say, that saluation happeneth for satisfaction of the det: for releasement and payment doe so fight one ageynst an other, that they can in no wise stand both in one respect. Secondly it ouerthroweth all merites of men. For howe can that bee of merite, which is of free gift: Paul sayth openly. Vnto him that worketh, rewards is giuen, not of fauour, but of duetie: but vnto him that worketh not, but beleueth in him that iustificeth the vngodly, his sayth is imputed too him for righteousness. According whereto David also sayth: Blessed are they whose iniquities are forgiven, and whose sinnes are couered. Thirdly the word of releasement ouerthroweth satisfaction, which the Papists teach, whiche satisfaction muste bee made (as they beare men in hand) by pilgrimages, fastings, & almesdeedes. Also it quencheth the fire of Purgatorie. For if the det bee released, why is the detter punished: Lastly this word releasement openeth vnto wretched sinners the gate of grace: in the conflict of death, it is the haucn of saluation: and it is the wel spring of al comfort. And thus much concerning the first place.

¶ Of the second.

Because this text concerning the parable of the creditor, sheweth how gret gods loue & mercy are toward mankind: I will

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will speake somewhat therof. The mercy of God is of two sortes: The one is vniuersall, wherthzough he suffereth the sunne to rise vppon the good and bad: and the other is particular, wherewith (as a most dære father) he embraceth the Church of his sonne. Of which Christ speaketh in the third of John. So God loued the world, that he gaue his only begotten sonne, to the intent that every one which belæueth in him should not perishe, but haue life euerlasting. Our heauenly father could not by any greater recozde, haue declared his mercy towards vs, than in giuing his sonne, who might by his death redæme vs from deserued damnation, and giue vs euerlasting life. Therefore as ofte as we here Gods mercy named, let vs thinke these things.

First let vs thinke how great the miserie of mankinde is befoze he bæ receyued into fauoure. Mankinde lieth vnder foote, and wounded by the Diuell, with whose venime being mozeouer poysoned, he bzeatheth nothing but sin, for which he is subiect to eternall paines.

2 The causes of this miserie are to bæ thought vppon, which are partly the sinnes of our first parents, and also our owne filthinesse. For although that by the fall of them, we bæ bound vnto the sentence of damnation: yet notwithstanding by our owne new sinnes from day to day we are bound to sozer punishments.

3 The louingnesse of God and his gentlenesse towards mankinde is to bæ thought vpon. For the louing kindnesse (sayth Paule) and the gentlenesse of God our Sauour appeared vnto all men. What greater louing kindnesse could there bæ, than that he hath not cast vs away for so great shamefulnesse and filth:

4 Is to bæ thought vppon, the raunsome, that is to wit, the Sacrifice of the sonne, whereby mannes misery is releued, and sinne abolished. Him that knewe no sinne, he made sinne, that we might bæ made the rightuousnesse of God in him. 2. Cor. 5.

5 Is

5 Is to be thought vpon, the way by which we may come to the possession of Gods mercy. That way is shewed in the first place, and is none other than true repentance.

6 Is to be thought how far forth Gods mercy stretcheth: that it is not belonging to a few, or to the men of one age: but indifferently to all that feare him. For the holie virgin being taught by the spirit of Chryst, whom she had conceived by the holy Ghost, singeth in this wise: Gods mercie is from generation to generation to them that feare him: that is, to all that repent.

7 Is to be thought vpon, continuall thankfulness in all the whole life, that we may glorifie God for his so great mercie, with hart, mouth, profession, and behauiour.

8 We must thinke howe we may be heedfull in framing our whole life, that we lose not so great a benefite through our owne fault, as this better did.

Of the thirde.

The third thing that I purposed vpon, is of mutuall forgiving eche others skapes that are wonte to happen. For this goeth iointly with beliefe of forgiveness of sins. For there are two things y go ioyntly with beliefe of remission of sinnes: Namely Grace & Gifte. Grace is the very Justification it selfe, whereby Chrystes rightuousnesse is imputed to them that beleue, and their sinnes cleerely are forgiven. Of this we haue spoken in the first place. Gifte is the very bestowing of the holy Ghost, wherthrough a man that is iustified by faith only, is together therewithal regenerated and sanctified, that is to say, is mortified in the flesh, and quickened in the spirit. The flesh is mortified, when the custome of sinning is abolished: and the spirit is quickened, when we begin to performe new obedience vnto God. A certeine parcel of this quickening, is mutuall forgiving, whereby eche of vs forgie other their misdoedes and displeasures. Howe necessarie this forgiveness is, this dayes Gospel sheweth most

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evidently, as I sayd at the entrance into it. Chryſt hath commaunded vs to pray: forgive vs our detes as we forgive our detters. For Chryſt wil haue vs to folow his fathers exāple.

Now be it there are two kindes of men that offende vs. Some as ſone as they perceiue themſelues to haue offended, doe by and by in humble wiſe deſire forgiveness. But as touching thoſe that proceed to offend, thou ſhalt forgive their offences after this maner. Laying aſide all deſire of reuenge, thou ſhalt not ceaſe to loue him ſtill, but rather requite him with a good turne in ſtede of iniurie, althoughe thou haue an ill opinion of him as he dooth deſerne: for when as **GD** biddeth wiſe well to oure enimies, he dooth not ſoorthwith require that we ſhould like wel of thoſe things that hee himſelfe condemnaeth: but his meaning is only that our mindes ſhould be cleere from malice. But as touching thoſe whiche as ſoon as they haue offended, come by and by and deſire forgiveness, we muſte receiue them into fauoure as oure brethren, ſo as we may haue a good opinion of them, and therewithall be perſuaded that the remembrance of that ſinne is wiped out befoze God.

Moreouer, it is to be known, that there happeneth two maner of offences among brethren: by the one of them, one brother hurteth another: by the other the Church is hurt, that is to wit, by ſome ſtumbling blocke when ſome perſon liueth naughtely and doeth euill, althoughe hee doe no harme at all to oure owne perſon or goodes. After this ſorte did that inceſtuous perſon hurt the Church of Corinth, whome it toke to fauoure vpon his amendment. This forgiving or releaſement is of two ſortes. Thou ſhalt lay aſide all hatred towards him, and then vpon his ſubmiſſion thou ſhalt receiue him into fauour, & embrace him as thy brother, whom thou diſt earlie ſhunne leaſt thou ſhouldeſt ſtaine thee with his infections. Let this ſuffiſe brethren concerning the thirde place whiche requireth mutuall forgiveness of ſcapes that happen betwene man and man, and that after the example

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of the heauenly father, who hath forgiven vs so great a dette
for Chrysts sake, to whom be glorie for evermore. Amen.

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¶ The Gospell. Math. ix.



Then the Phariseis went out, and tooke counsaill
how they might tangle him in his wordes. And
they sent out vnto him their Disciples with He-
rodes seruants, saying: Master, we know that thou
art true, and teachest the way of God truly, nei-
ther carest thou for any man: for thou regardest not the out-
ward appearaunce of men. Tel vs therefore, how thinkest thou?
Is it lawfull that tribute bee giuen too Cesar, or no? But Iesus
perceyuing their wickednesse, sayde: Why tempt yee me yee
ypocrites? Shew me the tribute money. And they tooke him
a peny. And he sayde vnto them: whose is this Image and
superscription? They sayde vnto him: Cesars. Then sayde he
vnto them: Giue therefore vnto Cesar, the things which are
Cesars: and vnto God, those things which are Gods. When
they heard these wordes, they marvelled, and lefte him, and
went their way.

The exposition of the Text.

¶ The intente of the holy Fathers that appoynted this
gospel to be read in the church, was that ther should
remain in the Church, a doctrine concerning y^e differ-
rence of the spiritual kingdom of Chryst, & the king-
dom of the world. And ageine, that the godly might knowe
how farre south the ciuill Magistrate is to be obeyed. For
the occasion of this Gospel was the malice of the Pharisees,
who (according to the Prophecie of Dauid) toke counsell
ageynst the Lorde and ageynst his annoynted, to the intent
they might ouerthrow his kingdom, and stablisch their owne
superstitiō. The whole gospel is occupied about this questi-
on, whyther Gods people ought of right to be subiect too the
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ciuill and sozeine Magistrate, and too pay him Tribute, & too obey him? Too this question Chryst answereth thus. The Church oweth obedience too all those too whom it is subiect. Then in as much as the Jewish people is subiect both vntoo God, (for he chose it too bee his peculiar people) and vntoo Cesar, who hath subdued it by force of armes: it ought too render vntoo God, that which is due too God, and vntoo Cesar, that which is Cesars. This answer serueth too this purpose, that he may teach how his Church oughte too bee subiect too the ciuill Magistrate, and pay tributes, and so long too obey, vntill it commaund any thing that is ageinst Gods woꝛde and the lawe of nature. The places are two.

- 1 Of Hypocrisie & custonable vnthankfulnesse towards those that haue deserued well.
- 2 Of the questiō of the Pharisees and of the Magistrate.

¶ Of the firste.

Then the Pharisees went their vway, and tooke counsel how too take aduantage of his vwoordes. All the whole storie of the gospel beareth witnesse that the Pharisees were Chrystes enimies. And although there wer nothing y they could find fault with, either in his Doctrine oz in his life: yet seeke they al occasiōs that may be, too trouble him without cause, and too rayse a slander of him as though he taught euill and liued euil. This hath bin a continual practise of Hypocrites in this woꝛld. We haue an exāple of it in Chrystes church at this day. The Donkes and popish Pharisees knowe well inough that our Doctrine which wee teache, is taken out of the wꝛytings of Moyses, the Prophetes and Apostles, and they haue nothing that they may iustly find fault with in the behauiour of many godly ministers: yet inuent they diuers craftes too defame them, and seeke a thousande wayes too deface the gospel, and they had leuer see the Turke reigne, than the purenesse of the gossell mainteined. Fro whence comes this so great outrage? From whence is all this malice? They
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are Satthans champions, & therfore it is no wonder though they endeuer too bzeake into Chrysts campe. Besides this, they haue hitherto highly bin esteemed & much set by, & were called most holy fathers. But nowe bicause their hypocritie is discouered, they grow out of credit, and their superstition is hissed at and despised. Therfore bende they all their force too stoppe the course of the Gospell by slaughter & bludshed. But God bee thanked, Chrysts Church is builded vppon a most firme rocke, so as the gates, that is too wit, the deuises and the powers of hell are not able too preuaile against it. With then that this is an ordinarie matter, it is not too bee marvelled, that these Pharisees doo according too their accustomed manner.

Let vs see the by what policies they inuade Chrysts kings dome. Our Cuangelist appropriateth vnto them foure policies, which they vse befoze they put too their hands. The first is Counsel. They tooke counsel (sayth he) for counsel is the foundation too woꝝk vpon. Therfore they meet and conferre their wicked deuises toogether: & the moze mischeuous that eche of them is in giuing aduise, the moze is he commended. This did the spirite of Chryst in Dauid foze so long befoze, as wee find in the second psalme. Why did the heathen so furiously rage, & why did the people imagine bayne things? They were bayne in deepe, bicause the Loꝝde turned their deuises into folly. Ageine, here is noted too what purpose all their counsels tended. Too take him in a trap in his woꝝds, sayth the Cuangelist: that being so taken, he might be made a leeking stocke too the people: his doctrine bee defamed: his authoritie bee abased: and he at last bee haled too punishment as a blasphemour ageinst God, & an heretike & euill doer. Wee see the drifte of the Pharisees counselling toogether. In the thirde place foloweth what manner of deuise they founde out. It lyked these good counsellors too sende their disciples with Herodes seruauntes. A very suttle fetch, that they might haue witnelles present too report his errande too He-

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rode, if he had sayde ought that afterwarde might scarce bee wel lyked of. These their disciples had they nozeled thorowly in hypocrisie, that they might bee the fitter too deceyue. For none deceyue men sooner, than those that outwardly ppretende holynesse and curtesie, when priuily they purpose too beguyle. Fourthly the communication of those hypocrites is described in this wise. Maister, vvee knowe that thou speakest the truth, and teachest the vway of the Lorde aright, and that thou carest not for any man. This is the beginning of their talke: which surely (if thou looke vpon the wordes) is most apt. For it conteyneth two things: First they acknowledge him too bee their master, and afterwarde they attribute vntoo him the vertues whiche a saythfull teacher ought too haue. When they acknowledge him too bee their master, their meaning is too seeme, not his enemies, but his friends, or rather his disciples, and such as had great desire too learne at his hande. And when they attribute vntoo him the vertues that a true teacher ought too haue, they craftely wynde them selues in with him, too the intent he shold beleue they ment him no harme. But there is no deuise, there is no wisdom against the Lord. And what are those vertues which they attribute vntoo Chryst? The first is, the loue of truth. Wee knowe (saye they) that thou arte true. The seconde is, certeyntie of doctrine. And that (say they) thou teachest the way of God aright. And the thirde is, stedfastnesse and stoutnesse of minde. And thou carest for noman, say they. Wherefore? Because thou respectest not any mans persone (and this is the fourth vertue) for thou (say they) regardest not any mans person. These foure vertues are great, and are required of all Gods ministers. The loue of trueth dryueth away the darknesse of ignorance, and maketh the truth too shine out clere. The certeyntie of doctrine makes vs that wee bee not tossed too and fro with the windes of variable doctrine, nor fote in the fondnesse of false reports. Stedfastnesse & stoutnesse of mynde make a man inuincible in his office. When
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the teacher hath no respects of any mennes persones, it maketh that the truthe can not bee suppressed for feare, or for any other thing. These vertues doth the Lorde attribute too John the Baptist, and the sequelle sheweth, that hee was endued with them in deede. For when Herode had taken away his brother Philips wife, John boldly withstood him, not fearing the persone or state that Herode bare. For hee sayd: It is not lawfull for thee too haue thy brothers wife: For which thing he was put too death within a while after. Such vertues had Elias also, who resisted the wicked King Ahab, and sayd openly too his face: It is thou and thy fathers house that trouble Israell. But as for those that do not this, are more rightly too be called hirelings, than true shepherds. Hitherto concerning the practises of Hypocrites ageynste Chryste.

¶ Of the second.

Now foloweth their question, wherewith they thinke too cathe suche hold of Chryst, that he cannot shift away froo them. Is it lawfull (say they) too pay Tribute vntoo Caesar or no? Where they thoughte that of necessitie and simplie hee must haue aunswered one of these twoo things, eyther that it was lausful, or not lawfull. If he had sayd it had bin lawfull, he should haue displeased the people, vpon whom the Emperour had layd this burthen ageinst their willes: so the Pharisees might haue had a gap opened too destroy him, whe the people had abandoned him. And if hee had sayd it had not bin lawfull Herods seruantes were at hand too cary him forthwith as a seditious person too be punished. What doth the Lorde then too this questiō? He doth twoo things. First he rebuketh the, and afterward hee assoyleth their question. Iesus (sayeth the Cuangelist) perceyuing their vickednesse sayd: why tempt you mee yee Hipocrites. Where they found true by their own experience, the thing that they had spoken too him before in the way of flatterie: thou respectest not the persons of men. The solution too their question hee framed in this wise.

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Shew mee a peece of the tribute money, and they shewed him a pennie. Whose image and superscription is this, sayeth hee? They sayd vntoo him, Cæsars. Then sayd he vntoo them: Giue therefore vntoo Cæsar, the things that are Cæsars, & vntoo God those things that are Gods. The question is answered in such wise, as that neyther our Lord suppresseth the truth, nor the Pharisees haue any holde too picke quarels too him: Wherefore being confounded they wondered & went their wayes. So little can any deuise or any craftinesse preuaile ageinste the Lord.

But what dooth this answere of Chrystes teache vs? First it putteth a difference betwixte Cæsars kingdome and Gods kingdome: that is, betwene the kingdome of the woꝛlde and the Church. Ageine it putteth a difference betwene the persones that are chiefe of these two diuers kingdomes. Also it teacheth that obedience is too bee perfourmed in bothe kingdomes: that is too say, that God must haue his seruice in his spirituall kingdome, and that due dutifulnesse must bee perfourmed too the ciuill magistrate. In this place I should shewe what is due too God, and what too the ciuill magistrate. Howbeit forasmuche as I haue often heretofore entreated of the seruice of God, I wil now speake here onely of the Magistrate, too the intente wee may bee put in minde how godly opinion wee ought too haue of the magistrate, I will therefore say fve things concerning the Magistrate. First frō whence hee is, and what hee is. Secondly, what conditions ought too belong too a good Magistrate. Thirdly, what is his dutie, and what are the endes of the ciuill gouernements: Fourthly, what right the Magistrate hath vppon the bodies and goodes of his Subiectes. And fifthly what the Subiectes owe too their Magistrate.

The first that I purposed, that is too wit, from whence and what the Magistrate is, is declared by Paule in the thirde too the Romaines, where hee teacheth that the Magistrate is of God. For there is no power (sayth hee) but of God, and the powers

powers that are, are ordeyned of God. Which thing truly is to be vnderstande of the rightfull gouernement, and not of the confusion that is oftentimes seene in states of gouernement for mennes wickednesse. Therefore as long as good Magistrates guyde the helme, wee see God (after a sort) present with vs, and ruling vs by the hande of those whom he hath sent ouer vs. Contrarywise, where vngodly Magistrates beare the sway, verily the wickednesse it selfe proceedeth of the diuel and of the lewde wil of the ruler: But yet God being displeased, letteth loose the reins to tyrants and vngodly persons, that he may thereby reuenge the vnthankfulness of men.

Thou hast from whence the Magistrate is: and what he is, the same Paule defineth: namely that he is Gods ordinance for the wealth of his subiects, while the good are made much of, and the euil punished with bodily paynes.

The seconde that I purposed vpon, was of the conditions or properties of a good magistrate, which in the .vij. of Crocus are counted foure. That is to wit, that a iudge or a magistrate should be wise, fearing God, true & not couetous. Wisdome must rule his doings, lest in execution of iustice, he may offend through error, & giue wrong iudgement. The feare of God must make him haue an eye to God in all cases, and to beware that he do not any thing that may offend him. Wrath must put him in minde that he admit not false interpretations and wresting of the lawes, nor giue eare to clawbacks and flatterers. The hatred of couetousnesse must mainteine sinceritie and vpryghte dealing in iudgement. For whereas are Iudges that wil be brybed, there followeth equitie. For if the accepting of persons be the marring of iudgement, that right can take no place: vndoubtedly couetousnesse wil bring to passe, that the iudge shall rather looke vpon the person than the case. Therefore who soeuer bearing office is led with rewards, he can not see what is rightfull and good. For rewards doe blinde the eyes of the wyse, and

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peruert the words of the iust. And hereupon it is, that Clay calleth couetous iudges theues fellows.

The third thing that I purposed concerning the Magistrate, was of his office, whereof I will now speake. And I will shew the dutie of a magistrate partly by y^e testimonies of the scripture, & partly by the examples of famous men y^e haue bozne office too their commendation. The dutie of a magistrate in general, is to bee a keeper of Gods law, that is a mayntainer of true religion. This dutie dooth the godly magistrate then fulfil, when after the example of Dauid, Josias and Ezechias, he taketh away Idolatrie and the occasions of Idolatrie: Like as Ezechias brake the brasen serpent into powder: Josias purged this Temple from diuers Idols: Moyses brake the Calfe: And Dauid by exhortations brought the people too doe true seruice vnto God. For sith the magistrate is ordeyned of God too bee Gods minister for the weale of man: verily he must too his power ride out of the way what things so euer he seeth hurtfull vnto man, that the common wealth of the realm and the welfare of his subjects bee not impeached. Agein the magistrate must after the example of Josias, see that true religion bee set forth, maynteyned and spzed abrode, and that wicked doctrine bee abolished. And although the ciuil magistrate and the minister of Gods word bee two distinct offices: yet in this point they both may and must agree, too seeke toogether the glozy of God and the welfare of mankind: but yet keeping the lawfull meanes of either of their callings: that is too wit, that the ciuil magistrate endeuer too take away wickednesse, and aduance Gods glozie by commaundement and sword: and that the minister of Gods word by teaching, exhorting, rebuking and threatning. Furthermoze bicause religion can not bee maynteyned without teachers and lerners. It is the magistrates dutie too set vp schooles, and too maintein them with liuings, that the teachers and lerners may apply them selues too the studie of godlinesse. Besides this, the examples of

of Ezechias, and of the King of Ninuie, doe warne the Magistrate, that he should by solempne prayers vnto God, and by true conuersion to the Lorde, endeuer to turne away Gods wrath eyther present or at hand. And these things are to be referred to that part of the law which chiefly concerneth religion. And as pertainyng to the outwarde ciuill state: The office of a good Magistrate in his common weale, is all one with the office of an honeste householder in his house: that is to wit, that like as the godman of the house ruleth his children in nurture, chastiseth the stubborne, maketh muche of the good, dealeth rewards among them, & (to be bryefe) becometh himselfe wholly to this, that his household may appere to be as wel ordered as can be: euen so must the magistrate doe in his common weale, that he may rightly be called the father of his realme. But if any man desire to haue the duties of a Magistrate reckened by vnto him: Let him knowe that the first dutie of a Magistrate is desire of peace, that we may serue God in quietnesse, & abolish superstitions whiche corrupt the true religion, and are a hinderance to true godlynesse. The second dutie of a Magistrate is, that euery man doe his dutie aright, whiche cannot be done, but where the lawes are in force, & thorowly executed. For to make lawes and not to put them in execution, is the destruction of common weales. Wherefore as it is lawfull for the Magistrate to make honest lawes: so he must take heede, that they be not despised, whiche thing cometh to passe when they are not executed. The thirde dutie is to punish offenders, and to defende the guiltlesse, according to the tenor of the lawes, and the moderation of wise men. By these things it is easie to gather what are the ends y Magistrates serue for: namely that he is ordeyned on Gods behalfe, for the profit of the Church and of common weales. Wherefore it is wel sayde, that a Prince ought to haue a care of gouernemente, of religion, and of his owne house.

The fourth thing that I promised to intreat of, is, y right
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of the Magistrate ouer the bodies and goods of his Subiects. Xenophon the Philosopher bindeth a Magistrate vnto this Law: A King must bee ledde, not by affection but by Lawe. Theruppon it foloweth, that the Magistrate hath so much power ouer his Subiects and their goods, as the lawes that are agreeable to the ten commaundements and to the lawe of nature, doe permit and beare with. Therefore hee hath power and authoritie (according vnto the fourth commaundement) to commaund his Subiectes needfull dueties, whiche are for the safegarde of the common weale, and the proſaite of euery persone.

Nowe remayneth that whiche I purposed in the fifth place, concerning the duetic of Subiectes towardes their Magistrate. The duetic of the Subiecte toward the Magistrate, may bee brought into foure pointes: That the firste may bee (according to the fourth commaundement) to honoꝝ the Magistrate: that is to say, to regarde him and reuerence him as the minister and lieutenant of GOD: so as thou honoꝝ him, feare him, haue a good opinton of him, construe his scapes in the better parte, & not backbite the Magistrate, as the rascall sort are wont to doe. For that is streightly forbidden by Gods woord. Curse not the Prince of the people. Under the name of curse are signified all slaunders and backbitings. The seconde, to obey his proclamations and statutes, as wel in paying tributes, as also in other things, so farre forth as thou mayst lawfully without impeachment of religion & of the law of Nature. Heerunto perteyneth this saying of Paul: warn the to submit themselves to rule & power to obey the officers, and to bee redy to all good woꝝkes. The thirde to pray for Magistrates. Exhort them (sayeth Paule) about all things to make prayers, supplications, intercessions & thanksgiuing for all men, for kings, & for all that are in authoritie, that we may liue a quiet and peaceable life, in all godlinesse and honestie. The fourth, not to rush into the office of the Magistrate: but to refer the discussing of matters to

to the discretion of the Magistrate, if any thing seeme too per-
teine too the welfare of the Realme. And thus muche concer-
ning the magistrate. God graunt vs grace that we may yeld
bothe true seruice vnto God, and duefull obedience too our
Magistrates thzough Iesus Chyzte our Lord, too whom bee
glozy for euermore. Amen.

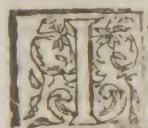
Upon the. xxiiij. Sunday after Trinitie.

The Gospell. Math. ix.



Hile Iesus spake vntoo the people: Beholde
there came a certeine ruler, and vvoorshipped
him, saying: my Daughter is even novve dis-
ceased, but come and lay thy hande vppon hir,
and shee shal liue. And Iesus arole and follov-
ed him, and so did his Disciples. And beholde
a vvoman vvliche vvas diseased vvith an issue of bloude tvelue
yeares, came behind him, & touched the hemme of his vvesture.
For shee sayde vvithin hir selfe: If I maye touche but euen hys
vesture onely, I shall bee safe. But Iesus turning him aboute, and
vvhen he savve hir, hee sayd: Daughter, bee of good comforte,
thy sayth hath made thee safe. And the vvoman vvas made
vvhole euen the same time. And vvhen Iesus came intoo the ru-
lers house, and savve the Minstrels and people making a noyse,
he sayde vntoo them: get you hence, for the mayde is not dead
but sleepeth. And they laughed him too scorne. But vvhen the
people vvcre put forth, hee vvvent in, and tooke hir by the hand,
and sayde: Damosell arise. And the Damosel arose. And this
noyse vvas abroad in all that lande.

The exposition of the Text.



In this Gospel it is manifestly described how our
Lorde succoureth hys Church that is vnder the
crosse. For loke howe Chyzte our Saviour was
minded towarde this Ruler, and towarde this
afflicted woman: euen so also is hee minded towarde mee
and

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and thée, yea and towards all folke that after the example of these persones (that is to wit, of this ruler and this woman) doe flée to him, according to that Prophecie of Joel concerning Chryst: All that call vpon the name of the Lord shall be saued. With this Prophecie doe both Chrysts words and his deēds agree. His words are: Come vnto mee all ye that labour and are laden, and I will refresh you. His deēds are euery where to be met withall: He healeth the blinde, hee clenseth the Lepers, and heereh this Iairus, and this womā, and hee succoureth those that call vpon him. This therefore is the summe of this Storie, that oure Lorde woꝝketh two miracles: Hee healeth a woman that had bin diseased twelue yeares: and hee rayseth the dead Daughter of this Iairus. In both these deēds he sheweth what minde he beareth towards all folke. The places are thre.

- 1 The example of this woman, hir state, faith, supplication and healing.
- 2 The example of Iairus & the rayling of the dead mayd.
- 3 The mockage, wherthroug Chryst was skorned of his enemies.

Of the firste.

Althoughe that in the Gospell the Ruler Iairus bee mentioned firste for coming to Chryste: yet notwithstanding I will speake first of this woman that had the bloudie issue, because shee is placed in the middes of the Storie of this Ruler. Therefore there are in this woman foure things to be noted: first hir estate: secondly hir sayth: thirdly hir supplication: and fourthly the healing of the disease wherewith shee was combered. Of whiche things, eche one conteyneth a seuerall lesson and admonishment.

The state of the woman was this: first shee was a simple and a feareful woman: secondly shee had bin combered. xij. yeares with an issue of blud, wherby it is easie to coniecture how soze shee was forspent & weakned. He that is combered but

but one moneth with so gréuous a disease, is miserable, and afflicted inough: and what shall we say then of this woman that was troubled so many yerres: Thirdly Marke addeth that she had suffered many things at the Phisitians hands, of who some with one medicine & some with another had martyzed the filie woman piteously. And for a vauntage she had by this time spent al hir substance vpon them, so that by this most gréuous disease shee was brought too utter beggerie: & yet al those expenses had don hir no good, but rather she was euery day woorse than other. The remoyle of conscience had made this bodily disease of hers more bitter. For whereas the scripture sayth, that he which sinneth ageinst the Lorde, falleth into the hands of the Phisitian: What could she thinke elle than y god had cast hir away: This was the state of this woman, harde inough, disease of bodye, gnawing of conscience, beggerie and contempt. But was she therefore an abiect befoze God: Did Chyist shake hir off for al that: No surely. For he came for the afflicted: he came for sinners. Let vs therefore take courage at this womans example, to rayse our selues in our miseries. Let vs acknowledge gods iust wyath ageinst vs for our sinnes: we haue herd what was this womans state: now foloweth hir faith. She came behinde him and touchied the hem of his garimēt, for she thought vwithin hir selfe: If I may touch but the hem of his garment, I shal be safe. This saying of hers declareth sufficiētly, what maner of faith she had. She perswaded hir selfe for a certeintie, that if she might touch but the hem of his garment she should attaine too health. How came shee by so great fayth: By the vniuersall promise whiche shee applyed too hir selfe. Doubtesse she knewe this promise of Chyriste: Come vnto me all ye. &c. Where she first attributeth too Chyriste the prayse of truthe: Secondly, shee applyeth the generall saying too hir selfe, in this wyse. He calleth all folkes vnto him, he promisethe helpe in generall too all, he will refreshe all that are combered. I am one of those that are combered, I am one of that

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that multitude which he calleth wholly vnto him. Therefore I verely beleue he will helpe me. And see how this woman stirred by hir faith: Now wil wee apply this too vs.

As often as the crosse pincheth thee, either within or without, acknowledge this crosse too bee as a certeyne Sermon, whereby thy miserie and damnation is set besoze thine eyes. Secondly, beholde the word of promise and the examples, and thinke that God is no acceptor of persons, but that he will haue mercie on all men in Chryst Iesu. With this confidence fall vppon Chryst, and persuaue thy selfe that he will heere thee and graunt thee thy requeste, if thou aske not poyson, that is too say, if thou aske not that which will do thee no good, or which may hinder Gods glozie. And apply vnto thy selfe this saying: Come vnto me al. &c. which thing when thou hast done, thou shalt feele comfort.

But this woman had Chryst present and saue him with hir eyes: but he is far from me. This is a temptation of the fleshe: ageynst which set thou first Chrysts promise: I am with you too the ende of the world. And secondly, that which the Lord said too Thomas. Blessed are they that beleue and see not. And mozeouer, that Chrysse is no acceptor of persons, and howe by certeine examples when he was here in the fleshe, he shewed howe he would deale with the rest that should call vpon him.

But I am a great sinner: I beleue thee. But Chryst came into the world too saue sinners. So sayth he first him selfe: I came not too call the righteous, but the sinners too repentance. Paule repeting this, sayeth: It is a sure saying and woorthy too bee embraced of all men, that Chryst Iesus came into this world too saue sinners. Also healthfull grace appeared vnto all men. Then let vs beholde the examples of Gods mercie. Adam had cast him selfe and all the whole worlde into damnation: Perceuerthelesse, he repenteth and is receiued. Paule persecuted Chrystes Church. Peter denyed Chryst: and Panassus hadde defyled him selfe with horrible Idols.

Idolatries, and with plentiful bloudshed of the saints : and yet all these vpon their repentance were receyued into fauour. Wherby is shewed how true this saying is in the Prophet : As truly as I liue (sayeth the Lorde) I will not the death of the sinner, but that hee should turne and liue.

Whereunto make also these earnest assurances of Chryse : Verely, verely, I say vnto you, hee that belæueth in mee shall not perishe but haue life euerlasting. Set thou these sentences and these examples against the thought of the greatnesse of thy sinnes, and knowe thou that Gods mercye exceedeth the hugeness of sinne, and that grace aboundeth aboue misdeede.

But I know not whither I am predestinate. This is the sorest temptation and cometh euen from Sathan himself. Who is false? Adam & his posteritie : For wee were in him as in y^e generall lump of all mankind. Who receyued y^e promise : was it not Adam : Then euen as thou arte false in Adam : so art thou partaker with him of the promise, so that thou wilt giue credite to the word of promise. Ageine, it is a cleer saying of Paule : God would that all men should be saued and come to the knowlege of his truth. Whereunto also maketh it, that Chryse giueth a generall commaundement to his Disciples : Go ye into the whole worlde and preache the Gospel: hee that belæueth and is baptized shal be saued, and hee that belæueth not shal be damned.

But fayth is the gift of God, whiche hee giueth to whome hee will : So howe manye things the fleshe deuileth to shut himselfe out of the way of Saluation. Fayth is Gods giste : but it is bestowed in this wise. He setteth his worde forth vnto thee, and biddeth thee beleue it, and in thy thought will hee worke effectuallye. But take thou heede that wyth the Jewes thou resist not the holy Ghost, which thing Stephen chargeth his owne Nation wythall. When Chryse looked vpon the Citie of Hierusalem, and thought vpon the desolation therof, hee wept and sayde : How often would I haue gathered

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gathered thée togiſther as the Hen gathereth hir Chickens, and thou wouldeſt not: Beholde Chryſt wil, and hée willetſh none other thing than the Father willetſh. What would hée? Gather the childzen of Hieruſalem too his ſhepeholde. But Hieruſalem béeing deceyued by hir owne ſeducers and falſe Prophetes, woulde not: Hieruſalem béeing caught with the bayte of riches, power, pleasures, and cares of this worlde, would not obey Chryſt hir ſhepeherd. Wherefore as ſhe perished by þe iuſt iudgement of god: ſo perished ſhe by hir owne default. Wherefore truſting too Gods promiſes (ſpecially being vniuerſall) and confirming our ſelues with examples: Let vs with this woman ſlee vntoo Chryſte in oure ſorowes and afflictions: ſo wil it come too paſſe that we ſhal find help in time conuenient. We haue ſcene the ſaith of this womā: Now let vs look vpon that which I ſayd was too bē conſidered in the third place, concerning this woman: namely, what maner of prayer or ſupplication this woman made.

Shee holdes hir peace, ſhe ſpeakes too hir ſelfe, & ſhe dooth no moze but touche the hem of Jeſus garmente. Where is no prayer too bē herd of vs. True it is in deed: here are recited no wordes of praying: howbeit here be ſignes of one that prayeth, and the effectes of prayer. The tokens or ſignes are that ſhe commeth too him, toucheth the hem of his garment, and within hir ſelfe, thinketh of his gentleneſſe and from the bottome of hir hart wiſheth too obtaine mercie. Chryſt heard this wiſhe no leſſe than if it had bin a moſte earneſt prayer. The effects that enſued it were comfozte and healing.

We reade alſo of Moyses, that though hē moued not his lippes: yet the Lord ſayd vntoo him, wherfore cryeſt thou vntoo mee? Whereby we are taught that the prayer whiche percereth the clouds is not a wagging of the lips, nor a babling of wordes, & much talke: but rather an humble liſting vp of the minde too God, in which any thing is deſired of God through ſayth in Chryſte. This thing is confirmed by the witneſſe of Dauid, who ſaith: Too thē (O Lord) haue I liſt vp my ſoule.

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Howeuer, for as muche as there is no greater seruice of God, than to call vpon him aright, and that it becometh the godly too bee occupied continually therein: I will briefly say somewhat concerning right inuocation. I told a little before what true prayer is: now we will shewe what conditions praying ought too haue continually. There be five continual conditions & as it were properties of a godly prayer, which are these. First after what sort our mind must be framed too pray. Secondly what shoulde moue vs and prouoke vs too pray. Thirdly whom wee ought too cal vpon. Fourthly vpon what foundation wee should ground our selues when wee pcease into Gods sight too pray. And fifthly, what is too bee sought, and when with condition, & when without condition.

The first. Our mind must bee framed in this wise: First wee must put of all thought of glozying in our selues, like as this woman acknowledged nothing but filthinesse in hir selfe. Secondly wee must feele our needinesse, whiche this afflicted woman felt very great in hir selfe. Then lette a man with true repentance cast him selfe down before God, & that rather in minde than in bodey. That this woman did so, it appered in that she came behind him. Lastly let the minde be kindled too pray by assured sayth. For except a man bring stedfast faith with him, he wasteth his wordes rather than praiceth. And it is manifest by the promises, that this woman brought such a kind of faith with hir vnto the Lord.

The second. The causes that may moue vs too pray, are many. This woman without doubt thought vpon Gods commaundement, in whiche he earnestly requireth this seruice at our hands. Ageine, she was not ignozant of the promises. Otherwise she had not come forth too praying with so great confidence. Whatsoeuer you shal aske in my name, (sayth Chryst) my Father will giue it you. Besides this, she had felte the Diuels tyrannie, and hir owne needinesse, whereby shee was moued too seeke helpe of him, who onely is able too helpe. Also shee considered the examples.

She

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Shee saue howe Iairus had made sute vnto the Lord for his daughters health, and many other examples did she thinke vppon. By these and many other causes she was stirred vp to praye. Therfore let vs also be stirred to yeld vnto God this seruice of Inuocation. First by the commaundement of God: Secondly by the promises: Thirdly thinking vppon the Diuels tyzannie: Fourthly by feeling our owne miserie and needynesse: and fiftly by the examples of the saints.

The third: Who is to be called vppon? Only God, who is the Father, the Sonne, and the holy Ghost. For neither Angels nor men are to be called vpon. For this is the euerlasting commaundement of God: Call vppon me in the day of trouble. Also: Thou shalt worship the Lord thy God and him only shalt thou serue. For to call vppon any creature, it is rank Idolatrie, for which the world is horribly punished, because such Idol seruice is high blasphemie ageinst God.

The fourth: There is good cause to demaund vpon what foundation wee may ground our selues to preace into Gods sight. For if wee looke vppon our selues, our owne confusion and shame will fray vs away from praying. Ageyne, the scripture sayth: God heareth not the sinners. Certaine it is that no man trusting vppon his owne worthynesse, is able to pray. Therfore that onely Mediator betwene God and man Chryst Iesus is to be sought vnto, who offereth him selfe to be our spokesman, when he sayeth: What soeuer you shall aske of the father in my name, he shall giue it you. Through the worthynesse of him therfore haue wee accesse to God the father.

The fift: What is to be prayed for? Thre kinde of things are to be sought for by prayer, and thre kinde of things are to be wished away by prayer. First wee must pray that Gods glorie may be reuerenced amongst men. Secondly wee must pray for soule health, and thirdly for things necessarie to the maintenaunce of this present life. And contrarywise, we must wish away, firste whatsoeuer
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hindzeth Gods glozy: secondly whatsoeuer is against our saluation: and thirdly whatsoeuer is troublesome too vs in this life. Let vs assure our selues wee shall obtaine these things, and specially those which are set in the first and second place. The good things or bad things of the third kind must be praised for or wished away, with condition that Gods glozie bee not diminished, nor our owne saluation hindzed.

The fourth thing that I purposed vppon concerning this woman, is the healing of hir. Wherin is too bee tolde, what Chryst sayd and did, and what had happened vnto hir. What sayd Chryst: Daughter bee of good comfort, thy sayth hath made thee whole. And in so saying he healed the woman by his diuine power. What happened too the woman: And the woman was made whole from that houre. Here wee haue many things. First, that those which beleue, are adopted Gods children, according too this text. To as many as beleued on his name, he gaue power too become the sonnes of God. Secondly in what sort Chryst is minded towards the afflicted. Thirdly that faith obteyneth any thing of God. And fourthly that Chryst sheweth here the power of his owne Godhead, uttereth his wil, manifesteth his office, and confirmeth the truthe of his Gospel. Of these things I will speake no more, bicause of the shortnesse of the time.

Of the second.

Also in this Ruler Iairus wee haue an example of sayth, Inuocation, Confession, and Hope. Beholde there came a certaine Ruler. Her hast thou his faith, and vvorshipped him, Her hast thou the fruit of faith, Inuocation. These two containe confession. Lorde (sayth he) my daughter is euen now deceated: but come and lay thy hande vppon hir, and she shall liue. Behold with how great hope he praieth. Wee then may lerne hereby too repaire vnto Chryst in our necessities, too call vppon him by faith, too confesse him, and too assure our selues that wee shall obtaine of him whatsoeuer is for our

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welfare. But what dooth Chryst? He foloweth him. And when Iesus came into the house of the Ruler, and sawe the minstrels and the people making a noyse, he sayde: Get yee hence. And when the people were put forth: he sayd to the Damsel: Damsel arise. And the Damsel arose: and the same hereof was byted ouer all that countrey. Because the circumstances of this example doo almost in all poyntes agree with the example of the woman: Let the things that I haue spoken already concerning the woman, suffice at this time.

¶ Of the third.

When Chryste sayde: the mayd is not dead, but sleepeth, they skorned him. Here let vs looke vpon thre things. First that the world not only is vnthankful towards Chryst his benefactor, but also laughed him too skorne. And why so? because the world is blind, and therefore cannot iudge aright of Chrysts doctrine and doing. The fleshly man perceyueth not the things that are of Gods spirit. Flesh hath no tast but of flesh. The wisdom of the flesh is at enmitie with God. Therefore vnlesse wee will go astray and become skorners with the world, let vs herken to the Gospell, that our mind may bee moze rightly instructed concerning Gods workes. The second thing which wee ought here not only to looke vpon but also to wonder at, is that Chryst neuertheless proceedeth in his holy purpose. Hee is not diuened away with neuer so great vnthankfulness of the world, that he should forsake his Church. He beareth rule euen in the middes of his enemies. The thirde thing that he teacheth to bee obserued here, is Chrysts example. Therefore if wee bee skorned for our profession, let vs looke vpon the sonne of God, and let vs set light by these skornes, which are the Diuels dardes. The malice of the world must not trouble vs, but the example of gods sonne must encourage vs: for he is with vs according to his promise: I will be with you vnto the end of the world. Vnto this our onely mediator together with
the

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the Father and the holy Ghost bee honour and glory for euer
and euer. Amen.

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The Gospell. Math. xxiij.



Hen yee therefore shall see the abomination
of desolation, spoken of by Daniell the Pro-
phete, standing in the holy place: let hym that
readeth it, vnderstand it. Then let them which
bee in Ievvry flee intoo the Mountaines. And
let him which is on the house top, not come
dovne too fetch any thing out of his house. Neyther let him
which is in the fiede, returne back too fetch his clothes. VVoe
shall bee in those dayes too them that are vvith Childe, and too
them that giue sucke. But praye that your flighte bee not in the
VVinter, neyther on the Sabboth day. For then shall bee greate
tribulation, suche as vvas not from the beginning of the vworld
too this time, nor shall bee. Yea, and except those dayes shoulde
bee shortned, there should no fleshe be saued: but for the cho-
sens sake, those dayes shalbe shortned.

Then if anye man shall say vntoo you: Loe heere is Chryste,
or there is Chryst, beleue it not. For there shal arise false Chri-
stes, and false Prophets, and shall doo great miracles and vvon-
ders. In so muche, that if it vvere possible, the very elect shoulde
bee deceyued. Beholde I haue tolde you before. VVherefore if
they shall say vntoo you: beholde hee is in the Deserte, go not
foorth: beholde hee is in the secrete places, beleue not. For as
the Lightning commeth out of the East, and shyneth intoo the
VVest: so shal the comming of the sonne of man be. For vvher-
soeuer a dead carkasse is, euen thither vvill the Eagles resorte.

Rr. y.

The

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The exposition of the Text.



His Sermon of our Lords, conteyneth a notable admonition, verie necessarie in this perillous time. For seeing that Paule sayeth: whatsoeuer things are written, are written for our lerning: there is no reason we should think that these things are spoken and written for the Jewes only: But rather for vs who are now nearer the latter day than the Jewes were. This Sermon is bothe moste dreadfull and also most comfortable. For in respect of the vngodly and such as repent not, no Sermon can be more terrible, for it threatneth horrible punishment vnto them. But in respecte of the godly and those that repent, this sermon is full of comfort. For it promisseth deliuerance from all these miseries. When yee see these things (sayth he) lift vp your heads, for your redemption is at hand. The occasion of this sermon was a double demaund of Chrysts Disciples: who taking occasion vppon his foretelling of the destruction of *Hierusalem* (whereof the Prophecie goeth before in the self same Chapter) demaunded of him first when that should come to passe, and afterwarde what signe shoulde go before the Lords comming. Vnto these questions the Lord answereth, not according as their fleshly desire required, but according as he knewe to be profitable for their instruction to their soule helth. The summe of this Sermon is, that Chryst foretellethe the time of the destruction of *Hierusalem*, and sheweth the tokens of his comming vnto Iudgemente. The places are two.

1. Chrystes answer and his foresaying.

2. The vse of this Doctrine.

¶ Of the first.

Chrysts answer hath .ij. parts: in the first of which he answereth to the first demaund: namely wherin his disciples asked him when *Hierusalem* shuld be destroyed: & in the latter
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he answereth too the seconde demaund, wherein his disciples asked him of his coming to iudgement.

The former part containeth the signes that go before the destruction of Hierusalem, which being many, are reckoned vp, not only in the text which you haue herd, but also in the beginning of this Chapter.

The first signe is that there shal come falsse Chrysts, that is too wit, fond men, which shall berly themselves that they are Meisias and Sauoures: whiche thing hath come too passe. For there came thre Archknaues one after another, that drew a great multitude of men after the. One Teudas, and a certeyne *Egyptian*, and Simon the Sozcerer. Teudas (in the time that Cuspis was president of *Jurie*) perswaded the people too take their goods and followe him too *Jordan*. For there he bare them in hand, he would with a becke diuide the waters, that they might passe *Orithod*, and so recouer their libertie, and set themselves free from the bondage of the *Romanes*. Too whom the foolish people obeying, when they looked in vayne for the miracle, were all slain. This *Egyptian* also promised saluation, welfare, and rest too them that folloved him. But they also beyng deluded, suffered iust punishment for their rashnesse. Simon the Sozcerer, (when he could not for money buy of Peter, the gift of giuing the holy Ghost visibly, and herd Peter say: Cursed bee thou and thy money too,) deuised another way, which he by his Diuellihe craftes vernished and ouercast with a glosse of godlynesse. So he said he was the power of God, and throught his sightes many were deceyued. Now, why God suffred this thing. Paule too the *Thessalonians* answereth: bicause they had no will too beleue the truthe. God sent them strong illusions, that they should beleue lyes. This punishment are they woorthy too haue, that wilfully shut their eyes ageynst the clere light of the Gospell. Afterward the text containeth an admonition. For thus sayth Chryst. See that noman deceiue you, Many shal come in my name, saying I am Chryst.

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This

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This horrible punishment of the Jewish people, may put vs in mind to feare God and reuerence Chrysts gospel.

The second signe that should go befoze the destruction of *Hierusalem*. *Hee* (sayth he) chal heere of warres, and of the rumors of warres. The stories testifie that many such warres went befoze the destruction of *Hierusalem*. First were slaine two thousand through the malapertnesse of a sculboure that scoffed at the priuie members of the *Jewes*. Ageine, murderers did set vppon men openly, and carying swordes closely vnder their clokes slue all men that they met. Besides this, there were slayne at *Cesarea*, two thousand. At *Schythopolis* thirtene thousand. At *Ascalon* two thousand and five hundred. At *Ptolomais* twentie thousand. At *Alexandria* fiftie thousand: and at *Damasco* ten thousand. Beholde how true Chrysts foresaying was, and howe soze the *Jewish* people was punished for their vnthankfulnesse. What shall I say of the famin, pestilence, & earthquake, that happened according too Chrysts prophesie? All these things do shewe the sinnes of the people, and yet they were but certein flourishes and fleabittings too the mischæues that ensued.

The third signe, was the persecution of his Disciples. You shal bee hated of all men (sayth he) for my names sake. This persecution began at the death of the most holy martir *Steen*, and afterward grew dayly moze and moze. Now, the affliction of Chrysts disciples was of foure sortes. First in their bodies: for some were whipped, some crucified, & some put too one torture and some too another. The second affliction rose of the stumbling block that was cast by those y fel from the gospel. For many being discouraged with the bitterness of persecutions, fel frō the gospel too the exceeding great grief of Chrysts disciples. The third affliction of Chrysts disciples came by false prophets, of whom there were too many in that time, and *Epiphanius* writeth of them: as y *Simomans* which were the folowers of *Simon* the sozcerer, who afterward fel downe in the middes of the Citie of *Rome*, and perished.

After

After these come the *Menandrians*, which were the folowers of Menander: the *Saturnilians*, which hung vpon Saturnilius: the *Basilidians* which folowed Basilides: the *Nicolaites*, which folowed the filthinesse of Nicolas that was one of the seauen Deacons, the *Gnostikes*, of whome the franticke furies were without number. And as for Ebion and Cherinthus, whiche were enemies to the Godhead in Chryste, I will not speake of them. See howe manye armies they had of false teachers, that would not be content with the singlenesse of the Gospel of Gods Sonne. The fourth affliction of the Disciples was the malapertnesse, stubburnesse, and vntthankfulnesse of the whole people.

The fourth signe: And the Gospel shall bee preached ouer all the world, for a witnesse to all nations. Paul witnesseth that this was done when he sayth: Herd they not? But their sounde went forth into all the worlde. Vitherto concerning the signes that wente before the destruction of *Hierusalem*. Nowe in the texte is described the figure of the destruction. VVhen yee see the abomination of desolation yvhiche is spoken of by the Prophete Daniel standing in the holy place, then let them that are in Ievvrye, flee vntoo the Mountaynes. As if hee had sayde, then shall the armie appoche whiche shall destroy *Hierusalem*. This abomination was the wickednesse and Idolatrie of the Jewes, wherewith almost all the whole Nation was infected. It is called abomination, (whiche is as much to say as lotheliness) bicause GOD lothed it as a most filthy thing. And it was termed the abomination of desolation, for the punishment that ensued: whiche punishment was the desolation and waste of the Jewish people. Vitherto concerning Chrystes aunswere vnto the first demaunde of his Disciples, touching the destruction of *Hierusalem*. Nowe followeth his aunswere to the seconde demaunde, whiche was concerning his conuining, where in foure things are to bee considered. Firste, that hee bydeth vs beware of false signes: If any man saye vnto you:

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Beholde

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Beholde heer is Chryst, or there is Chryst, beleue him not. Another is that he warneth his Disciples that they shoulde not though drouinesse forget his admonishment. Beholde (sayth he) I haue tolde you of it before. As if he had sayed, I would haue you alwayes mindful of this my fozetelling, lest that forgetting it (after the example of others) ye renounce your profession. The third is, that his comming shall not bee in the corners of the world, or in the wildernesse: but that it shall bee in the open face of all the world. Like as the Lightning (sayth he) commeth out of the East, and flasheth into the West: Euen so also shall the comming of the Sonne of man bee. Therfore there is no cause why you should beleue them that shall come, and falsly take vpon them the name of the Messias. The fourth is the gathering together of the electe vnto Chryst. VWheresoever the carkasse is (sayeth he) thither will the Eagles also resort. That is to say according to Pauls interpretation: When Chryste commeth to iudgement, wee shall bee taken vp to meete him in the aire, and so wee shall bee with him for euer.

Of the second.

Forasmuche as these things that happened to the Jewes, are signes of those things that shall come to passe in the latter dayes before the comming of Chryste, into whiche dayes it is our hap to light: It is meete that wee looke vpon those things that are done in our age, and to see howe they agree with these things.

Among the signes, wee haue heard before, firste that there shoulde come some that shoulde faine themselves to bee the Messias: the like whereof hath happened a few yeres ago in Germanie. For acerteine Hollander named Dauid George, tooke vpon him to bee Chryst, and deceyued many, who afterwarde being deade, was digged vp againe and burned. There were others also bothe of Jewes and of other nations, which came to an euil end, bothe they & their folowers.

Againe,

Ageine, as touching warres and byutes of warres, *Turkie* and many other nations doe shew how wel this signe agreeth too our time, and surely sozer things are yet too bee looked for. Besides this, the dayly reportes that are brought vnto vs, doe declare how soze the church is persecuted in many realmes, as in *Turkie*, in *Greece*, in *Italy*, in *Spaine*, & in *Hollan*. Many sects spring vp from time too time, exceeding greafe is the vnthankfulness of the woꝛld towarde the Gospel, the manners of mosse men are very coꝛrupt. Vnto maketh also the fourth signe of the Loꝛdes comming vnto iudgemente, that the Gospel is preached well nere ouer all the woꝛld. And although this thing bee not done openly euery where in publike place: yet notwithstanding, in al realmes of the woꝛld there bee some that heere the Gospel. Why is it preached: for a witnesse vnto vs: and that after a double manner. For it is a witnesse of saluation if wee beleue the Gospel: and it shall bee a witnesse of oure iust damnation, if wee beleue not the Gospel. Nowe let vs gather the vles of Chrystes soze warning.

The first vse is that wherof I haue spoken already, namely, that all these things haue happened for oure instruction also, that thereby wee may thinke, what hangeth ouer this mosse vnthankfull woꝛld, befoze the comming of our Loꝛde vnto iudgement.

The second. These things set befoze our eyes the greatnesse and filthinesse of our sinnes, & they are as it were certeine preparatiues of the punishmentes whiche they shall susteine that haue not repented.

The thirde. Wee are admonished heere what vengeance abideth for them that defile themselues with the blood of the Saints. He that persecuteth you (sayeth Chryst) persecuteth mee. Why? bicause this persecution is made for the Gospel of Chryste and for professing of him. Now some of Chrystes aduersaries reioyce when they haue done wickedly: but the tyme will come, that they shall suffer bitter paynes for the

Rr. v.

blood

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blud of the faithful that they haue shed, whiche cryeth out fro
the earth vnto God and calleth for vengeance wherewith the
iust Iudge shall pay them home in their time, according to
this text: Vengeance too mee and I wil requit it: their foete
shall slip in time conuenient. The Lorde delayeth punishe-
ment, & according to the richnesse of his goodnesse and long
suffering prouoketh them to repentance. For hee is not de-
lighted in the destruction of sinners, but hee would rather
that all men should amend and liue according as he himselte
witnesseth by his Prophetes in these wordes. As truly as I
liue (sayth the Lord) I wil not the death of a sinner, but that
he should turne and liue. Notwithstanding, hee that abuseth
this goodnesse of God, doth hurt by wrath too himselfe ageinst
the day of vengeance.

The fourth vse of this forewarning is, that it putteth vs in
minde of repentance. When certeine reported vnto Christ,
how Pilate had mingled the bloud of the Iewes with their
sacrifices and that the Toure of Silo falling down had killed
eyghten men: he sayd, except yee repent yee shall all perishe
likewise. For he auoucheth that this was done, not onely for
those that perished there, but also for others, that they taking
warning at their mischaunce, mighte amende. Muche more
ought the miserie of the Iewish people to put vs in mind of
repentance, specially seeing the cause is not vnlike. For they
were plagued chafly for contempt of religion. And I beseeche
you what thing is there here vnlike? Wherefore let vs take
warning by the Iewes to amend betimes, that wee run not
into the hands of the liuing God, sooner than wee looke for.

The fifth vse is, that by the persecution of the Church whi-
che at that time was very sore, wee must lerne that the Citi-
zens of Chrystes kingdome in this world must not flourish
and enioye the outwarde dominion of the world. For as the
Church of Chryst is not bound too any certeine place: so the
glory & renown therof consisteth partly in the conscience of
the godly, & partly in looking for y^e apperance of Iesus Chryst.

The

The first vse is, that wee shoulde ioyne our selues too the citizens of Chrysts kingdome, and not bee frayed away with the hugeness of persecutions. For although al that will liue godlily in Chryst must suffer persecution: yet notwithstanding, Chryst pronounceth them blisfed, because that after the present affliction, shall folow glozy wherunto there is no way but by the crosse.

The second is, that by the harmes of the Iewes and by their hurts wee shoulde become the warer. Therefore too the intent wee go not astray with the Iewes, let vs folow the Lampe of Gods word: for this alone can make vs safe from misgoing. Thy word (sayth Dauid) is a lantern too my feete and a light unto my steps. And Paule will haue vs too cary befoze vs the word of God as a burning cresset.

The eyght is, that wee are admonished too set the name of God (which is a most strong toure) ageinst al y misfortunes that hang ouer vs. For thus sayth Salomon. The name of the Lorde is a most strong toure, too. whiche the iust man shal flee and bee saued. Some put their trust in chariots (sayth Dauid) and some in hoxses, but wee will call vpon the name of the Lorde. By the name of the Lorde is ment an humble prayer which proceedeth of true faith in Chryst, & this sayth is it that ouercometh the world. For thus sayth the Apostle: This is the victorie that ouercommeth the world, euen your faith. Why so? Because they call vpon Chryst the vanquisher of y world, and haue Chryst present, ageinst whom hell gates are able too do nothing. Let vs pray therfoze that neyther our minde may bee dazeled with bzaineficke opinions, nor our sayth quayle in so great hurlyburlyes.

The ninth is, that wee should fortifie our selues ageinst stumbling blocks, wherof there shal bee very many: but whe they come, wee must remembre Chrysts saying: Beholde I haue tolde you befoze. Neither shal these stumbling blocks bee al of one kind. For some stumbling blocks shal bee of persecution: some of y felownesse of the that professe Chryst: & some of.

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of them that fall from Chryste. For many in these miseries that are to come, shall utterly renounce Chrysts name & his Gospell, and submit themselves again vnto Sathā. Many in this smal cōpany shal bee bringers vp of diuers sects, and yet they shal profess Chryst. Ageinst this geere will Chryst haue vs fensed. And because that harms foresene doo hurt the lesse Chryst would haue his church warned of them befoze hand.

The tenth vse is, that we liuing in the fear of God, should wayt for the conning of our Lord Iesus Chryst, who shall bring vs full redemption, which redemption is the full and finall ende of all Chrysts benefites, vnto which al other benefites are appoynted. For the order of Chrysts benefites is this that is described in. 1. Cozin. 1. in these woordes: God hath made Chryst our wisdom, our rightuousnesse, our holynesse, & our redemption, to the intent that he which glozieth, should glorie in the Lord. He is our wisdom, when he reueleth his fathers will vnto vs in his Gospell. He is our rightuousnesse, when we by belæuing his Gospell haue his rightuousnesse imputed vnto vs. He becometh our holynesse when wee beeing iustified are endued with the holye Ghost, through whose operation wee hencefozth purpose a new lyfe. And at length he shall bee our redemption, when full saluation shall happen vnto vs through him, to whom with the father and the holye Ghost bee honoure, prayse, and glorie woꝛld without end. So bee it.

Upon the Purification of Saint

Mary the Virgine.

The Gospel.

Luke. ij.



ND vhen the time of their Purification (after the lavv of Moyse) vvas come, they brought him too Hierusalem, too present him too the Lord (as it is vwritten in the lavv of the Lorde: euery man childe that firste openoth the matrix,

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trix, shall bee called holie too the Lorde) and too offer (as it is sayde in the lavve of the Lord) a payre of turtle Doves or tyvo young Pigeons. And beholde there vvas a man in Hierusalem vvhoſe name vvas Symeon. And the ſame man vvas iuſt & godly, and longed for the conſolation of Iſraell, and the holy Ghoſt vvas in him. And an anſver vvas giuen him of the holy Ghoſt, that hee ſhould not ſee death, before hee had ſeene the Lordes Chryſte. And hee came by inſpiration intoo the Temple. And vvhen the Father and Mother brought in the Childe Ieſus too doo for him after the cuſtome of the Lavve, then tooke he him vp in his armes, and ſayde : Lorde, novv letteſt thou thy ſervant depart in peace according too thy vvoord. For mine eyes haue ſeene thy Saluation . VVhiche thou haſte prepared before the face of all people. A light too lighten the Gentiles, & the glorie of thy people Iſraell.

The expoſition of the text.



In this feaſt is handled a part of Chryſtes ſtorie, namely how he was offered vp in the temple, according too the Law : and how Symeon a ryghtuous man acknoweledged Ieſus the Son of Mary too bee the very Meſſias, yea and that by inſtinct of the holy Ghoſte, by whom hee had receyued an anſwere that hee ſhoulde not die befoze his eyes had ſene Chryſt the Lord. Altho when hee had ſene hee tooke him intoo his armes, and bliſſed him. Whiche done hee vttered his thankfulneſſe too Godwarde in a ſong. Here wee muſte call too remembraunce what wee haue hitherto heard concerning Chryſt, too the intent wee may knowe the continuall ſtorie of him. Wee haue therefore herd firſt of his glorious birth, that hee was bozne in Bethleem. Secondlye, of his Circumciſion, that he was circumcized the eyght daye. Thirdly howe hee was acknoweledged and honoured by the wyſemen . Powe ſolloweth the offering vp of hym in the Temple, whiche offering vp fell out according too the Law, when

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When hēe was ful sixe weekes olde. The places are thys.

- 1 The offering vp of Chryst in the Temple.
- 2 Simeons description and blissing.
- 3 Simeons song.

Of the firste.

GOD had ordeyned sundry customes of offering in the olde Testament, not to the intent men should bee iustified before God by the worke of sacrificing (for if the blud of Dren and Gotes could haue put away sinne, Chryste had not come in the fleshe to purge sinne by the sacrifice of his bodie: but there were other causes, of which number are these.

The first is, that by this exercise, the Idolatrie of the Gentiles mighte bee hindered. For in as muche as all men euen the moste barbarous, are touched with a certeine reuerence of Religion: they will set vp fashions of worshipping God after their own deuice. Howbeit, because no seruice pleaseeth God, saue that whiche is of his owne appointement, God him selfe ordeyned by Moyles sundry seruices, to the intent that by the multitude of Ceremonies whiche God had ordeyned, the Iewishe people might bee withhilde from Idolatrie, and serue the one God that had brought them out of the lande of Egypte, and bestowed vppon them innumerable other benefites bothe ghostly and bodily.

The second cause is, that inward godlynesse might bee exercised by these outward helps. For these outward sacrifices were not of themselues Gods seruice, but onely stirrings vp of the true seruice and worshipping: which thing appereth by Esay, where God abhorreth outwarde sacrifices without inward godlynesse of minde.

The third is, that they should be open witneses of thanksgyuing, whereby this people should bothe bee stirred vp, and also confirmed, and testifie openly that they serued this God, which had brought them into the land of Canaan, and fedde them by miracle in the wildernesse.

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The fourth is, that by this meanes the ministerie of Gods word might be established: that the ministers of Gods service and the priests might haue wheron to liue. He that serueth at the altar (saith Paule) let him liue of the altar. And Chrysostome: The labourer is worthy of his hyre. This custome did they hold in olde time in the churche, when they came together to heere the word, and receiue the Sacraments. The godly according to their abilities bestowed somewhat to the maintenance of the ministers, and the reliefe of the poore, whiche gathering was called a contribution. From hence also issued the maner of tything.

The fifth is, that these olde oblations be a shadowe of the sacrifice of Chrysostome that was to come, and as it were a place wherein they were put in remembrance of Chrysostome to come. This did the godly wel vnderstand, as Abel, Noe, Abraham. For they did not thinke that they put away sinne and death by their sacrifices: but they trusted to the sacrifice of Chrysostome, by the vertue wherof, their sinnes also were purged. When Abel shewe his sacrifices, he thought thus. First when he sawe the blud of the sacrifice, he thought vpon the sinne of mankinde which had deserued eternal paynes. Secondly he looked forward to the thing y was signified: for he thought that his sacrifice was a figure of the promised seede: that is to wit, of Chrysostome, who shoulde purge sinne by offering himselfe in sacrifice. Thirdly by thinking so. Abelles sayth was confirmed and encreased, wherethrough he was bothe iustified before God, and accepted of God. Furthly vpon this faith ensued thanksgiving & newnesse of life. Suche as offered after this maner, pleased God. Thus much be spoken concerning the sacrifices of the olde Testament in generall. Now wil I speake of that maner of sacrifices which is mentioned in this gospel.

There was a double commaundement appoynted to be obserued when any childe was bozne. The one was of the mother, howe many weekes shes ought to abyde out of the

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company of men. And the other was of the childe that was bozne. Concerning the mother this was the order; that if she were deliuered of a manchild, she should keepe hir selfe close xxxij. dayes: and if it were a womanchilde, she should continue close twyse as long. For then she ought too bee out of the congregation. lxxij. days. And this thing was not done for any unwoorthynesse that was in the woman, but for two other causes: that is too wit, needfulnesse, and further meaning. The needfulnesse was, that by this meanes consideration might bee had of the helth of the woman, who after the throwes of hir childbed, hath neede of rest that she may gather strength agein, and godly husbands ought at such times too haue speciall regard of the weaknesse of their wiues: and it behoued women also too keepe this law of nature, both for their own sakes and also for other womens sakes. The meaning of it was, that this barring them out of companye, should doe men too vnderstand, that al which are descended of Adam, are barred from God for the sinne wherin they are bozne, and that therfore they haue neede of Chrysts sacrifice too purge them.

The other commaundement concerned the childe that was bozne: And that also was of two sorts. The one general and the other concerning the first bozne.

The generall commaundement was that when the woman had fulfilled the time that shee was excluded from the congregation of the church, there should bee sacrifices offred whither it were for a sonne or for a daughter, in what order so euer they were bozne. This sacrifice did put them in mind first that their childzen were bozne sinners, and therefore had neede of clenzyng and of forgiveness of sinnes. Secondly that by this meanes they should be consecrated to god. Thirdly that the parents should know that they begate childzen to God, & not too themselves or too Sathan. And fourthly that there was a further meaning in the matter: namely that their childzen should be a figure of Chryst that was too bee offered,

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ferred.

The speciall commaundement was, concerning the first bozne, as well in men as in beasts, that they should bee offered vnto God: first in remembrance of that great benefit, that the Lord sparing the people of Israel, did strike the first bozne of Egypt, as wel in men as beasts. Secondly for y signification therof, that is to wit, that the only begotten sonne of God and first begotten son of Mary, should be offered vp in tyme to come for our deliuerance from the Egypt of sin. Let this suffice concerning the law and the signification thereof, and now let vs come too the offering vp of Chryst.

The law commaundeth that euery firste bozne which openeth the mother, being conceived of mans seede, should bee offered vp in this wise. But Chryst was not so conceived after the manner of man, but he was conceived by the holy ghost, & bozne of a most chaste virgin: Ergo he was not bound by the law, too bee offered vp in the temple, after the maner of others that were first begottē. I answer. Chryst was also at his free choise whither he wold haue bin conceived & bozn, and afterward whither he would haue bin circumcised and suffred death or no. But he y was free became the seruāt of al, to the intent he might make al free: or as Austin sayth: God became man, to y intent to make men gods. Paule saith: he was bound vnder the law, too the intent he might redēme those that were vnder the lawe. And therefore he being the first bozne would also bee offered vp in the Temple.

But how was he the first bozne? There was neuer any such bozne. Ifirst he was first bozne in his Godhead, for he was the eternall Sonne of God. This day (sayth he) haue I begotten thee. Secondly he was the first bozn son of Mary in his manhood. For she neuer bare any before him nor yet after him. Thirdly he was first bozne in grace. For he was the first man that euer was bozne, which being offered vp vnto God, was accepted of himselfe. Fourthly in power. For he was the firste bozne of the deade. And fifthly that wee might bee

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bee

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bēe borne new men through him.

Furthermore it is to be marked, that mary offered a paire of yong pigeons, wherby is shewed that she was poore. For the richer sort did offer a Lamb. Whereby we may lerne, not to be abashed of our povertie. It was Chrysts will to be borne poore, that he might make vs riche, so that we wyll accept his riches with a thankfull minde.

Of the second.

AND beholde, there was a man in Hierusalem whose name was Simeon. Here we haue first a description of Simeon and afterward his blessing. First he is commended for his rightuoulnesse. For he liued so among his people, that he was counted of all men for a good and iust man. The Euangelist meeneth not by this, that he was so rightuous, that he had no neede of any other rightuoulnesse: (for in his owne song he confesseth Christ to be his sauior; but that he liued, vnblamable among men, and honestly, so as he did no man harme, but good to all men according to his power. Suche a one is called of Cicero, (or rather of al men,) a iust or rightuous man. Secondly he is commended for his godlinesse. For he feared God. Under the name of fear is comprehended the whole seruice of God. For he that feareth God, as he eschue-eth al things wherewith he knowes he shall offend him: so also doth he whatsoeuer he perceiueth to be acceptable to him. This feare hath his beginning of faith. There is an other feare of God without faith, which is no seruice of God: and such a one there is in all the vngodly. For they alwayes dread Gods iudgement agaynst them, and wold rather that there were no God, than to be punished for their wickednesse. The feare that is commended in Simeon, was none such. For it sheweth that he wayted for the comforte of Israel. By which saying is shewed that he longed very earnestly for the coming of Christ. For he knew that the prophetes of Iacob and Daniel pointed to this time of his.

for

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foze hee longed foze it the more earnestly, and wished that his life might bee prolonged until hee might see Chryste present. And it is no maruaile that hee wayted so earnestly foze Chrystes comining. Foze hee was (sayth the Euangelist) ful of the holy Ghost Suche was this holy man.

But what was the rewarde of this godlinesse? Hee recey- ueth an answer of the holy ghost, that he should not see death befoze hee had seene the Lordes Chryst: and by the motion of the same holy Ghost hee came into the Temple. And what did hee there? When the Parentes Joseph and Mary hadde brought in the Childe, hee took him into his armes and pray- sed God. Nowe hath this holy olde man that whiche hee desi- red so earnestly, and hee giueth witnesse too Chryste, openly protesting this childe too bee the same anoynted Sauour that was promised too the fathers.

Woe haue the godlinesse of Simeon what it was: now let vs set him befoze vs. Let old men first and afterward al men learne of him too feare God. Let them learne too liue holilye and vprightly among men. Let them learne too take Chryste into their armes, that is too say, into their hartes. Let them set him out, praise him, and profite him. Which thing if they do, they shall one day with Simeon, receiue a plentuous re- ward in Heauen.

Of the third.

Now foloweth Simeons song. Lord now lettest thou thy seruant depart in peace according to thy vword. This song hath customably bin song in the church many hundred yeres, & wee are wont to sing the same when cozpses are layde into their graues. Foze it co[n]tyneth a doctrine concerning Chryste & it teacheth first whence chiefe comfort is too bee sought, special- ly at what time we must depart out of this life. Now too the intent we may vnderstand this song the better, I will deuide it into two parts. In the first wherof the old man Simeon reioy- ceth in his own behalf: and in the latter part comprehendeth very briefly the benefits of Chryst towards the whole world.

S. y.

The

The Purification of Mary.

The first part is : Lorde now lettest thou thy seruante departe in peace according too thy vwoorde. For myne eyes haue seene thy saluation. Here the olde man Simeon reioyseth in his owne behalfe, that hee had seene Chryste with his bodily eyes, according too the answer that hee had receyued of the holy Ghost. For albeit hee had seene him befoze with the eye of his faith, like as our Lorde saith of Abzahā, Abzaham saw my day, & was glad: yet not withstanding bicause he had receiued a promise of y^e holy ghost, y^e hee should see Chryst present to his bodily eyes befoze he dyed, he was gretly delited with his sight, & with great strength of faith desired straight too be deliuered fro his body, y^e he might be gathered to his fathers in peace. But see, he receiued a promise that he should see the Lords anoynted. Her is brought him a poore babe, there appereth here none other outwarde countenance than of contempt. Is hee offended at this outwarde countenance? No. Whom hee saw too hee least with his bodily eyes, him saue hee too hee greatest with the sight of his faith. Whom hee beheld base in the shape of a seruant with his bodily eyes, him knew hee too be King of Kings, & Lord of Lords. And he was not ignorant what Zacharie had prophesied of him: who sayth: Behold thy King cometh poore. He knew he came not too take into his hand the kingdoms of the world, but too giue the kingdom of God too belouers. Herby also we may lerne too beloue the scriptures, and too looke vpon Chryste and his church, not only with our bodily eyes, but much rather with the eyes of oure sayth. And seeing hee desireth too be let go by and by, and to change this miserable life for death, hee declareth sufficiently, that Chrysts kingdom is not of this world, but an euerlasting kingdome, whiche consisteth in peace of conscience. As if he should say, Graunt mee now that I may die in peace and happily. Whereof may we gather bothe instruction and comfort. Instruction, that the spirituall beholding of Chryst whiche is by faith, maketh a man too depart ioyfullye oute of this life, bicause hee that befoze his death

sith

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seeth Chryst in this wise, hath a light too guyde him vnto lyfe. He that foloweth me (sayth the Lorde) walketh not in darknesse. Contrarywise, he that seeth not Chryste, passeth from the death of this present lyfe vnto everlasting darknesse. And wee may gather comforte, bycause they that see Chryst at the instant of death, haue wherewith too comforte themselves. They know they are at the point too bee dismissed in peace. They know they shall not goo too darknesse, but too everlasting ioy. Whicauise the theefe vppon the Crosse, not only saw Chryst with his bodily eyes piteously tormented, but also saw him conqueror of death, with eyes of his faith: he herd the Lorde say: This day shalt thou bee with me in Paradyse. So Steuen at his death saw Chryst, and with exceeding pleasure and ioyfulnesse of mynde, sayde vnto him: Intoo thy hands (O Lorde) I commit my spirit. After this manner, thou also when sicknesse brings thee too the pittes bynke, looke too Chryst thy Sauour by faith, and desire of him that he will let thee departe in peace, that is too say, that he will giue thee leaue too depart out of this lyfe, and too enter into the rest that is promised too al the faithfull.

This thought will make vs manfully despise this woold, and the miseries of this present lyfe, and comfort our minde with hope of saluation, the whiche he that can not lye hath promised vs. Now ensueth the other part of this song.

VVhich thou hast prepared before the face of all people, to bee a light to lighten the Gentyles, and to bee the glory of thy people Israel. Here are breuely shewed two things. The one what are Chrysts benefites: the other, to who these benefites are appoynted. The benefites are saluation, light and glorie. Without Chryst then, the woold sticketh stil in damnation, darknesse, and shame: and that is for sin. For Chryst taketh away damnation, and restozeth saluation: he driueth away darknesse & sheadeth forth light: he remoueth shame and giueth glorie. How great things are these I pray you: Surely no man is able too value them sufficiently.

¶ I. iij.

¶ But

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But too whom are these benefites appoynted? To all people, Jewes and Gentiles: howbeit they must be receyued by faith. For they are offered vniuersally to all, suche is the vnferchable goodnesse of God: Vowheerit with condition: he that beleueth shal be saued: and he that beleueth not, shall be damned. Wherefore if we couet these good things, let vs with Simcon receiue this our Lord and Sauioꝝ Iesus into the armes of our hart, & leane vnto him with fedy faith. To this our sauioꝝ be honoꝝ & gloꝝy for euer & euer. So be it.

Upon the Annuntiation of our Lady

Saint Mary the Virgin.

The Gospel.

Luke. i.



AND in the sixth moneth, the Angell Gabriell vvas sent from God intoo a citie of Galilee named Nazareth, too a virgin spoused too a man vvhose name vvas Ioseph, of the house of Dauid, and the virgins name vvas Mary. And the Angell vvent in vntoo hir, and sayde: Hayle full of grace, the Lorde is vvith thee: Blissed art thou among vvomen. VVhen she savv him, she vvas abashed at his saying, and cast in hir minde vvhat manner of Salutation that shoulde bee. And the Angell saide vntoo hir: feare not Mary, for thou hast founde grace vvith God: Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt call his name Iesus: Hee shall bee greate, and shall bee called the sonne of the hyghest: And the Lord God shal giue vntoo him, the seate of his father Dauid, and he shall reigne over the house of Iacob for euer, and of his kingdome there shall bee none ende. Then sayde Mary too the Angell: hovv shall this bee, seeing I knowv not a man? And the Angell aunswered, and saide vntoo hir: the holy Ghost shal come vppon thee, and the pover of the highest shall ouershadovv thee. Therefore also that holy thing vvhiche shal be borne, shal be called the sonne of God. And beholde,
thy

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thy cousin Elizabeth, shee hath also conceived a Sonne in hir age: and this is the sixth Moneth, vvhiche was called barren, for vvith God nothing shall bee vnpossible. And Mary sayde: Beholde the handmayde of the Lord, be it vntoo mee according too thy vvoord And the Angel departed from hir.

The exposition of the text.



His feastte conteyneth the stozz of the conception of Iesu Chryst, which is told vntoo the virgin by the Angel of God. For long agoe the thre thousande nine hundred & sixtith yere before his conception, God promised the sēde of the woman that shoulde tread downe the Serpents head: that is too say, which shuld destroy the Devils works, sin, and death. God being mindful of this promise, sends his Angel too the most chaste virgin, too whome he bringeth tidings that shee shoulde conceive by the holy Ghoste without the sēde of man, and bring forth a Sonne, that shoulde bee the sauicour of the woꝛlde. This is the summe of the stozz, whereof there be five principall points, and these are they.

- 1 A description of the message.
- 2 The Salutation of the Angel.
- 3 The comforting of the troubled Virgin.
- 4 An exposition of the Message.
- 5 The manner of the conception.

¶ Of the firste.

I n the description of this Message many circumstances are too be obserued, of whiche wee wil consider euery one seuerally by it selfe, too the intente wee may drawe out of it some doctrine too confirme our selues.

The first is time. In the sixth moneth (sayeth hee) that is too wit, after the conception of John Baptist, who according too the sayings of the Prophets, shoulde bee the forerunner of the Loꝛde, that men myghte prepare the way ageinsse the comming of their King. And it was the twentieth yere since

¶ Iij.

the

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the Scepter was taken from *Juda*. For thus was it prophesied before by the Patriarke Jacob. The scepter shall not be taken from *Juda* untill *Silo* come, that is, till the seede of the woman come, whiche was promised to our firste Parentes. Therfore this circumstance of time conuinceth, that this son of the virgin is the true Messias. For hee was borne the selfe same time that y^e holy Ghost had spoken of before by the prophets. And as concerning y^e day, this is worthy to be remembered, that the killing of the paschal Lambe, the conception of Chryst, & the passion of him, fel all vpon one day of the y^eer, on which day the holy Fathers supposed that *Ada* was created. These things set oute vnto vs the truthe of Gods promises. God delayed to sende his Sonne a great while after the promise was made: but yet hee continued true in his promises. The Sonne hath promised that hee wil come to iudgement: but he maketh delay: yet wil hee come when he thinks good.

The second. The Angel *Gabriel* was sent of the message. Why so? First that Gods ordinance might be obserued: for like as *God* was wont to send his Angels before to giue men knoweledge of his wil: so now an Angel is sent of an ambassade in the saluation of mankind. For the Apostle in the first to the *Hebryes* sheweth, that this is the dutie of Angels. Agein in as much as a bad Angel was the cause of our first destruction, it was conuenient that a good Angell should be the first messenger of the restozement of saluation agein. And thirdly this was conuenient for the moste pure virgin also, that a moste pure messenger should be sent vnto hir.

The third. That this messenger was sent from God. The Ambassadors of Emperours and Kings are looked for very desirously, that it may be knowne what is the pleasure of suche greate Princes. Beholde, hee that sendeth here is the highest Emperoure, and greate is the Ambassadeure that is sent. Therfore we ought of dutie to be stirred vp to great wonder.

The.iiij. The place to which he is set, is reherfed by name.

For

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For hee is sente too a Citie of Galilee named Nazareth. The cause that this was done, was for that it was so prophesied before. And besides that, God sheweth that hee regardeth the things that are base vpon earth. Wherefore there is no cause that any man should thinke himselfe a castaway, bicause hee is eyther poore or an abiect vpon earth.

The fifth: Too what person hee is sent, namely too a virgin that was betrouthed too a husband. In deed Chryst ought too hee conceived of a virgin, and borne of a virgin, according too the sayings of the Prophets: for men haue bin brought forth into the world after foure sundry manners. The first maner was of Adam onely, who was shaped of the slime of the earth. The second was of onely Cue, who was wrought out of a ribbe of Adams. The third was of Chryst onely, who was borne of a moste pure virgin. And the fourth is the common birth of all other men, which are conceived of the seede of male and female together.

Chryst then was conceived and borne of a virgin. Firste for that if hee had bin borne of the seede of man and woman, he should haue bin conceived, and born in sinne. But it was mete that hee which came too take away sin, should be without sinne. Againe it was mete that the Propheties should be fulfilled. It was said in the third of Genesis, the womans seede shall tread downe the Serpents head: And in the .29. of Genesis: the scepter shall not be taken away from Iuda, until the coming of Silo, that is too say: of the sonne of that foere sayd woman. Esay. 7. Behold (sayth he) a mayd shall conceive and beare a sonne. Moreover it was conuenient it should be so, for the signification of the spirituall regeneration, whiche is not the will of the flesh, or of the will of man, but of the will of God. Whereupon S. Austin sayeth: It behoued oure head by special miracle as touching his body, too be borne of a virgin, too the intent he might doe vs too vnderstand, y those which are his members, must be borne a newe of the spirit. And whereas this virgin was betrouthed too a husband: there

Sol. b.

were

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were good causes thereof. For by this means bothe the woz-
thinesse of mariage is commended, and prouision was made
for the sauegarde of the Virgins honestie and good name, yea
and the virgin had giuen vnto hir a keeper, that should haue
care of hir.

The sixth: That Ioseph was of the house of Dauid. And
it was comenient he should so bee: chiefe for the Prophe-
cies: For it was so etolde that when Chryst came, he should
bee borne of the lineage of Dauid. Whiche thing was not un-
knownen to the very Scribes and Pharisees.

Of the second.

The second membze of this Euangelical storie, is the Sa-
lutation of the Angel, whiche is this: Haile full of grace,
the Lorde is vvith thee: blisled art thou among vvomen. Here
let vs think of our first mother Cue, and the moste holy vir-
gin the mother of Iesus, and let vs marke howe diuers say-
ings they heard. Cue heard: I wil multiply thy sorowes. So-
rowes are tokens of cursing, befoze saith. Mary herd Haile,
that is to say, bee glad. And hee addeth the cause. Thou art full
of grace: that is to say God hath receyued thee into fauour,
and hath chosen thee alone of all womankind, to whom hee
will doe a singular benefite. The Lord is vvith thee: That is
to say, thou hast God thy defender and Sauoure. Blisled arte
thou among vvomen. That is to saye, like as Cue was cur-
sed among women, or rather all women were cursed for hir
sake: So art thou blisled through the gift and fauour of God.
For vnto thee is happened so great good luck, that thou shalt
bee the mother of the promised seede. This is the meaning of
the Angels græting. Whereby it is easie to gather, how so-
lish they are that will make a prayer of it, wherewith they
call vppon the blisled virgin, contrary to the manifest word
of God. Vnto whiche kinde of people I say no more but this
at this time: Cursed is euery one that calleth vpon any crea-
ture, and which wresteth the wordes of the scripture to sta-
blishe

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blissh horrible Idolatrie, in contempt of the sonne of God, too the flander of the most holy virgin, and too their owne most certein damnation. At such time as true Inuocatio is taught in the Church, it is also thewed therewith, that calling vpon Saintes is a seruice of the Diuell, brought into the Church by the Diuell.

Of the thirde.

AT the heering of this greeting, the virgin is troubled, and museth vwithin hir selfe vwhat maner of salutation it should bee. Too vvhom the Angel said: Mary, feare not: for thou hast found fauor vwith God. See heer what Gods word dooth. First it maketh afrayde, and afterwarde it comforteth. Feare not (saith he) as if he should say: I come not too bying thee tidings of any sadnesse, I come not too shew that God is angry with thee. For thou hast found fauour with God. Heere we haue a sure doctrine, that only Gods fauour putteth away feare. All other things haue feare ioyned with them. Friends haue feare ioyned with them, least they should forsake vs whe we haue most neede of them. Wealth hath fear, least it should bee appaired. Riches are not possessed without feare. For they may bee lost, & the losse of them leaueth sorow behind it. Power feareth, as which may bee ouercome by a stronger than it self. Only Gods fauor driueth feare away. He that is in this, may freely both in life and in death, laugh the Diuell and all his craftes too scozne. Inasmuch as this fauor or grace is possessed by faith, and increased by godly exercises, it standeth vs all in hand to beware we lose it not through our owne default. For if wee lose that, there remaineth nothing but trouble of conscience and curse.

Of the second.

BEhold thou shalt conceiue, and beare a sonne, and thou shalt call his name Iesus. This is the declaration of the message: the sense whereof is this: I by Gods commaundement do bring thee word, that shortly thou shalt be a mother, & beare a sonne whom thou shalt name Iesus. Undoubtedly, heere the

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the most chaste virgin thought vpon the promised sēde. She heeres it told hir on Gods behalfe, that she shal bear a sonne, whom she is willed to name Iesus, this name Iesus which signifieth a Saviour, she tooke to bee set against the curse and death, into which our first parents were fallne for their transgression. This name is wont to bee expounded moze at large vpon the day of the Circumcision: wherfore as now I passe on to the rest.

He shall bee great sayth the Angel. Great in dēde, as who is the son of the highest: Great in dēde, as who should ouercome Sathan: Great in dēde, as who should giue the greatest things: Great in dēde, as whose kingdome is euerslasting. The Lord God (saith he) shall giue him the seat of Dauid his father, and he shal reigne in Iacobs house for euer, and of his kingdome there shall bee none end. If wee marke this description, wee shall finde foure things to bee spoken here concerning Chryst. For first he sheweth his true manhode, when he sayth that he shall bee borne of the virgin. Ageine he suppresseth not his Godhead: for he saith, he shall bee called the sonne of the highest. The sonne of the highest is of al one nature with the highest. Thirdly whē he addeth; he shall bee great, he signifieth the vniō in person. For although he bee God and man, yet is he one person and not two. In the fourth place is noted his office, that he is a Saviour and a king that shal reigne for euer. Now could it be said of Chryst, that he should haue the seat of Dauid his father, when as he himselfe sayth. My kingdome is not of this world, according also as the sequele hath declared, and that Dauids kingdome was a ciuill gouernement in *Iewrie*. Dauid hild but the shadowe of the kingdome, but this his sonne possesseth the very kingdome it selfe. Dauids kingdome was a figure and shadowe of Chrystes kingdome, and therefore both are called one kingdome, because Dauid was the shadowe, and Chrystes was the very kingdome it selfe. Besides this, it is the manner of the Scripture, to peinte out heauenly things by

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by outward images, to the intent the comparison may help our weaknesse.

Of the fifth.

ANd Mary sayd too the Angel, how shall this come to passe, seeing I knowe no man? As if she should say, how can I bee made with child bodily (as thou sayst) seeing I haue not as yet companied with man? The most chaste virgin knew it was an order established by God, that men should bee conceived of the seed of man and woman. Neither had she scene or herd of any example to the contrary, since the creation of our first parents. And therefore following the iudgement and experience of hir reaso, in the order that God had established, she demaunded: How may this bee seeing I know no man? Shall this conception come by some strange manner. And the Angell answering, sayde vnto hir. The holy Ghost shall come vpon thee, and the power of the highest shall overshadow thee. And therefore that which shall bee borne of thee, shall be called holic, the sonne of God. Where the Angell sheweth the manner of the Conception, and remoueth the cause of the Conception from nature, vnto GOD the maker of nature. As if he had sayd: Thou shalt not conceiue of mannes seed, but of thy seed alone shalt thou beare a Sonne, and that, by the operation, not of nature but of grace. For the holy ghost by his heauenly power shall cause a very manchild to bee conceived of thy seed alone. Whereupon sayth Austin: By the grace of God or the power of God and the working of the holy Ghost, was that thing which is vnitied to the word, taken of the virgins flesh: and that for this cause, that if it had bin conceived of the seed of man, it had bin uncleane as all the rest are that come of Adam. And that which is of y flesh is flesh, vntrithe, and vanitie. John. 2. Howe it behoued that by Christ should bee brought in grace and trithe. Therefore hee could not bee begotten by man, but it behoued that thing to be done by some secrete power of God: to the intent that
being

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beeing cleere from all sinne, and holy, he might also make vs pure and holie, by becomming an holie & vnspotted sacrifice to his father. Ageine, hee was conceived of the holy Ghost, to the intente we might knowe that whatsoeuer the sonne speaketh, is the most assured wil of the father. For the holy Ghost is the substantial loue of the father and the sonne. Furthermore because the holy Ghoste is the spirit of sanctification and purging. For he of that blud which he had made pure, framed the body of Chryste, that it might be cleane and free from all sinne, as is sayd afoze also. These were and are the causes, why it was not seemely for Chryst to be begotten of the seed of man, but by the operation of the holy Ghost alone. And thercof dooth the Angel giue an incling, when he sayth: and therfore that holy thing that is bozne of thee, shalbe called the sonne of God.

Now although y blessed virgin gaue credit to these woordes of the Angel: yet notwithstanding to the intent hir faith might be the better confirmed, hee addeth a signe wherby shee is assured. And beholde (sayth hee) thy cousin Elisabeth also hath conceived a Sonne in hir olde age, and this is the sixth moneth too hir that is called barein. As if he had said: thou reasonest w thy selfe that it is ageinst the law of nature, & the order established by God, that thou shouldest conceiue and be stil a virgin, & bear a child and continue stil a virgin. But I wil shew thee another thing which is also ageinst the order of nature. Thy cousin Elizabeth is barrein both by nature & by reason of yeres: By nature surely, because shee hath liued so many yeres with a husband, and neuer had child, in so much that to hir reproche shee is called barreine: By reason of yeres, for that shee is now past the yeres of childbearing, although shee had bin neuer so frutesfull in times paste: notwithstanding, this is the sixth month since shee conceived, such is Gods ordinance and will. Wherefore confirme thy selfe with this signe, and assure thy selfe it shall come to passe in dede, that thou shalt beare a Childe also.

See

Mary.

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See here the custome of God, who neuer dealeth with mā by his bare word, but alwayes addeth some outward signe, to the intent he may apply him selfe the moze to our weaknesse, while he offereth his will to our mind by his word, & as it were visibly to our senses by outward signs, which are the seales of his word. So in these dayes he had disclosed his wil vnto vs by his Gospel, the which he sealeth vp with the outward signes of Baptism and the Lordes supper.

Nowebeit, in this communication of the Angel with the virgin, this speech is to be noted wher he saith: for with God no word shalbe impossible. This word, & this saying of the Angel containeth two things. First it sealeth vp the truth and certentie of Gods promises. And secondly it admonisheth vs to set gods power ageinst al sense & iudgement of the flesh, & to assure our selues y God is true, although the whole frame of things shuld go about to persuaide vs otherwise: and to say with the virgin, do according to thy word: thou reuelest thy wil by thy word: fulfil thy wil by thy power, that thou alone may be glorified. Thou art a sinner, & bewailest thy misery. But herken what Gods word saith of his wil. I wil not the death of a sinner. Also, all that cal vpon the name of the Lord shalbe saued. Include thou within this word both Gods wil & his power, ageinst which nothing is able to stand. When y art sorrowful bicause thou art at deaths dore, flee vnto Christ & heer his word. Blissed are they that die in the Lord. In this word ioyne together Gods wil & his power, & then assure thy self y death shal be vnto thee the way to blissfulnesse, through Christ Jesus our Lord, to whom with the father & the holy Ghost be honor, praise, & glory world without end. Amen.

Upon the Natiuitie of Iohn Baptist.

The Gospel. Luke. i.

ELizabeths time came that she should be deliuered, and she brought forth a son. And hir neibors and hir cousins herde how the lord had shewed gret mercy vpon hir, & reioiced.

And

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And it fortuneth that in the eight day they came too Circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered and said: not so, but his name shal be called Iohn. And they said vnto hir: There is none in thy kinred that is named vwith this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying: his name is Iohn. And they marueiled al. And his mouth was opened immediately, and his tounge also, and he spake and prayfed God. And feare came on all them that dwelt nie vntoo him. And all these sayings ver noised abroad throughout al the hie countrie of Ievrie, and they that herd them laid them vp in their harts, saying: what maner of childe shal this bee? And the hand of the Lorde was vwith him. And his father Zacharias was filled vwith the holy Ghost, and prophecied, saying: Prayfed be the Lord God of Israel, for he hath visited and redeemed his people. And hath rayfed vp an horne of saluation vntoo vs, in the house of his seruant Dauid. Euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should bee saued from our enemies, and from the hand of all that hate vs. That he would deale mercifully vwith our fathers, and remember his holy couenant. And he would performe the other which he sware too our father Abraham for too forgiue vs. That wee being deliuered out of the handes of our enemies, might serue him vwithout feare, all the dayes of our life, in such holynesse and rightuousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the hyest, for thou shalt go before the face of the Lord too prepare his ways. Too giue knowledg of saluation vnto his people for the remission of sinnes. Through the tender mercy of our God, vwhereby the day spring from an hye hath visited vs. To giue light too them that sate in darknesse, and in the shadow of death, and to guide our feete into the way of peace. And the child grev & vexed strong in spirit, and way in vilderneffe til the day came, vwhen he should shew himselfe vntoo the Israelites.

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The exposition of the Text.



Although it bee a heathenish Idolatrie to call
vpon Sainctes, which thing is done by the
Papistes in the feastes of Sainctes: yet it is
very behoufulfull (and that for many causes)
to keepe still the feasts of some Sainctes.

The first cause is, for that it is very profitable that the
story of the Church should bee known. For from thence wee
may fetch instruction, confirmation, and comfort. The se-
cond is, for that it is a sweete thing to thinke vpon Gods
benefites towards his Church, whereby cometh singuler
fruite to the godly hartes. The third is, that thanks may bee
giuen to God for his benefits towards the members of his
Church. The fourth is, that by weying thoroughly the varia-
ble chaunces of the Sainctes, wee may arme and strengthen
our minds ageinst chaunces present and to come, which we
must needs taste of. The fifth is, that the Sainctes maye
bee as it were samplers vnto vs, of repentance, conuersatio,
worshipping, confession, constancie, patience, and other ver-
tues, according to which wee may frame our liues. The sixth
is, that wee with godly gronings should desire to come to
the felowship of the Sainctes. These and other weightie cau-
ses there bee, why wee reteine feastes of Sainctes in the
Church. Would God that many men abused not the feasts
of Sainctes and other things to their owne pleasures and
madde deuises, like as many in the papacie abused chæstly
this feast, when they halowed it with dauncing and reueling
with meetings of louers, with bibbing and tippling al night
long, and with other more shamfull things which I will not
speake of, wherein they pleased not God nor the Angels and
Sainctes, but they serued Sathan to the reproch of God, and
of the Angels and Sainctes. Thus much briefly concerning
the feasts of Sainctes, and the right vse of them. In this feast
I wil entreat of one point only, that is to wit, the story of
Iohn, out of which I will build certeine admonishments.

Et. j.

¶ Of

The

The Natiuitie of Iohn Baptist.

Of the Storie of Iohn Baptist.

In the Storie of Iohn Baptist, let these circumstances be weyed. His parents, his conception, his birth, his bringing vp, his calling, his office, Chrysts recorde concerning Iohn, his death, and the things that hapned about his death and after his death.

Iohn Baptists parents wer Zacharie, a priest, a holy mā, and of blamelesse life: and his mother was Elizabeth, a woman far stricken in yeres and of singuler godlinesse. Of both these Luke the Euangelist beareth this witnesse in his first chapter: They were both perfect before God, and walked in al the lawes and ordinaunces of the Lord, that no man could find fault with thē. And they had no child, because Elizabeth was barren, & both were well stricken in age. This description sheweth of what yeres the parents of Iohn were, with what innocentnesse they liued, & that being now growne in yeres, they were destitute of the comfort of their old age, because Elizabeth was barren, not only by nature when she was yet young, but also by reason of age, for y she was now become an old woman. Notwithstanding, contrary to the course of nature & the discommoditie of barrēnesse, at length they obtaine that which they had sought at gods hands with great earnestnesse. Therfore this circumstance of Iohns parents, teacheth many things. First y the prayers of the godly shal be heard at length. Secondly that we must not cease from praying, because our requests seeme too be delaied somewhat long. For we must knocke still til y dore of grace be opened vnto vs. Thirdly that the afflicted continuing in faith, & keeping themselves blamelesse, shal at length attaine comfort. Fourthly that those whiche are coupled in marriage, must liue in the feare of God, & be vnrrebukeable. And fifthly that the ministers of Gods word & their wiues, ought to shine before others in al kind of vertues. For like as Zacharie the husband beautified the dignitie of his office with the holinesse of his life: So his wife Elizabeth led a holy and blamelesse life.

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life. For they knewe themselves to be promoted to a place of suche worship, that their life was more lookt vpon than others were. And God there were not many that are Zacharies in talke, but no Zacharies in life. But they shal one day finde their iudgement.

The second circumstance is of Iohns conception, wherein many things are to be considered. For firste his conception was foretold by an Angel to Zacharias his father, as he was doing his dutie in the temple: which thing when the forspēt old mā belæued not, hee was stricken dumb in punishment of his vnbelæfe. Hæer, first offreth it self the ductifulnesse of the holy angels, which are gods messengers, & ministers to gods church, to defend it & serue it according to gods wil. But concerning Angels more is to be spokē vpon S. Michaels day. Secondly it is to be obserued hæer, y God is wōt to hæer those which executing their office accordingly, doe cal vpon him w faith. For he y executeth not aright (as much as in him lieth) the office y is committed vnto him, is boyd of faith, and cannot pray. Wherefore, folowing the exāple of Zacharie, let vs both execute our charge as we ought to do, & also cal earnestly vpon God, y he may relæue our necessities, for he is mind full of his promises. Furthermoze wæ are taught hæer, that Gods doing & determinatiō is not hindred by y impedimēt of nature. For although Zacharie were forspent, & that Elizabeth were barren both by nature & yeres: yet Gods purpose goeth forwarde, and Elizabeth cōceyueth according to Gods determination. Hæer vpon wæ maye build a generall rule, namely that nothing can disappoint Gods determination & purpose. He hath decreed to raise agein the dead, but vnto nature this seemeth vnpossible: Which is most to be belæued in this case? Nature, or Gods word. Let the praise of truthe be giuen to God, & let vs belæue it for a certieutie, y he which is y almighty truthe & the most true almightinesse, both wil and can perfozme whatsoeuer he hath determined. Therefore a barren woman conceiueth, & a forspent old man

It. y.

becommeth

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becommeth a Father against natures will, how bee it at the commaundement of him that is the authoꝝ of nature, whom the Child acknowledged in his mothers womb, when at the coming of Mary after hir conceyuing at the voyce of the Angel, hee sprang in his mothers wombe, in witnesse that God receiueth infants, & wil be woꝝshipped of them, according to the Psalme: out of the mouthes of infantes & sucking babes hast y made perfecte thy praise. But moze is to be spoken of this matter on the day of the visitation of the blisseed Virgin.

The third circumstance is of his birth, wherof Luke speaketh in this wise: Thou shalt (sayth the Angel) cal his name Iohn, and thou shalt haue ioy & gladnesse, and many shall reioyce at his birth. And when Iohn was boꝝne, the neighbors heering what had hapned too Elizabeth, did set out the mercy of God and reioysed with Elizabeth. This circumstance puts vs in minde of thankfulness towards God foꝝ his benefites receyued: it putteth vs in mind too reioice with the to whom God dooth good: it puts vs in mind of the duetie of godly parents, namely that we shuld betake our childzen vnto God: & it puts vs in mind of the gladnesse which we receiue of the blissing of God, that wee should refer it too Gods gloꝝy.

The fourth circumstance is of Iohns byinging vp, wherof the Euangelist speaketh thus: The Childe grew and wered strong in spirit, and was in wildernesse vntil the day that he should shew himself too the Israelites. And while hee was in wildernesse, (as Mathew telleth) hee had a garment of Camels hair, & a Lether girdle about his loynes. And his meate was Locusts and wild Honie. This is a description of meetly hard byinging vp. Foꝝ in as much as it was a highe office that hee should take vpon him, hee was not too bee brought vp in pleasures, but rather hee was too bee enured too paines taking from the Cradle. Foꝝ (as one sayth) it is a great matter too bee enured from a Childe.

But what shall wee learne heereby? Muncherie: In no wise. What then? Wee must learne thꝛee things heereby.
Sobernesse,

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ings hereby.
Sobernelle

The Natiuitie of Iohn Baptist.

thing commeth commonly too an ill end.

The sixth circumstance is of his office, wherof Luke speaketh in this manner: And he came into all the coasts about *Jordan*, preaching the Baptism of repentance for the remission of sinnes, as it is written in the booke of *Esay*. The voice of a cryer in wilderness, prepare the way of the Lord, make straight his pathes. &c. We haue Iohns office, namely that he baptizeth and preacheth repentance, that he may prepare the way of the Lord, and point out Christ our Lord. And because he was the first minister of God that baptized by Gods commaundement, he was called Baptist. And because he preached repentance, he was called a Prophet. And because he pointed out Christ, he was called Elias, that he might come in the spirit of Elias, and prepare the way of the Lord. In this mannes office do shine many vertues: as constancy, stoutnesse, confession, tribulation, defence of the truthe, earnestnesse and endeuoure too enlarge Christs kingdome. He feared not Herode: he regarded not the Pharisees. But he mainteined his office stoutly euen too the death.

The seventh circumstance, is of Christs record concerning Iohn. Of this circumstance writeth Matthew in his eleuenth chapter, where Iohn being cast into prison, sendes two of his Disciples too Jesus, too know of him whither he were the same that was too come, or whither some other were too bee looked for. And after Christs answer, is immediately put Christs recorde concerning Iohn. What went ye out (sayth he) into the wilderness too see? A reede? How bee it for as much as this commendation of Christs giuen unto Iohn, is declared in the thirde Sunday in Aduent: I will say no moze of it here.

The eight circumstance is of Iohns death, & of these things that happened about his death & after his death. In his death are these things: the occasion of it, the cause of it, the kind of the death, & Iohns example. The occasion was this. Herod tooke away his brothers wife, and vsed hir as his owne. Because

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cause Iohn saw this thing too bee against the law of God and the honestie of nature, he sayd too Herod. It is not lawfull for thee too haue thy bꝛothers wife. Wherwith Herod taking displeasure, did cast Iohn in prison. Befoze Iohn had don so, Herod loued him: hee esteemed him as a Prophet: and now and then vsed him as a counsellor. But as soon as Iohn began too reprove him for his incest, and vncleane life, Herod of his friend became his enimie, & cast Iohn into prison as an euill doer. This example of Herodes is folowed of many now & dayes: They make much of Gods seruants as long as they displease them not, and as long as they blame not their vices: But as soon as they bewray their disease, by and by like mad men they lay hands vpon their Physicians.

The cause of his death was Herods othe. For when Herod at a feast had beheld the daughter of Herodias daunsing, shee lyked him so well with hir daunsing, that hee sware hee would giue hir whatsoever shee would aske, euen too the one halfe of his kingdome. As soon as the Damsel herd this, shee runnes too hir mother, and asketh counsell of hir, what shee shoulde requeste. Hir mother (who hated Iohn for finding fault with hir whozedom) bad hir aske Iohn Baptists head, whiche thing shee obeyned. For out of hand a hangman was sente for too cut of Iohns head, and so it was deliuered too the Damsell.

Thus haue wee the cause of Iohns death, and the kinde of his death. Behold, here at the request of a yong wenche was put too death that noble personage, than the which there was not a greater among them that are boꝛne of women according vnto Chrystes testimonie. This verely is the lot of the church. Were wee see that Chrystes church is gotten with blud and kept with blud. This example of Iohns, is too be folowed of all sincere ministers of Chryst: Namely, rather too chuse death than too winke at mennes sinnes: assuring them selues y he which accepted Iohns blud as a most acceptable sacrifice, will also haue regard of them in the midd of the fire.

Et. iij.

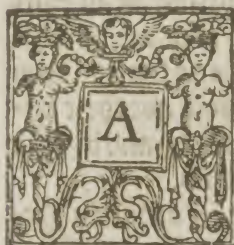
To

The Natiuitie of Iohn Baptist.

To him therefore bee honoz, praise, thanksgiuing, and gloze
foz euer and euer. So bee it.

The Visitation of Mary.

¶ The Gospel. Luke. i.



And Mary arose in those dayes, and vvent intoo the Mountaynes vvith haste, into a Cite of Ievvrie, and entred intoo the house of Zachary, and saluted Elizabeth. And it fortunēd, as Elizabeth heard the Salutation of Mary, the babe sprong in hir belly. And Elizabeth vvas filled vvith the holy Ghost, and cryed vvith a loud voyce, and sayd: Blissed art thou among vvomen, and blissed is the fruite of thy vvombe. And vvhencc happeneth this vntoo mee, that the Mother of my Lorde shoulde come too mee? For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy. And blissed arte thou that beleueest: for those things shall bee perfourmed, vvhicche vvcre tolde thee from the Lorde: And Mary sayde. My soule magnifieth the Lord: and my spirite reioyseth in God my sauoure. For hee hath looked on the poore degree of his handmayden. For beholde from hencefoorth shall all generations call mee blissed. Bicause he that is mightie hath done too mee great things, and holyc is his name. And his mercie is on them that feare him throughout all generations. Hee shevveth strength vvith his arme: hee scattereth them that are proud in the imagination of their harts. He putteth dovne the mightie from their seats, and exalteth them of lovve degree. Hee filleth the hungry vvith good things: and sendeth avway the riche emptie. Hee remembreth mercie, and helpeth his seruaunt Israhell. Euen as hee promised vntoo our Fathers, Abraham and his seede for euer. And Mary abode vvith hir aboute three Moneths, and returned ageine too hir ovne house.

The

The Visitation of Mary. 333

The exposition of the Text.



Wherefore feasts of Saindes were appoynted in the Church, is already shewed bothe at o^rther tymes, and also vpon the very daye of John Baptist. The effect of the matter cometh vnto this ende, that wee may haue examples of repentaunce and of Gods mercy,

1st (to speake moze at large) firste that when wee are salued with them, wee shoulde not dispaire of forgiveness, but looke vpon grace, repenting vs earnestly of oure sinnes, after the example of the Saindes. Secondly that wee shoulde folowe their sayth: according as Paule warneth, commending Abrahams sayth vnto vs. Rom. 4. And thirdly, that we should endeuer to be like in conditions to the Saints, liuing after an honest, godly, and vpright fashion, and renouncing all vngodlinesse and woꝛldly lusses, as Paule teacheth in his Epistle to Titus.

For this purpose, let vs thinke that this feast also was instituted, not that wee shoulde call vpon the holy Virgin, which is wicked Idolatrie: but to the intent wee may haue wherewith both to edifie our minde and to directe our life to godlinesse and vertue, after the example of this moste chaste Virgin.

Nowe the summe of this storie is, that the Virgin Mary after shee knewe that bothe hir selfe was with Childe by the holy Ghost, & that Elizabeth hir cousin now in hir olde age, was great with Childe also, went to hir cousin Elizabeth to see hoewe shee did: and that vpon their meeting, they talked togeth^{er} of that which was hapned, and comforted one another. And to the intent that Mary might shew a token of hir thankfulness, shee made a Psalm and song it to the praise of God. The places are two.

1 The storie of hir visitation.

2 The song of the Virgin.

Et. b.

¶ Of

The Visitation of Mary.

Of the firste.

In the story of the virgin foure circumstances are chiefly to be considered, whiche are: firste the mutuall curtesie betwene the Virgin and Elizabeth. 2. The Salutation of the Virgin. 3. Elizabeths record of the Virgins faith. 4. The miracle of the Babe springing in his mothers wombe.

The first circumstance. Mary arose in those dayes & vvent intoo the Mountaynes with haste intoo a Citie of Ievvry, and entred intoo the house of Zachary. The blessed Virgin uttereth a moste faire frute of hir Faith, that is too wit, loue towarde hir neighbour. For shee being a yong woman hyde no scozne of Elizabeth being an olde woman, but wente to hir in haste, too help hir, and comfort hir, thinking thus: Beholde my kinswoman is forspente with yeeres: and besides that, shee is by miracle become childe bearing, whiche thing was denyed by nature. Therefore shee hath neede of my helpe. Therefore I will go too hir that wee may take comfort together one of anothers talke, & too doo hir some seruice. Hereby may yong married wiues learne, howe it becometh them too be minded toward y aged women. Although Mary were endewed with greater giftes than euer any woman in the world was: Yet was shee not proude of it, shee thinks not: Shall I that am garnished with so great gifts, doo seruice too this olde trot? But rather shee thinketh that the greater shee is, and the moze excellling in principall giftes, so muche the moze is shee bounde too doo other folke seruice. Albeit that Ioseph dreamed that the Sunne and Moone and eleuen starres did worshop him, by whiche dreame was signified that his Parentes and brethren shoulde one day worshop him as their Lorde: yet was hee not proude of it, but serued his olde Father, and was obediante too him, according too the rule of Iesus the Sonne of Syrach. The greater that thou arte, so muche the moze, humble thou thy self in all things, and thou shalt finde fauour befoze GDD. Be gentle too speake vnto in the company of the poore, and humble thy soule vnto thine elder.

elder. He that frameth his life after the rule and the example of Mary, shall reape most plentiful frute. For first he shall finde fauour in Gods sight. For as God resisteth the proude: so he giueth grace to the lowly. Secondly he shall finde fauour among men. For like as all men hate proude folkes, so they loue those that be lowly and gentle to speake vnto. Besides this, he deserveth, that yong men shoulde honour him when he is olde. For as it is Gods iust iudgement, that he which in his youth despised old men, should be despised himselfe when he is old: so is it Gods iustice that he which in his youth did reuerence old men, and had them in estimation, should be honoured and loued of yong folke when he is olde. Also let our maydens learne hereby, not to run gad- ding about to other folkes houses, nor to giue themselues to idlenesse, but to doo their businesse speedily after a godly and womanly fashion: except perchance they had rather folow the example of Dina, who brought home shame with hir, than the example of the blessed virgin, who brought home honoꝝ and an euerlasting report of honestie with hir. In old time no treasure was moze set by of maidens than shamefastnesse. But now a days many shew al maner of shamelesse lightnesse, both in apparell and behauior, of whom a great number doo iustly abyee their vnshamefastnesse.

The second circumstance is of the Græting. For the virgin entring into Elizabeths house grætet hir by and by. A frendly græting is a token of curtesie, lowlynesse, and god will. The vsuall maner of græting among the Iewes, was, peace be to thee, and peace be to this house: which maner of græting putteth vs in minde of many thinges. For first this order of græting is a confession whereby wee acknowledge all peace, all god fortune, yea and all prosperitie to be of God. Secondly it is a prayer. For he that with a true meaning hart sayth, Peace be to thee: it is as much as if he should say, I beseeche thee O heavenly Father, to graunt thy peace to this man: and to defende him with thy protection

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protection against Satan the vnappealable foe of thy church. Thirdly this greeting is an exhortation, whereby wee exhort him that wee salute, to call vpon God, to preserve the man himselfe, his house, his children, and whatsoever is his. Fourthly his greeting and wishing of peace, is a certaine warning that wee haue enemies, that lye in wayte for vs continuall. Whereby wee are put in minde, not to sleepe, but to wake, that they fall not vpon vs vnwares. Fifthly, this godly salutation is a thanksgiuing, for when wee wish peace of God to other men, wee openly acknowledge that God is the authoz of peace, whom wee prayse in this confession. Therfore let vs learne of this virgin, to receiue one another, with mutuall greetings.

The third circumstance is, Elizabeths testimonie concerning the virgins faith. And Elizabeth was filled with the holy ghost, and cryed out with a loude voyce, and sayd: Blessed art thou among women, and blessed is the frute of thy wombe. &c. Blessed art thou that hast beleued, for all things shall be performed that the Lord hath spoken vnto thee. Elizabeth is filled with the holy ghost, by whom she is certified of the virgins conception. For in asmuch as it is against nature for a maid to be with child, it behoued the authoz of nature to be the teacher of grace, and giuer of the gift whiche happened contrary to nature. Agein, according as she was taught by the holy ghost, she commendeth the virgins faith when she saith: Blessed art thou that hast beleued. Which short sentence teacheth many things. For first it couertly giueth an inkling that al be wretched which are faithlesse. Secondly it teacheth that vnto the beleuers befalleth the true blessednesse, whiche is in Christe Iesu the moste plentyfull wellspring of all blessednesse. Thirdly it sheweth what is the frute of faith, when she saith: For those things shal be perfourmed whiche the Worde hath spoken to thee. As if she should say: Although the experience of all men crye against it: although Nature say nay to it: although reason defer-

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mine flat against it. Yet shall the thing be performed that the Lord hath spoken to thee, namely that thou being a maid shalt beare a Sonne, according to Gods word. Whereby may we also lerne, what is the true inclination of Faith, and after the example of the virgin, to giue credite to Gods word, though all the whole nature of things should seeme to warrant the contrary.

The fourth circumstance. At the virgins greeting the child sprang in his mothers wombe; and by a certaine gesture gaue knoweledge that the Messias was at hand in the virgins wombe. Surely this was a greates miracle, that a Babe as yet vnborne into the worlde, acknowledged the repayer of nature. By whiche miracle both the faith of Elizabeth and Mary was confirmed, and the goodnesse of God towarde infants declared, who promised Abraham long agoe, that hee would be the God of him and of his seede for euermore. In assurance of which promise, hee established a law, that every male child of eight dayes olde should be circumcised. In as much therefore as this promise pertaineth vnto vs, the Anabaptists do wickedly and shamefully, who will not haue the infants of Christians baptized: that is to wit, will not haue them enioy their ensclement, whiche are heires of the heauenly grace according to the promise. The Anabaptists saye thus: He that heareth and beleeueth, is to be baptized: but an Infant heareth not, nor can beleeue: and therefore hee is not in any wise to be baptized. But the wretches are deceived. They ought to reason thus rather. The Infants of Christen folkes haue the promise. Therefore this promise is to be sealed vp vnto them by Baptisme, as it was sealed vp to the Children of the Jewes by Circumcision. The worde of promise offreth grace: and the Sacramente of the promise sealeth vp the grace, and teacheth by outward token, according as is sayd vpon the day of our Lords supper. Therefore let vs set John before vs, who in his mothers wombe being full of the holy Ghost, is heire of the grace common to all Infants

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Infants that haue the promise. But they say, this was a miracle, I confesse it was a miracle, and surely a great miracle, like as all Gods woꝝkes in his Church are miracles. notwithstanding, I put too thus muche, that this selfe same miracle teacheth vs, that Babes are able too receiue the holy Ghoste. If they bee able too receiue the holy Ghoste: if they bee the Children of Abraham: if they bee heires according too the promise: If Chryste commaunde them too bee receyued: why are they not too bee baptized: specially seeing that Baptisme is a certeine sealing by of these things.

¶ Of the second.

When Mary had herd Elizabeth talk of the benefit doon too hir by God, namely that shee should bee the mother of the Meffias, shee vttereth the thankfulness of hir harte too wards God, whome shee prayleth in this Psalm, partly for that exceeding great benefite, whiche happened vnto hir, and also for the mercede, might, and truthe, whiche hee extendeth too wardes men, while through his mercy hee receyueth them that fear him into his sauour, iustly punisheth the stubboꝝn, and now at length perfoꝝmeth that hee had promised so long ago too the fathers. The vse of this Psalm is, that knowing Gods mercifulnesse wee shoulde beleue: that knowing his myght, wee shoulde feare: and that knowing his truthe, wee should hope, and with patience wait for the things that God of his grace hath promised: setting his mercy ageinst sinne, his might ageinst the Devils tirannie: and his truth ageinst all the temptations that the fleshe or the Deuill ministreth. And for these causes the auncient Church hath ordeyned, that euery daye in the congregation of the godly, this song of the Virgins should bee song. Nowe let vs breely expound euery verse.

1. My soule dooth magnifie the Lord.
 2. And my spirite reioyseth in God my Sauour.
 3. For he hath regarded the loovlynesse of his handmayd.
- For beholde from henceforth all generations shal cal mee blisset.

This

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This is to say: I prayse God highly, and am altogether set vppon gladnesse, and that for God my sauiours sake. For he is my ioy, bicause he hath bestowed so great fauour vppon me. He hath regarded and with free fauor embraced me his lowly and base handmayde, who haue liued hitherto despised in base estate, and euen after the manner of vyle bond slaues: yea and so regarded me, that all ages shal fro henceforth accompt me (not base and despised as before, but) blessed: to whom so great grace is extended, that I shall bee the mother of the Messias, who is the sauiour of me & of all that beleue in him. By Maryes example we may lerne, first to acknowledge our own vilenesse, & to cast our selues down before God in true repentance. Secondly to acknowledge Gods benefits towards vs. Thirdly to praise god for his benefits: & fourthly to prouoke other to thankfulness by our example.

4 For he that is mightie hath magnified me, and holy is his name.

The chaste virgin maketh here no boast of merites. She attributeth nothing to hir owne power, but imputeth all things vnto God, who only is mightie, & whose only name is holy, and therefore deserueth most highly to be reuerenced. For as oft as God is named, he ought to be prayed for his holinesse, which shineth forth in all his works with exceeding mercy, iust iudgement, myghtinesse, and truth, according as the virgin declareth particularly in hir psalme.

5 And his mercy is on them that feare him through all generations.

This verse teacheth three things. First that God is mercifull. Secondly how largely Gods mercy spreadeth it selfe. And thirdly to what persons that mercy befallerh. Concerning Gods mercy there be many notable sayings and examples. I (sayth he) will be thy God, and the God of thy seede for euer. Also: I am the God that sheweth mercy. And in Exodus: I am with thee bicause I am thy mercifull Lord God. And the son of Syrach: Gentle & merciful is God, & will release sinnes in the day of trouble. Here vpon Paule calleth

God

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God the father of mercies, saying: Blessed be God the Father of our Lorde Iesus Chryst, the father of mercies, which comforteth vs in all our troubles. The exāples of this mercy that hath bin shewed, are many. Of which the choicest is, that he hath giuen his only begotten sonne, that the worlde might be saued by him. Hierbnto maketh this saying: So God loued the worlde, that he gaue his only begotten sonne, to the intent that all that beleue in him should not perish, but haue life euerlasting. Images of this mercy are the prodigal child, the Samaritane, and the lost sheepe. How largely extendeth this mercy of God: The virgin aunswereth: from one generation to an other: that is to say, to all ages and to all nations, according to this saying: The earth is ful of Gods mercy. Hier to pertaineth this place of y psalm: Gods mercy endureth for euer and euer. By Gods Justice Adam and all his posteritie was made subiect to wretchednesse. And by Gods mercy Adam and his offspring was made partaker of grace, so they purchase not damnation to themselves by theyr owne default. Hierbnto pertaineth that saying of Esay: I haue giuen thee to be a light to the Gentyles, that thou mayest be my Saluation to the uttermoste parts of the earth. And Simeon sayth: A lyght which thou hast prepared to all people. To whom befalleth this mercy: Mary aunswereth: To those that feare him. This selfe thing doth Dauid witnesse in these words: The mercy of the Lord is from generation to generation vpon them that feare him. And agein, his saluation is nere them that feare him. Therfore where as is the true feare of God, there also Gods mercy taketh place. But what is this feare of God: It is true godlynesse and religion, wherewith they are endued that leane vnto Chryst by stedfast faith. But here must discretion be had betwene the cause of mercy, and the qualitie of them to whom it befalleth. Ther is none other cause than Gods fatherly good wil & well liking in his deere beloved son, according as he him selfe sayth: This is my beloved sonne

sonne in whom I am well pleased. The qualitie of them too whom mercy befallerh, is not merite or desert, but a marke of Gods childe, whiche are made his childe by faith, according to this: he haue power too as many as beleue in his name, too become the sonnes of God. By sayth only are wee bozne the sonnes of God: but when wee are become the sons of God, wee must (as it becommeth Gods childe) liue in al godlynesse, innocencie, & other vertues, the which the blessed virgin cōprehendeth heer vnder y name of the feare of God.

6 He hath sheved strength vwith his arme, he hath scattered the proude in the imagination of their ovne harts.

7 He hath put downe the mighty from their seate, and hath exalted the humble and meeke.

8 He hath filled the hungry vwith good things, and the rich he hath sent empty avay.

Shē setteth out Gods iudgement ageinst the proude, and his mercy towards the lowly. Whereof are shewed examples without nūber, both by y holy hystories, & by daily experience.

9 He remēbring his mercy hath holpen his seruant Israel.

10 As he promised too our forefathers Abraham and his seede for euer.

This is too say: God hath accōplished his promise of mercy by sending his son. Therefore he is sothfast, & to be praised for his sothfastnesse. To whō be prayse, confession and glory of mercy, power, rightuousnesse, & trath for euer & euer. Amen.

*Upon the feast day of S. Michael
the Archangell.*

The Gospell. Math. viij.



At the same time came the disciples vntoo Iesus saying: VWho is the greatest in the kingdome of heauen? Iesus called a chylde vntoo him, and set him in the midst of them, and sayd: Veryly I say vntoo you, except yee turne
Vv.j. and

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and become as children, ye shal not enter intoo the kingdome of heauen. VVhosoever therfore humbleth himself as this child that same is the greatest in the kingdome of heauen. And vvho-soeuer receyueh such a child in my name, receyueh me. But vvholo doth offend one of these litle ones vvvhich beleue in me, it vvve better for him that a milstone vvve hanged about his necke, and that he vvve drovned in the depth of the sea. VVoe vntoo the vvorld, bicause of offences: necessariie it is that offences come. But vvoe vntoo the man by vvvhom the offence commeth. VVherfore, if thy hand or thy foote hinder thee, cut him of, and cast it from thee. It is better for thee too enter intoo lyfe halt or maymed, rather than thou shouldest (hauing vvvo handes or vvvo seete) bee cast intoo euerlasting fyre. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee too enter intoo life vvwith one eye, rather than (hauing vvvo eyes) too bee cast into hell fyre. Take heede that yee despise not one of these litle ones. For I say vntoo you: that in heauen their Angels do alvvayes behold the face of my Father vvvhich is in heauen.

The exposition of the Text.



This feast was appoynted and receyued in the Church, to the intent wē might learne Gods benefites towards vs, who hath giuen vs his Angels to be our keepers. Wherefore the congregation is to be taught this day concerning Angels chiefly. VVherein soasmuche as the Gospell that is wont to be red this day, containeth singuler lessons: I will first open the Texte of the Gospell, and afterwarde speake somewhat concerning Angels. The occasion of this Euangelical lesson, was the statelynesse of Chrysts disciples, who after they had herd Chryst make mention of his departure: fell at strise for the soueraintie: whom Chryst ralleth back from their error, & sets a child in the middes of them, saying: Except ye be as children ye shall not enter into the

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the kingdom of heauen. Besides this, hee dissuadeth them from ministering occasion of offence, & commendeth children vnto vs that wee should receiue them into the church, knowing that of suche is the kingdome of Heauen. The places are foure.

- 1 The reasoning of the Apostles about the soueraintie and the reproofe of them.
- 2 The warning too auoyd offence.
- 3 Chrystes commaundement of receyuing Children.
- 4 The nature and office of Angels.

¶ Of the first.

THe Disciples came vnto Iesus, saying: vwho is greatest in the kingdome of Heauen? Heer cometh first too bee marked the blindnesse of Chrystes Disciples, vnderstanding not yet what maner a one Chrystes kingdome is. They dreamed it should bee a ciuil gouernment, wherin Chryst should reign as chiefe soueraigne, & his Disciples as Dukes should rule the whole world vnder him. And therfore they demaund which of them should bee chiefe and next vnto Chryst. So wonderful blindnesse had bewitched their mindes.

Agein, wee may see heere the Devils venom which wrought euil in those instrumentes of God, namely Chrystes Disciples, who were ordeyned too bee Apostles and ambassadours of Chryst our king in his spiritual kingdom. What dooth the Deuill: hee stayneth them with the mosse ugly vice of pride, in so much as they fell already too reasoning for the soueraintie: that is too say, which of them should be Lord ouer the rest. What dooth Chryst vnto this foolish pride of his Disciples? Surely he might iustly haue cast them of, as proud & vtterly vnmeet too bear any sway in the gouernment of his spirituall kingdom: yet doth hee not so, but admonisheth them fatherly. And as he correcteth their error: so hee sharply reprooueth the vice of pride. For thus saith he: Iesus called a Child vnto him & set him in the midst of the, saying: Verely I say vnto you: Except ye turne & become as children, yee shall not enter into the kingdome of Heauen. Heere hee teacheth by example and doctrine,

¶ Ib. y.

trine,

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trine, what manner a ones he would haue the ministers of his kingdome too be. He wil haue no oddes betwixt them as touching the affection of their minds. Hee wil not haue one looke loftely at another: but y they should be louingly minded one too another, shewing butifulnesse one to another. He wil not haue the in his ghostly kingdom, too reign proudly one ouer other after the manner of the heathen. For in ciuill gouernements there is an other consideration too bee had. Ageine, hee maketh heer a difference betwixen his own gouernment, and the woꝛldly kingdomes. Hee that is cheef in woꝛldly kingdomes wil bee honozed and serued of al men. Contrarywise hee that wil bee cheef heere, must be seruant too all: not in woꝛds as the Pope is, but in very dede, as were Paule, Peter, the Apostles, and other sincere preachers of the Gospel. So is he greatest in Chꝛystes Church that is most seruant, and hee is least that is most lordly. Now too the intent Chꝛyst may reuoke his disciples frō this pꝛide, he addeth a most soꝛe thꝛeat, saying: Except yee become children, yee shall not enter intoo the kingdome of Heauen. But what meaneth the Lorde that he would haue his Disciples like little Childꝛen? Doth not Paul seem too teache otherwise, when he wꝛyteth too the Corinthians in this wise: Let vs not bee childꝛen in vnderstanding. Chꝛyst wil haue vs like too Childꝛen, & Paule wil haue vs vnlike too Childꝛen. Bothe are true. Wee must be like too Childꝛen, and ageine wee must bee vnlike too Childꝛen. Wee must bee like too Childꝛen, firste in true lowlinesse and denyng of our selues, as the Lorde sayeth: whosoouer humbleth himself as this Childe. Wherefoꝛe hee that wil bee Chꝛystes Disciple must lay down all pꝛide. Heeruntoo pꝛeteyneth this saying of Chꝛyst: hee that wil folowe mee, let him denie himself. That is too say: he that wil bee my Disciple, let him haue a lowly opinion of himselfe, and let him take nothing proudly vpon him. Ageine, wee must bee like vntoo childꝛen in respect of merits. For like as childꝛen cannot boast of their own deservings against their parents: euen so may not Chꝛystes Disciples

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disciples boast of any merites before God, but confesse them selues to be babes, as who are able to do nothing without his fatherly prouidence. Thirdly we must be like childre in affection. For as children comit them selues wholly to the regard of their parents: so must Chrysts disciples put them selues wholly into Chrysts tuition, looking for all welfare at his hande. Fourthly we must be like children in purpose of obeying. Good children stande not reasoning what maner a thing it is that their father comandeth: but they take heede what he comaundeth, & folow his wil as their rule to worke by: as Abrahā did, who at Gods comaundement was redy to slea his only begotten sonne for sacrifice. Abraham stood not thinking what shal this dede profite God: The death of my sonne is most troublesome vnto mee, and can do no good to God. But rather he thought thus: Thou my God hast commaunded me this, therfore will I folow thy wil as my rule to worke by, and I will obey thee. Lastly we must be like children, in malice: that is to wit, like as children giue not themselves to naughtie practises, nor gather not couetously nor folowe filthy lustfulnesse: So must Chrysts disciples absteyne from euill.

And we must be vnlike to children, first that we be not found like babes, seeking after vntoward things, as children do before their senses are settled. Secondly that we be not weake in faith, as childre which are not able to conceiue spirituall things for want of yeeres of discretion. Thirdly that we giue not our selues to playing with fleshly affections. Fourthly, that we wauer not vncerteynly and vnstayedly like childre in the doctrin of godlinesse, & that (as Paul saith) we be not caried about with euery blast of doctrin: but that we yeelde a holy chyldehode, wherunto Peter exhorteth vs, when he sayth: As new borne babes. 1. Peter. 2.

Wherunto he addeth also y^e reward of true lowlinesse, when he sayth: VWhofoeuer receiueth such a child in my name, receiue me. Let this be weyed aduisedly. First by this saying:

Ab. iij.

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Christ wil haue vs embrace his childe louingly, and that for his sake. Secondly, it witnesseth, y what soeuer is bestowed vpon the godly in his name, he esteemeth as if it were bestowed vpon himself. Whom wold not this promise stirre vp to doo y deeds of curtesy to his brethren, & specially to the members of Christs church? On the other side, it warns vs of the punishment which they shall suffer that despise any of those that beleue in Christ. He that offendeth one of these which beleue in mee (sayth he) it were better for him that a millstone were hanged about his necke, and he drowned in the botom of the sea. This onely threath ought to holde vs within our dutie, that wee should not be so ready to offende others. But of this poynt there folow moze.

¶ Of the seconde.

WO bee to the worlde for offences. Needes must offences come. Notwithstanding, vwo bee too that man by vvhom the offence cometh. This saying of Christs containeth three things. The first is, a forewarning that the world is full of offences. The second is, a somewhat darke inkling of the causes of offences. The third is, a threathing of the punishment that shall light vpon the author of the offence.

The first teacheth vs, warneth vs, and confirmeth vs. It teacheth vs what shall come to passe, namely that the world shall be full of offences. Secondly, that these offences shall bring wo vpon men, that is to say, punishment, vnder which men shall cry wo to themselues by reason of their anguillie. This wo is as (Basil sayth) is a lamentable mone, wherewithal they that grone vnder the crosse doo vtter their greefe. Thirdly that the Church shall not be at rest in this life, but y when it shall seeme most quiet, then shall stormes arise so deeply, wherewith it shalbe wonderously shaken. The church shal in this world be like the bird *Halcyon*, which layeth hir eggs & hatcheth them, and bringeth vp hir yong ones vpon the sea. This bird can neuer warrant hir self one calme day, but frameth hir self to all hazards. When the sea is calme,

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Shee and hir yong birds are glad : & if any tempest arise, shee beares it out with a stoute courage, feeding hir minde with hope of a calme. So the church is in the world as on the sea, where shee bringeth forth childe. She can neuer bee in any suretie of the stormes of this world, such as are all false prophets, the deuill, a mans owne fleshe, and the lewd manners & examples of men. When these stormes are comming against the Church, then must shee bee in a redinesse against all fortunes. But at the length she shal ouercome all things by Iesus Chryst, the ouercommer of the world, whom when wee take holde on by fayth, wee also become ouercomers of the world, according too this saying : This is the victorie that ouercommieth the world, euen your fayth : Why dooth this ouercome the world : because it hath Chryst.

Secondly this saying of Chrystes warneth vs, that wee our selues bee not eyther by word or dede an occasion of offence vnto others, or suffer our selues too bee led into offences, and slip backe againe into our former darkenesse, and so fall away shamefully from Chryste : as it hapneth too many now a dayes, where Sophisters and Tirantes tolle and turne mople all things at their pleasures.

Thirde this saying of Chryste confirmeth vs in the fayth of Chryste. For when wee see the sequele answerable too the forwarning, wee are assured of the Gospel, and strengthened in our fayth, that wee shoulde not with the moste parte of the world renounce our profession.

The seconde thing that Chrystes saying conteyneth, is a somewhat dark inkling of the causes of offence. Needs must offences come sayth he. But whence is this necessitie? Of God? No truly. For God is not the authoer of euil, neyther deliteth he in offences, but is angry wth the authoers of offence, as he punisheth metes of them shew. Whence are they then? are they of the deuill? Yea verily, euen of the Deuill. For hee practiseth nothing else than too ouerthrowe Chrystes Church by offences and stumbling blockes in doctrine, in manners and in affliction.

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The Deuil ioynes too him the Sophisters, Hypocrites, and tirants of the world, whom hee stirreth vp too the intente hee may leaue nothing vnattempted, which by any meanes may make eyther too the ouerthrow or too the rending of the church in peeces: and that dooth the story of the church shew, both befoze the flood, and after the flood: in Egypt in the wilderness in diuers persecutions, vnder Judges, Kings and Capteyns, in captiuitie and out of captiuitie, euen vnto the comming of Chryst. Agein, after Chryst the story of the church hath infinite testimonies of stumbling blocks, wherewith Sathā like an enimie inuadeth Chrysts church.

The third thing that Chrysts saying conteyneth, is a threatening of punishment whiche the authoz of offences shall endure. VVo be to that man (sayth he) by vvhom the offence cometh. His meaning is, that those which are an occasion of offence too others, shalbe punished with most græuous paines. And it is not to be doubted but he meeneth euerlasting pains. Howbeit, too the intent wee may take the better hēde, y wee become not authozs of offence, I wil entreat of them briefly.

Some kindes of offences are too bee eschued, whiche take their differences of their causes. There is one kind of offence that ryseth of euill doctrine, or of corrupting the doctrine of the Church. Hēe that after this maner is an offence vnto others, foloweth the steps of the Deuil his Father, who ouerthrow the first man and woman with this kinde of stumbling block. Gen. 3. Another kinde of offence is that whiche springeth of euil maners, that is too wit, when other folks regarding thee, doe counterfeit thine ill conditions. Hēe that in this wise is an offence too men, buildeth vp the kingdome of Sathan, & ouerthroweth the kingdome of Chryst, and therefore greate hēde is too bee taken of them. Where (I pray you) is ther one among a number that giueth not occasion of offence in this wise? Whither yee look too the Clergie, or too the laytie, too the Magistrate or too the subiects, yee shall see al things full of offences of maners: so as it was not for nought that
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Chryſt ſayd : Wee bee too the world for offences.

The thirde kinde of offence riſeth of the abuſe of things, which of their owne nature are indifferent : which muſt bee ſhunned, that the weak be not offended. The wilful and ungodly are too bee deſpiſed : and for warrant thereof wee haue Chryſtes example. As concerning offences wee haue ſayde moze elsewhere.

Of the third.

TAKE heede that yee deſpiſe not one of theſe little ones : for I ſay vnto you, that in heauen their Angels do alwayes be- holde the face of my Father vvhiche is in Heauen. **H**er Chryſt commendeth Childzen vnto vs, that wee ſhoulde not by any meanes offend them. And he addeth the reaſon why. Bicauſe the Angels of them beholde the face of God the father that is in heauen : that is to ſay, ſeeing God hath ſo great regarde of childzen, that hee chargeth his Angels too keepe them, if beco- meth not vs too diſhonor them. **H**er wee may note that childzen haue Angels too their keepers, which defend the againſt Satan. Ageine wee may bee ſtirred vp too thankfulneſſe too wards God, for ſo great a benefite. Moreover, let vs endeuer too keepe it ſtil by godly behauiour. And laſtly let vs beware that wee doe not by any vngodlyneſſe or ſhamefull dealing, ſtraunge from vs, thoſe whiche in heauen reioyce in the ho- lyneſſe and pure life of the godly.

Of the fourth.

THE fourth thing that I purpoſed vppon, was concerning Angels, of whole nature and office I will ſpeake a little, partly that wee may know what maner of keepers the church hath, and alſo that wee may vnderſtand in how great pe- rils wee are.

An Angel is a creature of God, ſpirituall, vnderſtanding, mighty, made too ſerue God in his Church. From which end of their creation certeine of them are ſalne and become ene-

Ab. b.

mies

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mies of the Church. But some sel not, but continued in their innocencie, wherin they doe service too God and his Church. Of which the Epistle too the Heb2ues sayth thus: Are not all ministring spirites, & sent too minister for their sakes, which shall bee heires of saluation? Of the euil Angelles the Lord sayeth, that Sathan with his companie is a lyer and a murderer from the beginning. And Peter sayth: The Deuil goeth about like a Lyon seeking whom hee may deuoure. Herby it is easie too vnderstand that the Church in this worlde is as a Citie: which as it is defended within by good Angels: so is it assaulted without by ill Angels. Then seeing wee are set in so greate daunger, let vs pray God too defende vs with his Angels, and vntoo him bee prayse, honour, and power for euer moze. Amen.

Upon the feast of all Sainctes.

The Gospel. Math. v.

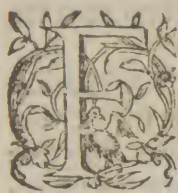
Iesus seeing the people, went vp into the Mountaine: and when he vvas set, his Disciples came vntoo him, and after that hee had opened his mouth, hee taught them, saying: Blissed are the poore in spirit for theirs is the kingdome of Heauen. Blissed are they that mourne, for they shall receyue comfort. Blissed are the meeke, for they shall receyue the inheritaunce of the earth. Blissed are they vvhiche hunger and thirst after ryghtuousnesse, for they shall bee satisfied. Blissed are the merciful, for they shall obteyne mercy. Blissed are the pure in harte, for they shall see God. Blissed are the peacemakers, for they shall bee called the Children of GOD. Blissed are they vvhiche suffer persecution for ryghtuousnesse sake for theirs is the kingdome of Heauen. Blissed are ye when men reuile you and persecute you, and shall falsly say all maner of euyll sayings ageynst you for my sake: reioyce & bee glad, for great is your reppard in Heauen. For so persecuted they the Prophets vvhiche were before you.

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The exposition of the Text.



Eastes of Saindes were appoynted in the Church, not without right weighty causes, which I wil reherse in order, that we may vse the feastes of Saindes, to our owne behofe. The first cause is, that the Storie of the Church may bee knowen, for that is exceeding profitable. For thereby wee vnderstand both the state of the Church, and also what defenders & what enemies the church hath had.

The second is, that Gods benefits towards the members of his Church may bee thought vppon. Paule of a persecuter became an Apostle. Peter for all that he had denied his master, was receyued into fauor ageyne. Mary Magdalen the sinner was accepted for a daughter, whyle she stayed vppon Chryst by fayth. At the very poynt of death, Chryst offered himself to be seene of Steuen. And so in euery of the Saindes are seuerall benefits of God to bee seene.

The third is, that hauing considered these benefits of God towards the Saindes, wee should giue God thanks, for that he was so merciful to wretched sinners, turning themselues to the Lord by true repentance, as to receiue them into fauor, and to garnish them with so many benefits, and to hold them vp with his spirit in this wilderness.

The fourth is, that the sundry casualties of the Saindes should be weyed and compared with the perils of our times. As the godly were oppressed by the vngodly in old time: So are they at this day. In times past the Saindes reioyced vnder godly gouernours, and now and then ageine were saued to shoke the hard yoke of Tyrantes: and so doe they in these dayes also. In these variable chaunces wee must hartea our selues with the examples of the Saindes.

The fifth is, that wee should folowe the Saindes in patience, in lyfe, in seruing God, in profession, in steadfastnesse, and in other vertues. The Saindes therefore must bee as it were

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were examples and rules to lead our life by. Gods word requireth repentance, worshipping of God, confession, and patience: And the Saindes minister vnto vs examples of the same.

The sixth is, that we with godly gronings should desire to come to the company of the Saindes, to the intent that being at length deliuered from these distresses, we may liue blessedly for euermore with Chryst. In consideration whereof Chryst auoucheth his disciples to be blessed, although they be afflicted with sundry miseries in this lyfe. And to this purpose pertaineth this dayes Gospell, concerning sundry blessednesses, according as we shal heere anon. Therfore let vs declare euery blessednesse seuerally by it selfe. There is but one poynt.

Of the blessednesse of Christs Disciples.

Blissed are the poore in spirite, for theirs is the kingdome of heauen. In this sentence Chryst sheweth the first step to the these riches. The these riches are the possession of the kingdom of heauen, and of euerlasting life. And the first step in mounting vp to these riches, is poorenelle of spirite, wherthrough being as it wer sifted & serched, we sale our selues vtterly voyde of all rightuousnesse.

What? Doth not poorenelle shut vs out of the kingdome of heauen? As it is well sayd that the first step vnto health is to knowe a mans disease, bycause he that knowes his disease, seekes conuenient remedy: So the first step to the heauenly riches, is poorenelle of spirit, because he that seeth this, seekes riches elsewhere. And like as sicknesse is by nature a step vnto death, if the Physitian helpe not: so this poorenelle wold send a man the streight way to Hell, but if Chryst imparted his riches vnto vs. Then do not the spirituall riches befall vs for desert of his poorenelle, but by the benefite of the heauenly king, to call vppon whom for relæse, the feeling of this spirituall pouertie enforceth vs. Therfore the meaning of

of this place is, that there is no cause why they should thinke them selues unhappie, that from the bottome of their hartes feel themselves in very deed to be voyd of all rightuousnesse, with this selfe same feeling of a mannes owne pozenesse is the first step wherby hee mounteth vp to the cheef riches: that is to saye, to the kingdome of Heauen: not by it selfe and of it owne nature, but because it compelleth vs to seeke him, who is the onely way into Heauen.

What manner a thing spirituall or ghostly pouertie is, it may be the easlier vnderstood by a comparison. For like as the pozenesse of beggerie, is not onely extreame needinesse, but also the open profession of the same: so the pozenesse of spirite, is not onely the vttermoste want of heavenly riches, that is to wit, of rightuousnesse, holinesse, and innocencie: but also the profession of the same want before God, of whome we desire relafe of oure needinesse, for Chrystes sake. This pozenesse then consisteth in true repentance and in crauing the riches of Heauen.

The Monkies abused this place. For out of it, they taught that by pouertie, that is to say by beggerie, men merited the kingdome of heauen, whereas Paule in the sixth to the Ro- maines sayeth plainely: Eternall life is Gods gift through Iesus Chryste our Lorde. If it be a free gifte: surely it is not purchased with pouertie, whiche doubtlesse deserueth nothing of it owne nature, but is a punishment, the cause whereof is partly wastefulnesse, partly slooth, partly the penaltie of some sinne, and partly tryalles sake as was the beggerie of Lazarus.

Blissed are those that mourne, for they shall receyue comfort. This is a wonderful Sermon. He auoucheth the mourners to be blissed, whereas nothing is moze against blissednesse than mourning. But Chrystes saying is to be vnderstood of the successe of the mourning, and not of the time of mourning. For thus sayth he: because they shall receiue comforte, that is when their mourning is at ende in this world.

This

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This mourning proceedeth partly of the poynesse of spirit, & partly of the miseries of this present life, which doe as it were with a certaine fire boile vs & trie vs, & as it were wth spurres quicken vs by too craue the endlesse ioy whiche shall wipe away all teares. Then is not mourning of it selfe the cause of blisfulnesse, but bicause it driueth vs vnto Christ, who is the autho^r of all comfort. Wherevnto therfore maketh that saying of Paule: we reioyce in tribulations, bicause they work patience: patience, trial: trial, hope: and hope is not confounded, bicause god loueth vs. Whereby it may be easily perceined, that Christ speaketh not of euery kinde of mourning, but of the mourning y^e is according to God & not according to y^e world.

Blissed are the meke, for they shall receyue the inheritance of the earth. The meke are peaceable, milde, gentle, curteous, & such as byidle their affections: such as are easie too be entreated to forgiue wrong when they are misused: and such as had leuer lose a thing than to stand in contention for it. This vertue of mekenesse, springeth of the true feare of God & of true lowlinesse: the which, Christ commendeth to those y^e are his, saying: lerne of mee bicause I am meke & lowly of hart. It is a rule, y^e Christs Disciples must be meke. The exāple of the rule is Christ. For he wil that we looke vpon him when we mind this vertue. The Lord sayth not: lerne of mee too rayse the dead, to chase away diuels, to walk d^rishod vpon the sea, to fast .xl. dayes & .xl. nights without sustenance: but he sayth, lerne of mee, for I am meke and lowly of hart. This lowlynesse hath with it brotherly louingnesse, whereof the Lord sayth: By this shall all men knowe yee too be my Disciples, if yee loue one another. But what is promised too the meke: Blissednesse, and that is for the sequels therof. For they shall possesse the earth by right of inheritance: not for that we shall liue vpon the earth, but figuratiuely. For the land that was promised in old time vnto the Fathers, was a figure and representation of the heauenly kingdome, and therfore the very thing it selfe is called by the name of the shadowe of it.

They

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They that abuse this place to stablish the doctrine of merits, as though we could earne heauen by our owne power, are fooles and vnderstand not Chrysts words. He saith, they shall possesse the earth by right of inheritance. What is that right of inheritance? Are we not therfore heires, because we are freely adopted in Chryst by faith? Doth not Paul say: Eternal life is gods gift through Iesus Chryst our Lord? It is another matter to speake of the causes of saluation, and to speake of the new qualities of the y are heires of y saluation.

Blissed are thole that hunger and thirst after rightuousnesse, for they shall bee satisfied. Chrysten folke in this life shal neuer draw so much water out of the fountaynes of saluation, but that they shal bee more thirstie than before. Wherefore heer the Lord comforteth them, promising that the time shal come, that they shal bee satisfied: for the which satisfying and suffizance, they shal professe themselves happy. Whosoever hungereth and thirsteth after rightuousnesse, wisheth two things. First that God may bee openly glorified by right doctrine, holy life, and profession. And secondly that ech man priuately should acknowledge God, conceiue faith in Chryst, bee filled with the holy Ghost, and mind gods rightuousnesse in holy and pure life. Of this filling speaketh Dauid, & sayth it shall then bee, when his glozy shall appere. For there (as it is in the Apocalips) the Saincts shall neither hunger nor thirst any more.

Blissed are the mercifull, for they shall obteyne mercye. Here is commended vnto vs, mercy towardes those that bee in miserie. For Chryst will haue his Disciples not only to bee touched with their owne misfortunes, but also to rue other folkes miseries: Which thing vndoubtedly is the duetie of true charitie. Neyther doth Chryst require only that we should bee soye with other men for their harmes and miseries: But he requireth our deede therewithall: Whys wyll is that we should put to our helping hand. And least they might bee discouraged with the vnthankfulness of

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of men. he addeth a promise. For he promisseth that he which is mercifull too his neighbour, shall obteyne mercy ageyne. and that, not only with God, but also among men. God promisseth mercy too the mercifull, and bringeth too passe also that wee finde mercy among men, while he boweth their mindes too too vs god.

Blissed bee the pure in hart: for they shall see God. Cleanneesse of hart is heer commended unto vs, which is set ageinst two very great vices, craftinesse, and lustfulnesse. When it is set ageinst craftinesse, it is a simple or single good mening, wherby we deale with men vnfeinedly and plainly without crooked setches too deceiue them. This saying of Chryst therfore is quite ageinst the iudgement of most men. For a number thinke themselues then happy men, when they can craftely compasse men and wind them in, too deceyue them. In respect whereof they hunt bothe for the commendation of wisdom and for gayne, and also gape for the fauor of great men. Notwithstanding, Chryst will not haue his Disciples doo so, but rather that they should be contented with a simple well mening, so as their hart, hand, and tongue may seeme al too agree thzoughly in one. Too these dooth he promise that they shall see God, in the sight of God consisteth the highest blisse. But whē cleannesse of hart is set ageinst lustfulnesse, it is the very true chastitie, whiche Paule calleth holynesse, when he saith: Perfoyme holinesse, without the which no mā shall see God. For like as God abhorreth lustes: so he is exceedingly delighted in the chastitie of the faithfull.

Blissed are the peace makers: for they shall bee called the children of God. Heere Chryst commendeth too his Disciples a great vertue and a rare. Peacemakers and those that endeavour too make and mainteine peace and quietnesse. These because they haue a contrary desire too the children of Satan, shall bee called the children of God, as who after the example of God their father, are authozs of peace & quietnesse, and do helpe & delight many with this their seeking of peace.

For

For like as precious balme filleth all the whole house with his swete sent: so one man that is a seker of peace, is able to bring too agreement a great companie that is at oddes: And therfore not without cause doth Dauid commend the desire of concord and peace, singing thus: Beholde, how good and pleasant a thing it is for brothers too dwell in unitie. As the excellent oyntment that runneth downe from the head vpon the beard, euen vpon the beard of Aaron, and droppeth downe by the skirtes of his garmentes. As the dew of Hermon that falleth vpon the mountayns. For as the dew maketh the ground fat through the blessing of y^e Lozde, so wheresoeuer there bee many peacemakers, there are fruitefull and happie common weales, Churches and householdes. Contrarywise, where as is not the loue of peace, there is contraryng and droughte, that is too say, extreeme miserie and wretchednesse.

Blissed are they that suffer persecution for rightuousnesse sake: for theirs is the kingdome of heauen. Because the stumbling block of persecution doth mooste shake the mindes of the weake: he doth in very good season put his Disciples in mynde of the Crosse, too the intent they shoulde not bee dismayde with the sharpnesse of persecutions, and so renounce their profession: but rather looke wisely vpon the kingdome of heauen which is set before them, the desire of attinment whereof, might make them strue more earnestly too enter into it by many tribulations. Therfore let vs folow the example of those that runne in a race: who alwayes haue an eye too the prize that is appoynted by the mayster of the gaming, and so runne forth cheerfully till they come too their races end. So will Chryste haue his too do: he will haue no loytering, but vnwearyable endeuer of running, tyll they come too the end of their race which is the kingdome of heauen.

Ageine wheras Chryst nameth but one cause of persecution, namely Rightuousnesse: his meaning is, that wee shoulde so order our life, that wee bee not compelled too suffer

Ar. J.

fer

691
The feast of all Saints.

fer for our owne fault, or for our owne misdoedes. For then should persecution bee a iust punishment, and not a testimonie of the defence of rightuousnesse and truth. And Peter admonisheth vs that wee should not suffer as euill doers, but as well doers: and that, after the example of Chryste, the Prophets, Apostles, and many Martyrs.

Blissed are you when men reuile you and persecute you, and falsly reporte all maner of euill sayings ageynst you for my sake. He expoundeth what it is to suffer persecution for rightuousnesse. If they reuile you (sayth he) wrongfully. If they persecute you for hatred of the Gospell. If they reporte all euill of you falsly (for if they say truth, you shall not bee blissed.) If ye suffer persecution for your sinnes, ye shal not therebpon bee happie. For (as one sayth) it is the cause and not the blud, that maketh a martyr.

Reioyce and bee glad, for great is your rewarde in heauen. Rewarde is a recompence of obedience yeldest to GOD in persecution. The Lorde meeneth not by this saying, that wee merit heauen by persecution, for heauen is the inheritance of his chyldren. But rather he spurreth vs forward to the sufferance of persecution, by setting befoze vs his fathers clemencie, who promisethest a recompence for the troubles that wee endure in this life, whiche recompence is founded vpon the crosse of our Lorde Iesus Chryste, to whom with the father and the holy Ghost, bee honoure, power, and glorie for euer worlde without end.

A D C P.

*All glorie, honour, thanks, and prayse, bee giuen too God alone,
The Father, Sonne, and holy Ghost, three seuerally in one.*

FINIS.

A Table too finde the Gof- pels, conteyned in this vwoorke.

1	The firste Sunday in Aduent.	fol. a	20	The firste Sundaye in Lent.	79. b
2	The second Sunday in Aduent.	5. a	21	The seconde Sundaye in Lent.	84. b
3	The third Sunday in Aduent.	8. b	22	The thirde Sundaye in Lent.	88. b
4	The fourthe Sundaye in Aduent.	12. a	23	The fourthe Sundaye in Lent.	93. b
5	Christmasse day.	16. a	24	The fifth Sunday in Lent commonly called passion Sunday.	98. b
6	Saint Stephens day.	21. b	25	Palme Sunday.	103. b
7	Sainte Iohn Euangelistes day.	26. a	26	Maundy Thursday.	106. a
8	Sundaye in Christmasse weeke.	29. a	27	Good Fryday.	111. a
9	New yeeres day.	32. b	28	Easter day.	124. a
10	The Twelfth day.	36. b	29	The seconde holy daye in Easter weeke.	130. a
11	The firste Sundaye after the Epiphanie.	41. a	30	The thirde holy daye in Easter weeke.	135. b
12	The second Sunday after Epiphanie.	45. b	31	The firste Sundaye after Easter.	140. a
13	The thirde Sundaye after Epiphanie.	51. b	32	The second Sundaye after Easter.	144. b
14	The fourth Sunday after Epiphanie.	56. b	33	The thirde Sundaye after Easter.	149. b
15	The fifth Sundaye after Epiphanie.	61. a	34	The fourth Sundaye after Easter.	154. b
16	The Sunday called Septuagesima.	65. a	35	The fifth Sundaye after Easter.	159. b
17	The Sunday called Sexagesima.	70. a	36	The Ascension day.	164. a
18	The Sunday called Quinquagesima or Shrouesunday.	75. a	37	The sixth Sundaye after Easter.	168. b
19				VVhit Sunday	

The Table.

39	VWhitsunday or Pentecost.	173.a	57	The fifteenth Sunday after Trinitie.	262.b
40	VWhitson Monday	178.a	58	The sixteenth Sunday after Trinitie.	267.b
41	VWhitson Tuesday	182. b	59	The seuenteenth Sunday after Trinitie.	272.b
42	Trinitie Sunday.	186 a	60	The eyghteenth Sundaye after Trinitie.	278.a
43	The firste Sundaye after Trinitie.	191 b	61	The nineteenthe Sundaye after Trinitie.	283 a
44	The second Sunday after Trinitie.	196.a	62	The twentieth Sunday after Trinitie.	288.a
45	The thirde Sundaye after Trinitie.	201.a	63	The. xxj. Sundaye after Trinitie.	293 b
46	The fourth Sunday after Trinitie.	206 a	64	The. xxij. Sundaye after Trinitie.	299.a
47	The fifthe Sundaye after Trinitie.	210.b	65	The. xxiiij. Sundaye after Trinitie.	304.a
48	The sixthe Sundaye after Trinitie.	215.b	66	The xxiiij. Sundaye after Trinitie.	309.a
49	The seuenth Sunday after Trinitie.	221 b	67	The. xxv. Sundaye after Trinitie.	314.a
50	The eyght Sundaye after Trinitie.	226.b	68	The Purification of oure Lady.	318.b
51	The ninth Sundaye after Trinitie.	231.a	69	The Annūciation of oure Lady.	323.b
52	The tenthe Sundaye after Trinitie.	236.a	70	The Natiuitie of S. Iohn Baptist.	328.a
53	The eleuenth Sunday after Trinitie.	241 a	71	The Visitation of our Lady.	332.b
54	The twelfth Sunday after Trinitie.	246 b	72	Sainct Michael the Archangel.	337 a
55	The thirteenth Sunday after Trinitie.	251.b	73	The feaste of all Sainctes.	341.b
56	The fourteenth Sundaye after Trinitie.	257.a			

To the Reader.

Inasmuche as this present worke shall come to the hands of all men, as well of the rudest, vnskilfullest, and vnlearnedst sorte, that are vtterly ignorant of the Latin tong, and of the right vnderstanding of such wordes, as are taken out of the Latin into English, for the more beautifying of our speeche, & better expressing of our myndes: as to the handes of the skilfull and learned sort: I haue added a breife declaration or exposition of certein of those wordes vsed in this my Translation. Wherein as I seeke and wish the furtherance of the one sort, (for to read and not vnderstand would doe them small pleasure:) so I desire the fauorable acceptation of the other sort: whose helpe and ayde I gladly craue to the amending and gentle interpreting of such faults as haue escaped either me in translating, or the Stationer in printing.

A

Abandon, to giue ouer, to yelde vp, to leaue or cast vp, to forsake, to put into the hand or power of an other man, to submit to an other mans will or vse.

Absurditie, a thing clean contrary (or at least wise irksome) to reason, suche a thing as it groweth a man too heere it, irksomnesse, fondnesse.

Accessorie, that which commeth from elsewhere, an appurtenance that is not properly or peculiarly belonging to a thing, that which naturally is no parte or member of a thing, and yet goeth with it in such wise, as it may at all times bee separated from it without impaying the former condition, estate, and nature of it. An accident or extraordinary.

Administration, the manner of disposing and ordering of things, as well in small matters, as in gouernement and great affaires.

Admiration, wonderment or maruelling at a thing, high
Re.ig. com

An exposition of certeine woords.

commendation and prayse giuen too any thing, reioyce-
ment or delight in a thing.

Admonition, admonishment, warning, inkling, fozetelling
of any thing.

Advocate, a spokesman, a counsellor, such a one as by his
advice and trauell aydeth and comforteth a man in his
nēde.

Affected, mynded, disposed, inclined, affectioned.

Aggrauate, too make heynous, too set out too the vtter-
moste, too burthen a man with a thing, too lay soze too
ones charge.

Allegorie, is a Sentence or Diction, importing in it a mē-
ning diuers or straunge from the common sense of the
woords, and it is as it were a continuall Metaphor. Like
Metaphor.

Aliance, kinred that commeth in by marriage, and by a Me-
taphor, it is the linking, knitting, or ioyning of folkes
willes and consents together in any thing.

Apprehended, too lay holde vppon a thing, too take holde of a
thing, too catch a thing, too attein too a thing.

Ardent, feruent, burning, glowing hotte, earnest, vn-
feyned.

Authenticall, that which is of authoritie, that whiche carry-
eth a weight, estimation, or maiestie, substantiall, effec-
tuall, authoized, allowed.

B

Barbarous, is properly he that is not a Greeke or a Roman,
which name is now applyed too any that is in conditi-
ons and manners rude, fierce, cruell, vnciuill, vnurtu-
red, or in speeche grosse, vblearned, harsh, vneloquent.
Also it signifieth an Alient, Fozyner, or Straunger
borne.

Benefactour, any body that bestoweth a good turne, pleasure,
benefite or frendship vpon vs.

Cal-

An exposition of certeine woords.

C

Calamitie, properlye a laying of Cozne by excesse of winde and soule weather, and by a Metaphoze, also it signifieth any manner of greate trouble, affliction, aduerſitie, or miserie that ouerthoweth a man or byingeth him vnder foote.

Celebrate, to set forth, to publishe, to solemnize, to vtter, to declare, or to do a thing with praise, deuotion, reuerence, pompe, or ioyfulnesse.

Centurion, a Captaine of a hundzed men.

Circumſtance, a farre fetcht or windlaſſe in a matter, a thing that comprehendeth matters in it. Also the large ſetting out of a thing by his ſeuerrall membes and particulars. A going about the buſhe.

Circumſtant, things that are about vs, things that beſet or beſeige vs, things that enuiron and hem vs in on all ſides, things alwayes conuerſaunt and at hand with vs, things that accompanie vs.

Ciuilitie, curteſie, good behauiour, honeſt conuerſation, comely and gentle behauiour.

Communion, fellowſhip, partaking, partnership, companie, uſe or enioying of a thing in common. Also the vnitng or knitting togiſther of diuers perſones as it were in one league and bond of aliance, as well by inſeperable conſent of wil and affection of minde, as by outward conuerſation and trade of life.

Conſecrated, halowed, made holy, put or appoynted to a holye uſe, assigned to the ſeruiſe of God.

Conſtancie, a ſtedfaſt and continuall ſticking to the truſthe, & an vnmouable abiding in all goodneſſe. It is contrary to wauering.

Contrite, brouſed or broken, as things are brouſed in a mortar. Therof commeth *Contrition*, which is an inward remoſſe with an earneſte ſorow and graue of minde for ſinne, or for offending God.

Ex. liij.

Con-

An exposition of certeine woords.

Conuince, to pꝛoue a thing substantially, euidently & plainly:
to ouercome by manifest and apparant reason: to shew a
thing by suche effectual and open arguments, that the ve-
ry aduersarie may not be able to gainsay it.

Crosse, is put for any persecution, affliction, trouble, losse, hin-
derance, disease of body, or disquietnesse of minde.

Curiositie, an ouermuche carefulnesse, or inquisitiuenesse in
other mennes matters. Wee that is infected with this vice,
Paule termeth a Busybody.

Curiousnesse, is an ouermuche pꝛecisenesse in a mannes owne
doings.

D

Deiusion, or *Illusion*, *Mockerie*, mockage, a deceitfull thing,
and whatsoeuer bleareth mens eyes that they cannot
discerne the truth.

Demonstration, a pointing to a thing with the finger, a set-
ting forth of a thing to the eye, an open, plaine, and mani-
fest shewing of a thing.

Deprave, to marre, to corrupt, to infect, to staine, to defile.

Distinguish, to put a difference betwene things, to sepe-
rate into partes or membes, to disseuer, to diuide.

Durable, longlasting, of long continuance, that which endu-
reth wel, that whiche is able to holde out.

E

Exclude, to shutte out, putte out, thruste out, or
keepe out.

F

Felicitee, happinesse, blistednesse, blissfulnesse, the full and
perfect state of being well, the full fruition or enioying of
God and all good things.

Figurate, to signifie or pꝛetend a thing after a couert & darke
manner, to shadowe or represent, to meene or betoken, to
imploy or purpoze, to beare the Image or likenesse of a
thing, to counterfet,

G

An exposition of certeine woords.

G

Glorie, is a renowned and vniuersall repozte of woorthynesse, purchased by deserts of many great benefites and god turnes.

Glorie, too giue glozie, honoure, praise, oz commendation too any body, oz too mainteine the god name, honour, and estimation of a bodye. Also too bzing too euerlasting blisse and heauenly felicitie.

H

Habitation, a dwelling place.

Hypocrite, is suche a one as in outwarde apparel, countenance, oz behauioure, pretendeth too bæ another man than hee is in deæd, suche a one as counterfetteth himselfe too bæ holy oz rightuous, and is not.

Honour, is the estimation that is giuen by agréable iudgement and consent of good men too any body in commendation and rewarde of his singular vertues.

I

Impediments, lets, hinderances, stoppes.

Incest, vnlawful copulation of man and woman within the degrees of kinred oz aliance forbidden by Gods law, whyther it bæ in mariage, oz otherwise.

Incorporate, too graste one thing into the body of an other, too make one body oz substance of two, oz mo, too mixt oz put together.

Incurr, too runne into.

Infallible, vndeceyuable, that whiche wil not deceiue, noz can bæ beguyled, vnguileful, vndeceitful, deceitlesse, sure, certeine, assured, sothfast.

Institute, too begin, too go in hande with a thing, too ordeine, too purpose, too appoint, too make, too found, too stablishe, too decreæ, too set vp a new, too bzing in a new.

Interprete, expounde, open, make plaine and manifest too an other mans vnderstanding, too shew the sence oz meaning of a thing. Also too accepte oz take the meaning of a thing

Fr. v,

in

An exposition of certeine woords.

in good or ill parte.

Inuocation, is a calling vpon any thing with trust in the same.

It consisteth of two partes, that is too witte, of prayer and thanksgiuing.

Iustified, found rightuous, made rightuous, accounted or accepted for rightuous, that is too say, free and clere from sin or set free from sinne and the penalties therof.

M

Magistrate, are all Princes, Rulers, Gouvernours, or Officers placed in authoritie by God, or by the souerein of any common weale.

Maiestie, the statelie portre and honozable renowne of any Prince, people, superiour, or souereine: and the comely & beautifull grace of any thing that is excellent.

Matrone, an auncient, sober, and discreete woman, that eyther hath, or hath had children, such a one as for hir sad behauiour deserueth too be called a motherly woman.

Mediation, the earnest minding or thinking vpon a thing, the often consideration and musing vpon a thing, mindfulness, studie.

Metaphor, is the putting ouer of a woꝝde from his proper and naturall signification to a foꝝreine or vnproper signification. As fol. 62. where the woꝝlde is termed a fiede, Chꝛyste a seedman, and his woꝝd the seed: in whiche speeches, the woꝝds fiede, seedman, & seed, impoꝝte other things than their proper signification yeeldeth.

Minister, a seruant that is alwayes at hand, or that is redy too put his hande too all things. It is a name fitly giuen too the Clergie, as whiche putteth them or ought too put them continually in mind of their dutie and calling, which is too bee seruants of God and his Congregation, and not Lords ne seruants of the fleshe, the woꝝld, and the Diuel.

Morall, perteyning too manners, behauiour, conuersation, and life among men.

Misterie, a secret or hid thing, y vnderstanding & knowledge whereof

An exposition of certein woords.

wherof passeth the capacitie of common reason too reache
vnto.

O

Oracle, an aunswere or saying of God, or of a Prophet in
Gods name, such as is certein and infallible.

P

Parable, is an applying of some thing that hath no life or
no body, too our matter, fitly alledged for some likely-
nesse or unlikelinese which it hath too our purpose.

Particularitie, is the restrayning of the largenesse of Chrysts
benefites (which are offered generally too all men) vnto
a fewe: And it is properly the occasion of falling which
as well the wilfull as the weake do take by miswresting
or by misvnderstanding the doctrine of Election and pre-
destination.

Pastors, Shepherds, a name aptly applyed too the Ministers
and Curates of Chrysts church, wherby they are put in
minde too feede their flockes with Gods woorde and Sa-
craments and good example of life.

Perplexitie, anguish, distresses, (according too our English
prouerbe) a pecke of troubles. When men bee so snarled
and entangled, that they wote not which waye too winde
them selues out, or what way too turne them.

Pomp, the countenancing of things in furniture and setting
forth too the outward shewe.

Prefigure, couertly, darkly or slightly too foreshoken, foreshew,
import, shadow, or represent a thing too come.

Preposterously, aukly, frowardly, ouerthwartly, vnto-ward-
ly, vndastly, setting the cart before the hoeses, arduerlie,
topsternie.

Priuation, the vtter taking away, boydance, or bereauing of
a thing, so as it haue no more being.

Prohibition, a forbidding, a forwarning, a forfending, a com-
maundement or lawe restrayning a man from doing a
thing.

Pro-

An exposition of certein woords.

Propiciation, procurement of mercy, forgiveness, attonement and fauour.

Propiatorie, that whiche reconcileth, or whiche purchaseth mercy, forgiveness, attonement, and fauour. Also it is put for the mercy seate.

Proposition, a ground or foundation in a sentence or oration, wherupon to build, dilate, argue, gather and conclude the matter. Also it is sometime put for the full effect, content, purport, and meaning of a sentence or matter.

Purifie, to purge, to cleanse, to make cleane, to make pure, to shewre.

R

Regeneration, or new birth is when by being washed outwardly by Baptism, and clenzed inwardly from sinne by the working of the holy Ghoste, we are grafted into Christ, and made the children of God, and heires of his heauenly kingdome.

Renegate, is he that renounceth or forsaketh his profession: as when a Protestant becommeth a Papist. A Turncote.

Reprobate, a castaway, a forlorne person. Also a frowarde, peruerse, wilfull and obstinate person, such a one as is giuen by to his own wickednesse, and hardened in his wilfulness, and so consequently past grace.

S

Sacrilege, is properly the stealing of Holy things, or of things dedicated and appoynted to a holpe vse, or the stealing of things out of a holy or halowed place. And so by a manner of speech, it is any spitefull or contemptuous fact done to the derogation of Gods glorie or the breach of Religion, and is as it were high treason to God.

Sanctifie, to halow, to make holy, to keepe holy: whereof commeth *Sanctification*, which is halowing, making holy, or holynesse. As Christ is our *Sanctification*, that is to say, Christ is our holynesse, or the thing that maketh vs holy.

Saluation,

An exposition of certeine woords.

Saluation, soulehealth, or rather perfect blisse, heauenly ioy, & everlasting welfare bothe of bodye and soule. Or it is the clere deliuerance and free sauing of vs from sinne, death, hel, the Diuel, and damnation, by Iesus Chryst.

Satisfaction, is a making of amends for misdoeds, displeasures, or wrongs done, to the ful contentation of the partie that was greued.

Secular, woꝛldly, of the woꝛld.

Societie, felowship, companie.

Solemnize, to do a thing with great pompe, reuerence, or deuotion.

Sincere, pure, cleane, vncoꝛrupt, vnmingled, vndefiled, vnfeyned, vnstained, boyde of guile, boyde of craft, sweet, sound, vpright.

T

*T*abernacle, a Tent, Hall, or Pavilion, such as men of war pitch in the fields to lie in.

Testimonies, witmessings, witnessebearings, recoꝛdes, depositions.

Throne, a Kings seate or chaire of estate, a sege Royall.

Tumult, vꝑꝛꝛꝛ, hurlyburly, commotion, insurrection.

Type, a figure, shadow, signe, toke, representation, or Image of a thing to come.

V

*V*nitie, to make one thing of two or mo, to cupple, to knit to ioyne togiether.

Vocation, or calling is that estate, degꝛee, or trade of life to which any man is allotted, eyther by birth, by commaundement of God, by appoyntmente of the Magistrate, by oportunitie of time, or by necessitie.

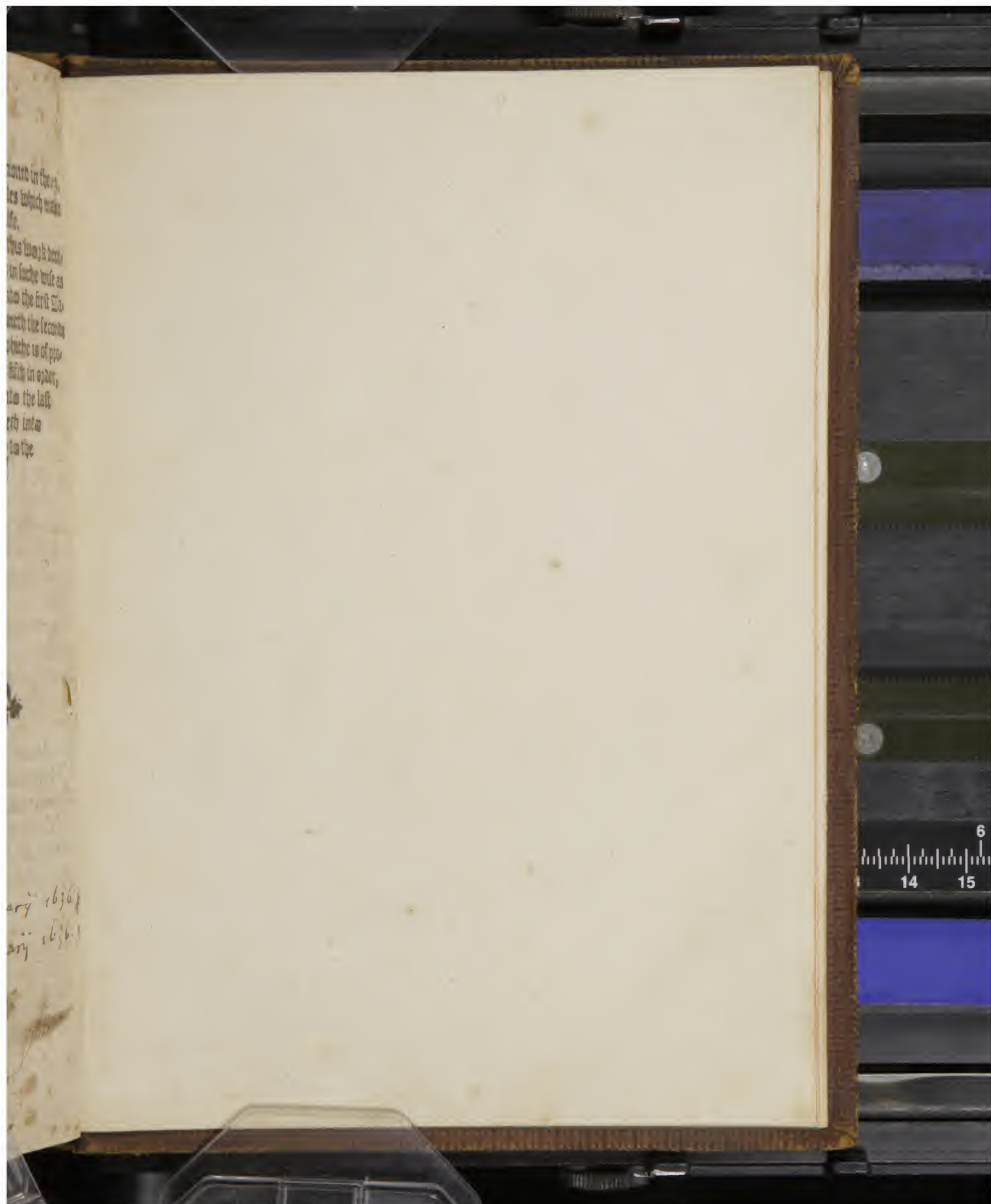
FINIS.

It is to be noted, that the two miles mentioned in the. 13.
leafe of the first side and. 22. line, are dutch miles which make
of our Englishe miles, seauen miles and a halfe.

Also it is to be noted, that the authour of this woꝝk deni-
beth the Table of the ten commaundements in suche wise as
that he putteth the fifth commaundement into the first Ta-
ble vnder the name of the fourth, and beginneth the seconde
Table with the sixth commaundement, whiche is of pro-
hibiting murther, which he accounteth as fifth in order,
proceeding after the same manner vnto the last
commaundement, whiche he denideth into
two commaundementes, contrary to the
vsuall order and account of
our Church.



Worsh. Copli. 24^o January 1636. H.
M. H. 18^o February 1636. H.



noted in the 13.
les which was
the.
the length both
in each side as
the first 20
with the second
which is of pro
in an open,
the last
city into
the

ry 1610
ry 1610

